

Complainers.

When Jude in his brief epistle brands, in a few incisive phrases, the "mockers" of the last times, he attributes to them another trait that at sight seems irreconcilable with this, when he speaks of them as also "complainers." Derision with them grows in part out of wretchedness; and their mocking merriment froths to the surface over the black and bitter sediment of malignity. He evidently intends not by it that pensive sadness which often shades deep reflection and holy principle; much less that self-abasement which springs from just views of the divine holiness, and from the penitent, patient scrutiny of one's own ways and heart. It refers rather to the character against which Paul also warns us, that of murmurers who perished in the wilderness. It is a readiness to despair aloud of both God and man—a chronic fretfulness, ever rehearsing its fresh indictments against the appointments of Heaven and the arrangements of earth. Even good men seem at times, tempted into occasional fits of such repinings, like Elijah weary of life because so lonely in his witnessing for God, or Jonah grown sullen at the reprieve of Nineveh.

Bunyan, in marshalling his nine Captains of Diabolus to lay close siege to Mansoul with their troops of Doubters might have admitted, as we think, amongst the Vocation Doubters, and the Grace Doubters, and others of their kindred, another troop whom he has failed to name. They are the Providence Doubters; and would have been well fitted to serve under that "Captain No-Ease" whom the immortal allegorist recounts as among the besiegers of the helpless city; for what ease is left to the soul which grows distrustful or utterly forgetful of the kindly and divine Fatherhood that watches and rules over us? There is so much in the world around to call for profound sympathy, and to require indignant protest. The Christian finds much in himself, too, to be deplored before God. But he must strive in all to cherish a lively and cheerful recognition of that wondrous scheme, which, as a good man once said "governs the nations by the foolishness of man and the wisdom of God"—that sleepless and unerring Providence which accomplishes its own ends over and in spite of, or by means of the perverseness of our restive race. There may be a practical atheism in our mode of talking of the weather; as, on the other hand, the Jehovah, who counts the hairs of our head, and without whom not the sparrow even falls to the ground—may be honored by the simple faith that eyes His sovereignty in the petty details of the workshop, the barn-yard, the nursery, or the kitchen.—*N.Y. Examiner*

The Loss of Children.

Those who have never passed through this fiery furnace which tries the inmost heart, cannot sympathize with the bereaved parents whose hearts bleed over their children dead. To describe the anguish which rends their heart, as they gaze upon the loved forms on whom their fondest hopes and highest aspirations had rested so firmly, now cold and lifeless in their coffin home, would require a pen dipped in the very essence of the sublimest sorrow itself. None but the parent can feel it, and none but those who have mourned like them can sympathize with those who mourn the death of their children.

The loss no power of earth can make good, or even alleviate. No power of earth can bring them back, and place them again beneath their parents' loving gaze and fond care. From earth they have taken their final departure, never to return. The chair they occupied, the little plate and the knife and fork they used, will be to them of service no more—but merely lonely mementoes of their existence. The patter of their little feet upon the floor, and the music of their sweet, sweet voices, will greet the parents' ear never again on earth. All will be a recurrence of all that is dreary and dismal. But hope, plumed by religion, points to be a happy meeting in another and better world. There earth's sorrows will be swallowed up in joys; there earth's tears will be wiped away by the saviour's soothing balsam; and there parents and children will

meet to part no more—never more, most cheering consolation for afflicted humanity!

Man and his Saviour.

A very old German author discourses thus tenderly of Christ:

"My soul is like a hungry and thirsty child and I need his love and consolations for my refreshment; I am a wandering and lost sheep, and I need him as a good and faithful Shepherd; my soul is like a frightened dove pursued by a hawk, and I need his wounds for a refuge; I am a feeble vine, and I need his cross to lay hold of and wind myself about; I am a sinner, and I need his righteousness, I am naked and bare, and need his holiness and innocence for a covering; I am in trouble and alarm, and I need his solace; I am ignorant, and I need his teaching; simple and foolish, and I need the guidance of his Holy Spirit.

"In no situation, and at no time, can I do without him. Do I pray he must prompt and intercede for me. Am I arraigned by Satan at the divine tribunal? he must be my Advocate. Am I in affliction? he must be my helper. Am I persecuted by the world? he must defend me. When I am forsaken, he must be my support; when dying, my life; when mouldering in the grave, my resurrection. Well, then, I will rather part with all that it contains, than with thee, my Saviour; and, God be thanked, I know that thou art not willing to do without me. Thou art rich, and I am poor; thou hast righteousness and I sin, thou hast oil and wine, and I wounds; thou hast cordials and refreshments, and I hunger and thirst. Use me, then, my Saviour, for whatever purpose, and in whatever purpose, and in whatever way thou mayest require. Here is my poor heart, an empty vessel; fill it with thy grace. Here is my sinful and troubled soul; quicken and refresh it with thy love. Take my heart for thine abode; my mouth, to spread the glory of thy name, my love, and all my powers, for the advancement of thy honor, and the service of thy believing people. And never suffer the steadfastness and confidence of my faith to abate, that so at all times I may be enabled from the heart to say, 'Jesus needs me, and I him, and so we suit each other.'"

Misquotations of Scripture.

"God tempers the wind to the shorn lamb." From Sterne's Sentimental Journey to Italy. Compare Isaiah 27. 8.

"In the midst of life we are in death." From the Burial Service; and this originally from a hymn of Luther.

"Bread and wine which the Lord hath commanded to be received." From the English Catechism.

"Not to be wise above what is written." Not in Scripture.

"That the Spirit would go from heart to heart, as oil from vessel to vessel." Not in Scripture.

"The merciful man is merciful to his beast." The Scripture form is, "A righteous man regardeth the life of his beast."—Prov. 7:10.

"A nation shall be born in a day." In Isaiah it reads, "Shall a nation be born at once?"—Prov. 66:8.

"As iron sharpeneth iron, so doth a man the countenance of his friend." "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. 27:7.

"That he who runs may read." "That he may run that readeth."—Hab. 3:2.

"Owe no man any thing, but love." "Owe no man any thing, but to love one another."—Rom. 12:7.

"Prone to sin as the sparks fly upward." "Born to trouble as the sparks fly upward."—Job. v. 7.

"Exalted to heaven in point of privilege." Not in the Bible.

Eve was not Adam's helpmate, but merely a help meet for him; nor was Absalom's long hair, of which he was so proud, the instrument of his destruction; his head, and not the hair upon it, having been caught in the boughs of the tree. —2 Samuel 18:9.

Helpful Hearers.

BY REV. O. E. DAGGETT D.D.

None but a minister can know how much a minister may be helped by his hearers. Helped, we do not mean, by their benefactions, which indeed may help him to live comfortably; nor by their kind words, though these may help him to work cheerfully; nor by their Christian activities, these may help him to work successfully. We mean that as present and as hearers when and where he preaches, they may help him to preach cheerfully. We have in mind now two ways of doing this, and we beg you, reader, to have them also in mind every Sabbath. "There is a man," said a pastor, "who comes to his place in church fifteen minutes before I begin the service, and, when I begin it, there he has been, with his face covered, praying for me. I should scarcely know how to begin without him." If prayer is needful and effectual for any object, why not that God may help his servants to preach his gospel? In three epistles we find the request, "Pray for us." If it was legitimate for apostles, it is for common ministers. Besides the divine aid they may thus obtain, it is something to them also in the way of encouragement and stimulus to know that it is sought. The assurance that they are prayed for then and there, prepares them for their work. Contribute to your minister's preparation by asking for him the blessing that he needs, and the more by giving him reason to believe that you ask it. This is one way of helping a minister.

The other way is by good hearing. If it devolves on him to preach well, it devolves on you to hear well, and both must conspire to the desired effect. Good preaching certainly favors good hearing, and each side has a responsibility for the other. Attention, earnestness, sympathy, intelligence—these are qualifications for the pews as well as for the pulpit. By this means the hearers second the effect of preaching on themselves, and this is to help the minister as they help their physician by attending to his prescriptions, or their tailor by trying and wearing his work. But we mean more,—for they may help him in the very act of preaching, if they are not only good listeners, but appear to be such. Their manner as well as his, has its effect. What if they hear every word and master every thought in the sermon, yet do it as though they did it not? There are such attentive listeners—in disguise. For aught that can be learned from their heads cast down, and closed or averted eyes, they may be in a sleep, or reverie, or speculation. They operate on the speaker, especially if he is a stranger, like the stupid or frivolous, whose eyes are "off and on," whose minds are everywhere and nowhere. But let him see the upright form, the earnest, steady look, sometimes the parted or quivering lips, the lights and shadows of his theme playing over the countenance; perhaps the big tear stealing down the cheek; and forthwith the magnetic communication is established between the pulpit and the pew, the preacher feels himself to be in the current and the message goes and comes!

There are listeners as gifted and effective in their part as the most eloquent orator in his—eloquent listeners shall we call them?—at once so devout, earnest, intelligent and responsive. It was of such a one that a minister said, "I would give that man his pew rent just to have him in my audience." You, reader, may not be so richly endowed, nor so happily demonstrative; but, living man or woman as you are, you may be a good listener, and so may help your minister to be a good preacher. For this purpose be sure not only that you listen, but that you appear to listen. Listen all over—outwardly as well as inwardly—in every function and sign of hearers. Understand that your pastor, if he is not near-sighted knows his congregation individually, not only their names, but their aspects and habits in the house of God, their postures and expressions, the "set" of their heads, the dialects of their faces. He knows you, either for better or for worse. Be such hearers as we have described and he will feel you when you are present, and miss you when you are absent. Perhaps after he shall follow you to the grave he will wish

that you might re-appear in your accustomed seat, not only that he might preach again to you, but that he might preach more effectively to others. Give him the benefit of your attention, instead of at best keeping it all to yourself. Listen as well as you would have him preach. Let him see that you listen to him and pray for him. In this sense "take heed how ye hear." Next Sabbath be helpful hearers.—*N. Y. Ind.*

The Mysteries of the Fall.

Before a man could understand his errors, there are several mysteries which he must know. But each one of these mysteries, methinks, is beyond his knowledge, and consequently the understanding of the whole depth of the guilt of his sin must be quite beyond human power. Now, the first mystery that man must understand is the fall. Until I know how much all my powers are debased and depraved, how thoroughly my will is perverted and my judgment turned from its right channel, how really and essentially vicious my nature has become, it cannot be possible for me to know the whole extent of my guilt. Here is a piece of iron laid upon the anvil. The hammers are plied upon it lustily. A thousand sparks are scattered on every side. Suppose it possible to count each spark as it falls from the anvil; yet who could guess the number of the unknown sparks that still lie latent and hidden in the mass of iron?

Now, brethren, your sinful nature may be compared to that bar of iron. Temptations are the hammers; your sins, the sparks. If you could count them (which you cannot do), yet who could tell the magnitude of unborn iniquities—eggs of sin that lie slumbering in your souls? Yet must you know this before you know the sinfulness of your nature. Our open sins are like the farmer's little sample which he brings to market. There are granaries full at home. The iniquities that we see are like the weeds upon the surface soil; but I have been told, and, indeed, have seen the truth of it, that if you dig six feet into the earth, and turn up fresh soil, there will be found in that soil six feet deep the seeds of the weeds, indigenous to the land. And so we are not to think merely of the sins that grow on the surface, but if we could turn our heart up to its core and centre, we should find it as fully permeated with sin as every piece of putridity is with worms and rotteness. The fact is, that man is a reeking mass of corruption. His whole soul is by nature so debased and so depraved, that no description which can be given of him, even by inspired tongues, can fully tell how base and vile a thing he is.

An ancient writer said once of the iniquity within, that it was like the stores of water which it is believed are hidden in the depths of the earth. God once broke up the fountains of the great deep, and then they covered the mountains twenty cubits upward. If God should ever withdraw his restraining grace, and break up in our hearts the whole fountains of the great depths of our iniquity, it would be a flood so wondrous, that it would cover the highest tops of our hopes, and the whole world within us would be drowned in dread despair. Not a living thing could be found in this sea of evil. It would cover all, and swallow up the whole of our manhood.

"Ah!" says an old proverb, "if man could wear his sins upon his forehead, he would pull his hat over his eyes." That old Roman who said he would like to have a window into his heart, that every man could see within it, did not know himself, for if he had such a window, he would soon have begged to have a pair of shutters, and he would have kept them shut up. I am sure; for could he ever have seen his own heart, he would have been driven raving mad. God, therefore, spares all eyes but his own that desperate sight—a naked human heart. Great God, here would we pause and cry, "Behold, I was shapen in iniquity, and in sin did my mother conceive me. Thou desirest truth in the inward parts, and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."—*Spurgeon.*

Folly and pride walk side by side.

Wonders of the Atmosphere.

The atmosphere rises above us with its cathedral dome, arching toward heaven, of which it is the most perfect synonym and symbol. It floats around us like that grand object which the Apostle John saw in his vision, "a sea of glass like unto a crystal." So massive is it, that when it begins to stir, it tosses about great ships like playthings, and sweeps cities and forests like snow-flakes, to destruction before it.

And yet it is so noble that we have lived years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous, that iron shivers before it like glass; yet a soap ball sails through it with impunity, and the tiniest insect waves it aside with his wing. It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south wind brings back color to the pale face of the invalid; its cool west winds refresh the fevered brow, and make the blood mantle on our cheeks; even its north blasts brace into new vigor the hardened children of our rugged climate. The eye is indebted to it for all the magnificence of sunrise, the full brightness of midday, the chastened radiance of the morning, and the clouds that cradle near the setting sun. But for it the rainbow would want its "triumphant arch," and the winds would not send the fleecy messengers on errands around the heavens; the cold either would not shed snow feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall, nor hail-storm nor fog diversify the face of the sky; our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary monotonous blaze of light and heat dazzle and burn up all things.

Were there no atmosphere, the evening sun would in a moment set, and without warning, plunge the earth in darkness. But the air keeps in her hand a shield of her rays, and lets them slip but slowly through her fingers, so that the shadows of evening are gathered by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest, and to nestle to repose. In the morning the garish sun would at one bound burst from the bosom of night, and blaze above the horizon; but the air watches for his coming, and sends but first one little ray to announce his approach, and then another, and then a handful, and so gently drawn aside the curtain of night, and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and like man, she goes forth again to her labor until the evening.—*Quarterly Review*.

Image of the Virgin Mary at Rome.

N—N—, FRANCE, Aug. 11, 1860.

Political events in the Neapolitan States have caused great alarm in the Vatican and in the college of cardinals. The most enlightened subjects in the Pontifical domain, sigh for the moment when they can throw off the detestable yoke of the clergy. Garibaldi and the leaders of the Sicilian insurrection have declared that they would march even to the gates of Rome, to carry on the great cause of Italian unity.

In such critical circumstances, Louis Napoleon has again advised Pius IX. and his ministers to grant the most urgent reforms to the Roman people. He has employed the French Ambassador to act as his agent in this matter. But Pius IX. has answered sharply that he would make no reforms,—not one, even if he should be forced to leave his throne! What astonishing obstinacy and blindness!

How can the Roman Court defend itself? I have already mentioned General Lamoriciere and his mercenaries. But this is not all. The cardinals conceived the idea of carrying in pompous procession, through the streets of Rome, the 28th and 29th of last July, a miraculous image of the Virgin Mary. This image was the work, according to tradition, of the evangelist St. Luke; it is only exhibited when Popery is reduced to the greatest extremity. A large throng of monks, priests, nuns, police officers, soldiers, and the populace, constituted the procession of this won-

derful image, and every bigot shouted: *Eviva Pio Nono!* adding curses against the defenders of Italian nationality.

Will this absurd exhibition of the apocryphal image of the Virgin take the place of reforms? Will it stop the triumphal march of the liberators of Italy? Will it raise the Roman Court in the esteem and affection of sensible people? On the contrary such mummeries show more plainly the ridiculous superstitions and notorious hypocrisy of the popish clergy. The French troops garrisoned at Rome, utterly despise the ruling power, and the liberals feel that the time has come for the Pontifical States to possess leaders who will satisfy the ideas and wants of our age.—*Cor. of N. Y. Observer*.

"Oh, That he were a Christian!"

How often do we hear these words!—Here, a sister utters them concerning a brother beloved. There, a wife for a kind and tender husband. Ministers often breathe the desire for young members of their flocks, and friends for those whose generous and manly hearts have won their own. It is often the utterance of a sincere, honest interest in the salvation of souls.

But what have you done to prove that you are in earnest in your aspiration in behalf of your friend?

1. Have you prayed for him? Your wish is a prayer, indeed, and may not be unheard by him who knows our unbreathed desires. But have you gone purposely to the mercy-seat in his behalf? Have you uttered his name before the great Advocate? Have you sought his salvation with that intensity of longing which only is uttered with strong "crying and tears"? Perhaps God wills that you should be importunate, while you have been satisfied with a vague wish.

2. Have you spoken to him of Christ? "The redemption of his soul is precious;" have you ever told him of that Redeemer by whom his soul may be saved?—Have you ever affectionately warned or entreated him? He may need a word from you to turn his life to Jesus. Perhaps he may be longing to know how you found your way to the cross, and came to the blessedness of the Christian's hope. Do you act wisely or faithfully, in not uttering a word to show the solicitude which you feel for him?

3. Have you shown him in your own life what it is to be a Christian? How many sermons might be preached every day, and with irresistible point and force, by simple consistency! How many souls might be won by the attractive power of a holy life! Have you tried its virtue with the one you wish to win? Have you been a "living epistle," to be constantly known and read of him? Can he see the grace of God working in you, and daily restraining, purifying you? What self-denial do you daily show, proving to him your love for Christ?

Reader! what do you do to make your friend, brother, husband, a Christian? Do something—do everything that God commands you, and patiently, calmly, confidently await the blessing.—"It is good that a man should both hope, and quietly wait for the salvation of the Lord."—*S. S. Times*.

Letter from Bro. P. K. M'Cue.

Very dear Bro. Bliss: It was not without regret that I read in the 31st No. of the Herald the remarks of our venerable brother Chapman whom I never saw in the flesh, yet humbly hope to meet in the kingdom. I can only say for my self that if a fair and impartial criticism on all such subjects is to be shut out of the Herald, I prefer, much as I esteem your excellent paper, that my name be stricken from its list of subscribers. My own opinion however is, that a real good has come of the seeming ill.

The editorial criticism on Mr. Shimeall's work, although very ably performed, is too diffuse for general readers; but in your letter to Elder C., the whole matter is contained in a nutshell, with a force and perspicuity that any person may comprehend.

It is to me a matter of surprise that any lover of truth should be so wedded to a theory as not to be willing that it should be sifted to the very

bottom. Brethren may not see it so, but it looks too much like a willingness to be deceived, rather than sacrifice a favorite scheme.

It is to be hoped that the Herald will never prove so recreant to duty as to pass over without manly criticism any and all subjects so vital to the cause we love as the near coming of our glorious King.

"Be not deceived," says the great Teacher. Is it not therefore a debt of sincerest gratitude that we owe the man who will point out the errors or apprise us of the danger?

The Herald makes its regular weekly visits to me, although it has to travel alone—pity so valuable a friend should not have a traveling companion or two. But so it is. If the twentieth part of the money paid for the chaffy stuff, that comes to our office was turned into this channel, what a blessing might follow!

I do most heartily approve of your course. It is manly; it is dignified; it is Christian; and I trust you may never be led to depart from it.

May the Great Head of the church endow you with grace and wisdom from on high, that when the Master comes you may be found "giving meat in due season." Amen. Yours truly,
P. K. M'Cue.

Richmond O., Sept. 6th, 1860.

Waifs from the West. No. 2.

Thursday, July 26th. At half-past 9 A. M. we left the depot of the Grand Trunk Railroad in Montreal for Belleville, Hastings Co. C.W.—220 miles distant—where we arrived about half-past 6 P.M. I was aware of an arrangement for us to spend the following Sabbath somewhere in this region, and being directed to stop at a brick Temperance hotel near the depot and wait till called for, on seeing two brick hotels a few rods from the station, we concluded that one of them must be the place designated: but the first we entered gave unmistakable evidence of being a rum-hole instead of a temperance house, and the proprietor of the second not only sold liquor, but seemed a stranger alike to cleanliness and Christianity. Belleville is the county town with a population of 7 or 8,000, and has some better houses of entertainment than these,—but they were nearly a mile distant; the carriages had gone from the depot; and if we went far our friend would not know where to find us on the morrow; we had therefore to select one of these and make the best of it. We made out to get a comfortable bed and a good night's rest. I was informed that an effort had been made to sustain a temperance hotel in the town, but it proved a failure. Intemperance, surfeiting and worldliness are the three great evils of the last days against which our Lord specially warns his people (See Luke 21:34-36), and whether we travel East or West, we find his warning words are but little regarded and need to be loudly repeated in the ears of this judgment bound generation.

July 27th. At an early hour in the forenoon, Bro. Loomis came with his carriage to take us to his residence in Tyendinaga. The day was pleasant, the air cool and invigorating and a ride of 15 miles sharpened our appetite, so that we were prepared to do ample justice to the food our host provided. Bro. L. has two daughters who have charge of his house. His companion fell asleep in Jesus about two years ago, and by this bereavement another tie binding him to earth was severed, and the resurrection morn made desirable. We found no appointment for preaching before the Sabbath, so we had a day for rest and visiting.

Sunday, July 29th. There being no meeting house in the neighborhood, and the district school house not being open for religious services to any denomination, it was arranged by the brethren to have the meetings in a grove, but God had ordained otherwise. The dark clouds in the early morning betokened a storm, and before noon the words of the rain-song were appropriate:

"Millions of massive rain drops

Have fallen on all around;

They have danced on the house-tops,

They have hidden in the ground.

They were liquid-like musicians,

With anything for keys;

Beating tunes upon the windows,

Keeping time upon the trees."

Thus we were disappointed, but it may be Jehovah designed by this providence to teach our friends the propriety and duty of erecting a house of prayer in which He may be worshiped in shade or sunshine. It is true they are a feeble band, but as on the return of the Jews from Babylon "the people had a mind to work;" and therefore the work went forward, so if they—and our brethren elsewhere who are in like circumstances—will but put "their necks to the work of their Lord," and have a mind to do something, they can accomplish much.

About 3 P. M. the storm subsided, and at 5 o'clock, I preached in the house of Bro. Loomis from Psalm 119:105, "Thy word is a lamp unto my feet, and a light unto my path." Having decided to remain here over another Sabbath, we had during five evenings of the week what are termed in England "cottage preachings," and though it was a very busy season with farmers we had a fair attendance, and I trust the effort was not in vain. Elder D. Campbell, whom I had not before seen, was with us several days, and in his society the time passed away much more pleasantly than it otherwise would. His earnest and faithful labors have for many years been an advantage to the cause, and if they are not now sufficiently appreciated and remunerated they will be when our King comes.

Sunday, August 5th. The day was very warm, but a large audience for that place met in a beautiful grove, where I gave two discourses on the destiny of the Jewish and Gentile nations, as delineated on the prophetic chart and intimated in our Lord's words: "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall it will grind him to powder." Matt. 21:44. The multitude "cared for none of these things," but the few were interested. At the close of this service we gave the parting hand, being "ready to depart on the morrow," and though it is probable that many of those "among whom I have gone preaching the kingdom of God, will see my face no more" in this world, I hope to greet some of them in the fair fields of Eden.

August 6th. Bro. Loomis conveyed us to Belleville where we bade him Adieu. We had lodged with him during the greater part of our stay in Tyendinaga, and we parted with the sincere desire that he and his might be recompensed at the resurrection of the just. We took the cars at half past 11 A. M. for Port Union, distant 96 miles. On our arrival we found Bro. J. Pearce waiting to receive us. I had seen him before at a conference in Providence, R.I. and being now cordially greeted by his companion and family, soon felt ourselves at home. In the evening of the 7th a few of the neighbors came in and I spoke to them of the world to come and what we must do to enter it. All seemed interested. Bro. Pearce is comfortably situated so far as this world's goods are concerned, but being almost alone in the faith of the speedy coming and Kingdom of the Messiah, he would like to live where he could more frequently associate with those of "like faith." This is a thing very desirable, yet when otherwise situated, consolation may be drawn from the fact that the Master whom we serve knows where our dwelling is (Rev. 2:13), and has so arranged that in this age "the salt of the earth" is scattered, and the lights of the world shine in darkness. We are assured by the word of God that unto a holy and happy land the surf of the troubled present rolls; but till the gates of the heavenly Jerusalem are opened to receive the last of the redeemed of our race, we will find whatever our situation on earth may be that there is some crook in the lot which cannot be made straight—something to put our graces to the test. But from whatever source our trials arise it is our privilege to say with an English poet.

I journey through a desert drear and wild
Yet is my heart by such thoughts beguiled,
Of Him on whom I lean, my strength, my stay,
I can forget the sorrows of the way.

Thoughts of his love the root of every grace
Which finds in this poor heart a dwelling place;
The sunshine of my soul, than day more bright,
And my calm pillows of repose by night.

Thoughts of his sojourn in this vale of tears
The tale of love unfolded in those years
Of sinless suffering, and patient grace,
I love again—and yet again to trace.

Thoughts of his glory--on the cross I gaze,
And there behold its sad, yet healing rays,
Beacon of hope; which lighted up on high,
Illumes with heavenly light the teardimmed eye

Thoughts of his coming--for that joyful day
In patient hope I watch, and wait, and pray;
The day draws nigh, the midnight shadows flee
Oh what a sun-rise will that advent be!

Thus while I journey on, my Lord to meet,
My thoughts and meditations are so sweet,
Of Him on whom I lean, my strength, my stay
I can forget the sorrows of the way.

Our brief stay with this family was pleasant and agreeable to us, and I hope not unprofitable to them. Their house commands a fine view of lake Ontario, on whose shores I loved to walk and gaze on the broad expanse of water. The beautiful in nature I admire, but desire by grace to be so much in love with a good bargain, as to be willing at any moment--amid my greatest joys, as well deepest sorrow--to exchange a home on the earth under the curse for one on the new earth which will bloom forever beneath the smile of its Creator. The River of the water of Life has greater attractions than the most beautiful sheet of water I ever saw here; and in Faith's ear the most gladsome sounds of earth are in the minor key.

J. M. ORROCK.



ADVENT HERALD.

BOSTON, OCTOBER 6, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Thompson's "*Morning Hours in Patmos*," an excellent exposition of "the opening vision of the Apocalypse, and Christ's Epistles to the seven churches of Asia"—written after a visit to the sites of those removed candlesticks.—Price \$1. Postage 15 cts.—May be had at this office.

Exposition of Daniel's Prophecy.

CHAPTER III.

Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

vs. 16-18.

Not being careful to answer the king, implies that they had taken no previous thoughts, and did not wish to consult how to frame an answer—the plain simple truth being sufficient for their purpose. In like manner our Saviour said to his disciples; "When they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak," Matt. 10:19.

To the king's blasphemy that no god could deliver out of his hand, they reply that the God they serve is able to deliver. And in respect to the threat of the fiery furnace, they answer in effect that God is able to deliver them; but that if for any cause he should see fit not to, it would not affect their decision; for in no event, and whatever the circumstances might be, they would neither serve his gods nor bow down to his image.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach,

Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.—And he commanded the most mighty men in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

vs. 19, 20.

Burning to death in a heated furnace, seems to have been a common punishment for malefactors. The ordinary heat of the furnace for such purposes, was insufficient for the torment which the king designed to inflict. He may have feared that God would deliver these worthies out of his hands, unless he took special precaution; and so he required the furnace to be intensely heated. In the Apocrypha we read that the king's servants made "the oven hot with rosin, pitch, tow, and small wood, so that the flame streamed forth above the furnace forty and nine cubits"—or seventy three and a half feet. But it is sufficient for us to know that it was heated to an extraordinary degree.

The "most mighty men" who bound them, were men "mighty of strength." These were selected so that the three worthies might be strongly bound; and so that deliverance from the king's power might be the more impossible. And God, by so overruling this, made the miracle of their deliverance so much the greater.

Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

vs. 21-23.

It was common in latter times, when heretics were to be burned, to array them in garments peculiar to the occasion; but these youths were bound in whatever garments they had on when seized. The principal garments of the Orientals comprised large loose trousers, a tunic or inner garment, and an outer garment or cloak; which are supposed to be the garments referred to by "coats, hosen, and hats."

The king was so urgent for the immediate execution of their sentence, that he would permit no delay for any change of raiment; and this haste of the king impelled those who cast these men into the fire to imperil their own lives. When a common furnace that is greatly heated is suddenly opened, the fire will often suddenly burst forth; and it is not improbable that this furnace of Nebuchadnezzar should belch forth such flames as to render it dangerous to approach its mouth. To cast the Hebrews into its flame, it was necessary for those who performed that office to approach so near, that they were themselves consumed. An Oriental despot was so absolute, that any resistance of his will would be punished by death. These unfortunate executioners of his vengeance had no choice but to expose their own lives at the command of the King; whose cruelty and disregard of life was thus apparent.

The Hebrew youths were doubtless bound hand and foot, so as to render them helpless. This would render it the more necessary, for those who cast them in, to approach close to the furnace; and being thus bound, those cast in would fall to the bottom of the furnace. Being seen to fall in that condition, their deliverance would appear the more miraculous.

In the Septuagint, and in some other versions, there is here inserted "The song of the Three Holy Children"; which is not in the original Chaldee, and is appropriately placed with the Apocryphal writings. Its origin is unknown; it contains some things appropriate and beautiful; but much of it is absurd and improbable.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like the Son of God.

vs. 24, 25.

The apostle speaks of those "who through faith . . . quenched the violence of fire," (Heb. 11:33, 4)—reference being evidently made to these Hebrews. The "Song of the three Holy Children," referred to, says that "the Angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven; and made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them." But this is contrary to the text, which says they walked "in the midst of the fire." There have been various speculations respecting the manner of their preservation—as to whether the flame was kept from them, or a cold wind was interposed &c; but the miracle seems to consist in the fact that the fire was rendered powerless to injure their persons or garments, although it burnt asunder the bands which bound them.

It is not to be doubted, that finding themselves thus unharmed they sang, and praised the Lord; but it is unlikely that the long hymn referred to was composed by them on this occasion.

"Astonied," is another form of "astonished," and expressive of wonder or amazement. The king was astonished because the men who were cast into the fire bound, were loose and unharmed in the midst of the flame, and because there was a fourth one who appeared like a superhuman intelligence, walking in the fire with them. He at once called the attention of his counsellors to these circumstances, and enquires whether the number of those cast in was not three, and whether they were not bound not that he had any doubt respecting those facts; but the interrogation was an expression of his surprise, and their responding affirmatively was an expression of theirs.

The king evidently regarded the "fourth" as a superhuman intelligence. There is no evidence that he had any conception of the existence of any being to whom the title of "The Son of God" would ever be peculiarly applicable; and his expression, the Chaldee of which is, "like to a son of God," or "to a son of the gods,"—as the plural form of the word is indiscriminately applied to the One True God, and to the many heathen false gods—is not limited to any one as specifically designated. But whatever may have been the king's unenlightened conceptions, the question still remains whether this divine personage was an angel, or the coming Messiah. Tertullian, Augustine, and Hilary, among the ancient fathers, and Dr. Gill and others among the modern held that this was Christ; while others have supposed him to be an angel. We incline to the former opinion; which was evidently that of the translators, as is shown by their rendering of the text. In v. 28 the king calls him an "angel"; but the heathen monarch would not be authority in a question of this nature; and Christ, also, or Jehovah, is often denominated an Angel in the Old Testament.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

vs. 26, 27.

The preservation of these servants of God, in the midst of the fire, was conclusive evidence to Nebuchadnezzar that this God they worshipped was the True God therefore he promptly recognizes and acknowledges him as "the most high God"—i.e. as the God who was greater or more powerful than all other gods, though he may have retained his belief in lesser divinities; and he at once revokes their sentence.

The king not only ordered their deliverance, but did them the honor to come near to the door of the furnace and invite them to come forth. It is evident from this that the door in the side of the furnace, for the insertion of fuel and convicts, was sufficiently large for men to go in and come out at. And as what transpired in the furnace was visible to those outside, it must have been an enclosure of iron bars, and not a solid structure.

An examination of the garments and persons of these men, showed that the fire had not had the slightest effect on either. This evidence was so conclusive of their miraculous deliverance, that,

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore, I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other god that can deliver after this sort.

vs. 28, 29.

As these Hebrews had voluntarily chosen to be cast into the fire, rather than to serve any God but the Lord, and as their preservation in the fire had changed the king's commandment respecting them, that monarch was now ready to punish with equal severity any one who should say a word against the True God,—the reason being that no other God could thus deliver. It does not seem from this that the king regarded him as the only God, but as the greatest of all gods. He was therefore still a heathen.

Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

v. 30.

The king either restored them to their former positions, or he conferred on them still additional honors.

Explanatory.

I. In the last number of the *Herald* for the year 1859, we said: "We have made a series of rich selections from a new volume of Dr. Cumming on 'The Great Tribulation,' which we commence in our next number."

The selections thus referred to, appeared in the *Herald* as follows:

1. The people of God safe—half a col. in Her. of Jan. 7
2. The doomed temple—" "
3. Occupy till I come—" "
4. Jerusalem's desolation—two col. " 14
5. Frailty of man's labors—half a col. " 21
6. The great revulsion—one col. " "
7. The way to heaven—one fourth of a col. Feb. 4
8. Christian alloy—" "
9. The day of hope—" "
10. Dying rich—" "
11. Spiritualism—one-eighth of a col. " 18
12. The elect—seven-eighths of a col. " "
13. The good news—one-fourth of a col. " 25
14. The bridged chasm—" "
15. The sign of the Son of man—one and a half col. Mar 3
16. Tokens of the end—half a col. " "
17. Christ's power and glory—half a col. " 10
18. The shout from heaven—" "
19. Each angel's specific mission—three fourths col. " 17
20. Death not for all—half a col. " "
21. The gathering of the elect—three fourths col. " 24
22. The comforter—half a col. " "
23. Joy giving truth—half a col. " 31
24. The power of the Holy Ghost—one third col. " "
25. Evening light—two cols. Apr. 7
26. The Jew—three-fourths col. " 21
27. The devil—one-third of a col. " "
28. 1867—it being the Doctor's full argument on Time—six and a fourth cols. " 28
29. Worldly temptations—one col. May 12
30. The assaults of error—" "
31. The religion of impulse—one-eighth col. " 19
32. The religion of fashion—one-fourth col. " 26
33. The religion of sentiment—" "
34. Religion of the head—one-eighth of a col. June 9
35. The religion of form—one-fourth col. " "
36. Enduring religion—half a col. " 17
37. What are these, and whence came they?—one eighth col. " 23
38. Christ's coming—three-fourths of a col. " "
39. Prophetic signs—half a col. July 11
40. The day of the Lord—two and a fourth cols. " 21
41. The church a unit—half a col. " 28
42. Looking for Jesus—one col. " "
43. The papacy—half a col. Aug 4
44. Dread of the advent—one col. " "
45. The day and hour—half a col. " 18
46. Indications of the shore—one-third of a col. " "
47. The glorious Lot—six cols. Sept 8

The extracts given, already number forty-seven articles, comprising nearly forty columns of the *Herald*—averaging less than a column to an article; and the selections marked are not yet exhausted.

II. When we learned of the publication of Mr. Shimeall's new volume, we made several efforts to obtain it in this city, without success—Messrs Crosby and Nichols assuring us that they could not find it here. We then authorized them to procure it for us in New York; which after some little delay, they did,—after writing for it three times. The day before it was received, they purchased for us a copy which was brought in for sale, by one who had no longer use for it. This was on the 9th of May 1860. We at first gave it a cursory examination, and wrote a complimentary notice which was given to the compositor. We then sat down and gave the volume a careful reading; when, finding that its matter and arrangement would not sustain the opinion we had written, we recalled it, and gave our more matured judgment of it, which appeared in the *Herald* dated May 18th, but which went to press on the 16th of May—an article of two thirds of a column, in which we promised to "soon notice his chronology in detail."

In the *Herald* of May 12th, which went to press on the day we received Mr. Shimeall's book, we had commenced our article on the chronology of Mr. Fines Clinton; which was completed in the next number,—that of May 19th. In the *Herald* of May 26th, we gave our articles on the chronology of Messrs Elliot and Bowen, and of Pres. Browne—those being already written. We commenced at once the review of Mr. Shimeall's—laying aside all other writing till its completion. This review was begun in the *Herald* of June 21—which went to press just three weeks after receiving the volume reviewed; and it was continued through a series of five Nos.

In the *Herald* of July 21st we noticed the view he took of the days of Creation in his first volume; which we wrote some time before seeing his new work. In the *Herald* of July 28, and August 4th, we reviewed his position respecting the seven times. And another article which we had written on his view of the period in the 4th of Daniel we laid aside till we should reach that portion of Daniel's Prophecy, in our exposition of the same.

The Italian Crisis.

Our foreign intelligence renders it clear that the critical hour of awakened Italy draws near.—Garibaldi has publicly announced that the annexation of Central Italy will be effected, when he will be able to proclaim it from the top of the Quirinal—the most magnificent of the seven hills of Rome. So, then, as the movements of his troops also sufficiently declare, there is to be no pause till the tide of revolution sweeps over the Papal States, and submerges the temporal sovereignty of the Pope. Of

course the Holy Father will be defended with carnal weapons. Lamoriciere musters his representative squadrons of all nations, numbering, it is said, 30,000 men. But if this be all the armed resistance to be encountered by Garibaldi, he will have little difficulty in making his proclamation from the top of the Quirinal, or in securing the annexation as a permanent historical fact.

But will there be other resistance? We observe the British press groans under a load of forebodings on Garibaldi's programme. It is, unquestionably, attended with extreme hazards. But we do not yet see absolute, unavoidable danger. The latest rumors from Austria intimate that she will not make the movement in the Roman States an occasion for interference, but will wait till Venetia is attacked. Napoleon washes his hands of the affair by recalling his minister at Turin. But his favorite speaking-tube, the Constitutionnel, expressly says that such disapproval is far from the rupture. On the other hand, Cavour says through his organ that Italy relieves France of all responsibility for recent events which are due to "the state of things in the Peninsula." The French Emperor, of course, is always sound on "the state of things," and if he understands anything, it is that. We are of the opinion, therefore, that it will require the grossest blundering on the part of Garibaldi, or some new and disastrous turn to the revolutionary cause, to change the alliance between France and Sardinia into a state of hostility. —Boston Journal.

Foreign News.

By the Persia's arrival at New York we are put in possession of the following intelligence:

GARIBALDI'S ENTRANCE INTO NAPLES.

The correspondent of the London Times gives the following sketch of this great event:

"At last 12 o'clock strikes and a bell sounds, and from a distance a signal is made that Garibaldi is approaching. 'Viva Garibaldi!' rises from a thousand voices, and the train stops; a few red-jackets get out, and they are seized, hugged and kissed with that most unmerciful violence which characterizes Italian ardor. There was one poor elderly man who by virtue of his white beard was taken for Garibaldi, and was slobbered so that I thought he must have sunk under the operation, but the great man had gone round by another door, and so there was a rush in all directions to intercept him. We drove round by a side street to the front of the Carmine, and then by a knowing dodge we came in front of the Dictator. There is no mistaking that face; there is the grandeur and the openness of nature's nobleman expressed, and it does not say one thing while plotting another; it is marked by a loyalty which in vain might be sought for in that of many of the so-called great ones of the earth. I was much struck with his calm self-possession and the extreme sweetness of his smile. He was not in the carriage of the French Minister, though I believe it had been placed at his disposal, but in one hired for the occasion. Followed and accompanied by three lines of carriages he went along the Marinella, through the Basso Porto, surrounded by thousands, and deafened by their greetings, up the Lago Costello, and so on by San Carlo and the palace of the King, which royalty left only a few hours before, and entered the palace of reception for foreign princes. The crowd waved backward and forward, and looked up to the windows and shouted for the appearance of Garibaldi. First came one red coat, and then another, and at last the hero. What a cry of 'Viva' there rose from the vast mass below! When last that balcony was occupied by a distinguished personage it was by the Grand Duke of Tuscany, but in answer to no calls, for there were only a few of those idlers who always hang about the palaces of princes. It was impossible to make himself heard amid the noise and confusion, and so Garibaldi leaned over the iron railing and gazed intently on the crowd. A wave of the hand at last asked for silence, but in vain. 'Zitti, Zitti!' rose from all sides, and there was a perfect silence. Neapolitans, said a voice as clear as a bell, and with an enunciation so distinct that nothing could fail to reach the ear—

"This is a solemn, holy and memorable day. This day, from being subjects under the yoke of tyranny, you have become a free people. I thank you in the name of the whole of Italy. You have performed a great work, not only for Italy, but for all humanity, whose rights you have vindicated. 'Hurrah for liberty!' so much dearer to Italy inasmuch as she has suffered so much more than any other nations. 'Long live Italy!'

The cry was taken up by the thousands assembled, and 'Viva Italia!' might have been heard from one end of the city to the other. There were curious spectacles to be witnessed in the crowd—there were members of a legion of Amazons to the number of 200, who, dressed in the Garibaldian uniform, had vowed to place themselves in front of the National Guard and of Garibaldi, in case the military had interfered. There were priests with tri-colored scarfs

over their shoulders and banners in their hands, and bare-headed monks with muskets on their shoulders. There were men and women with unsheathed swords and daggers, and sword sticks in their hands, which they brandished in all the drunkenness of enthusiasm. There were hundreds of Lazzaroni, armed with pikes, which had been provided for the defense of the barricades had the Bourbons driven the people to such extremes. Such were some of the scenes to be witnessed. I remarked that Garibaldi made not the slightest allusion to the name of Victor Emmanuel, and I remarked also that with few exceptions, the only cries in the streets were 'Viva Italia!' On entering the Palace and the room where Garibaldi was received, I saw him giving audience to a deputation of Venetians. 'We are all ready and organized, General, and anxious to begin.' 'You cannot be more anxious than I am,' was the reply, and then left the room to repose and take some refreshment. In the afternoon Garibaldi visited the Duomo, and the greetings were more enthusiastic than in the morning, and the crowd far greater. It was a worthy demonstration.

LATE DISPATCHES FROM NAPLES.

The following telegram, dated Naples, the 11th inst., gives the position of affairs in that capital: "The tranquillity of the town has not been disturbed, and the same enthusiasm still prevails. The Elmo and the other forts have surrendered."

The English Admiral has paid a visit to Garibaldi, who afterward went on board the Hannibal, the English Ambassador being present. On that occasion the Sardinian fleet fired a salute of 17 guns in honor of the Dictator.

The Neapolitan fleet has been delivered by Garibaldi to the Sardinian Admiral. The Sardinian troops disembarked yesterday by order of the Dictator.

A report is current that the King will quit Gaeta with his army of 30,000 men, and join General Lamoriciere.

The King has formed a new Royalist Ministry, the members of which are Caselli, Canofari, Gerolamo and Ulloa. The Austrian, Russian, Prussian and Spanish Ministers, and the Papal Nuncio have followed the King to Gaeta.

The whole army of Garibaldi will arrive at Naples in four days, and with the insurrectionary bands, the total force will be raised to 80,000 men. The revolution is everywhere triumphant. It is said that the Dictator is about to march to Umbria. The Bixio and Medici brigades have just arrived in the port. Baron Brenier has not protested against the disembarkation of Sardinian troops.

Letters from Naples to the 11th state that very ardent popular demonstrations were taking place in that city. Many priests and monks had fraternized with the people. The police regulations prohibited the compelling of the inhabitants to shout "Long live Garibaldi." Numerous desertions were taking place from Gaeta, but the foreign part of the soldiery and sailors had taken advantage of the Dictator's authorization to return to their homes. Enlistment of volunteers had been ordered.

THE PAPAL STATES.

Rome, Sept. 13. The Papal government is about to address a memorandum to all the European Powers protesting against the Sardinian invasion of the Roman territory.

This memorandum explains that the enrollment of foreign volunteers, of which Sardinia complains in her ultimatum, was principally due to the counsels of Austria and France, the latter Powers having, after the Paris Congress of 1856, insisted on the formation of a Papal army.

The Opinione says: "Cardinal Antonelli having refused to accede to the demands of Piedmont, Count Minerva has left Rome and has arrived at Florence."

According to the Patrie, the revolutionary movement in the Marches and Umbria did not extend itself to the inhabitants of those countries.

General Cialdini, after having followed the enemy's corps on the road to Ancona and dispersed them, had re-entered Simagaglio with 200 German prisoners.

SARDINIA.

The Official Gazette of Turin publishes a Government memorandum, addressed by the King of Sardinia to his representatives abroad, and dated on the 12th of September. The memorandum explains the state of things in Italy since the peace of Villafranca. It adverts to the refusal of the Court of Rome to accede to the demand of Sardinia to disband the foreign legions, and justifies by imperative reasons the step taken by Sardinia. The Sardinian Government could not allow the Italian movement to dissipate itself in anarchy and disorder. The memorandum confirms the assurance already given that the Royal troops will scrupulously respect Rome and the surrounding territory, and makes an appeal to the Holy Father, who some years ago inaugurated the national movement. The memorandum thus concludes: "When the Pope shall recognize the regeneration of Italy, which enters among the des-

igns of Providence, he will again become the Father of the Italians, as he has never ceased to be the august and venerable father of all the faithful."

The semi-official journal of Turin, the Opinione, in an article on the intervention of Piedmont in the Roman States, says that this is not an act of aggression, but one of legitimate defense. It is undertaken with a view to combat foreign intervention, conformably to the policy laid down by the Emperor Napoleon. At Paris they are probably ignorant that the insurrection in the Roman States is simultaneous and general.

The grand desire is to shake off the theocratic yoke, to proclaim the sovereignty of Victor Emmanuel, and to constitute Italy. The fruit is ripe and must be plucked. The government of Piedmont will know how to assume the responsibility of these facts in the face of Italy, of France, and of Europe. Europe is called upon to elect between Victor Emmanuel and revolution, between constitutional monarchy and anarchy, between the national flag of Italy and the red flag. The alliance with France will not be ultimately damaged.

The entrance of Garibaldi into Naples was celebrated at Milan in the most enthusiastic manner. The whole city was illuminated and decorated with flags. The very name of the Dictator inspires electric enthusiasm. A number of illuminated drums, fixed on long poles, were carried through the streets. These drums bore significant inscriptions as follows: "To Rome! To Venice! Rome, the capital!" Most of the cities of Italy celebrated the annexation of Naples.

FRANCE.

Paris, Sept. 15. The Constitutionnel publishes an extract from its chief editor, explaining the policy followed by the Emperor in Italy. It says the conduct of the French government in recalling its Ambassadors from Turin is to express the dissatisfaction at the course which has been taken by Sardinia, but such a disapproval is far from a rupture. The interests of France and Sardinia always remain the insurmountable rampart of the Italian peninsula. The legitimate enlargement of her territory she owes to our common victories. The treaties cannot in any way, be compromised.

The Emperor is understood to have had a long interview with Count Cavour at Nice.

AUSTRIA.

Preparations were being made at Vienna for the eventuality of a new war in Italy. Additional troops were constantly being sent to Austrian Italy.

It was rumored in Paris that the Austrian Cabinet has announced to the French Government that Austria, for her own security, is about to concentrate a corps of observation of 50,000 men at Mantua and on the river Po, but that she has no intention of intervening in the events resulting from the entry of Sardinian troops into the Papal States.

CHINA.

Letters from China state that the French forces would land to the south and the English to the north of the Taku forts. The whole British force, consisting of 12,110 men, with seven batteries of artillery and a siege train, had reached the rendezvous at Talien-whan. The commencement of operations was delayed solely on account of the French not being ready.

Later Foreign Intelligence.

St. Johns, N. F., Oct. 1. Steamship Glasgow, from Liverpool Sept. 19, via Queenstown 20th, was intercepted at 2 o'clock Sunday morning off Cape Race by the news yacht.

It is reported from Toulon that Louis Napoleon was fired at by an insane man in that city. The man's aim was averted by a bystander, and no harm was done. The French journals are silent on the subject.

The Sardinian troops took Perugia after a hot fight and made 1500 prisoners, including Gen. Schmidt.

The city of Spoleto had capitulated, and its garrison, 600 strong, were taken prisoners.

The Sardinians also occupied numerous other places. General Cialdini was advancing against Ancona, at which place the late Neapolitan fleet had arrived to assist him in the attack.

There is an unconfirmed rumor that the Pope had fled from Rome, an event which is generally speculated upon.

There are also unconfirmed rumors that General Lamoriciere, with 9000 men, was moving from Ancona towards the frontiers, with a view of effecting a junction with the Neapolitan troops.

DEFEAT OF THE PAPAL TROOPS. The first contest between Gen. Lamoriciere's motley army and the Sardinians has resulted according to general expectations. He has been disastrously defeated, and the cities of Perugia (in which Lamoriciere had stationed about one-third of his forces) and Spoleto have been taken by the Sardinians. It is doubtful if the Papal troops will make any further stand; if they do the result will be all the same. Victor Emmanuel's

forces will overrun the states of the church, probably respecting the city of Rome, out of regard to the wishes of Louis Napoleon. Whether Pius IX. will once more retreat to Gaeta remains to be seen, as also do still greater events, which now seem impending. Our last dispatches are too meagre to afford us any light on these points. But already the public interest is transferred from Naples to Rome, and thence to Vienna and Paris.

THE ITALIAN REVOLUTION. The Florence correspondent of the Providence Journal furnishes the following interesting intelligence respecting the state of affairs in Italy. The letter is dated September 10:

"Since last year, the excitement among the population has not been so great as at this moment. Happily, it is not of dissension, but of ardent hope for, and enthusiastic confidence in, the success of a common cause. The city of Arezzo, only forty miles from us, is the centre of the movement which has for its object the immediate occupation of the towns and cities in Umbria and the Marches, two provinces of the Pontifical States. Pesaro, Citta di Pieve, Urbino, Montefeltro and Sant'Agata Feltria, have already declared for Italy and Victor Emmanuel, and shaken off the Papal yoke. At Perugia extraordinary agitation prevails. The report comes that many thousand pounds of pitch are collected in the Pauline fortress, and that an order will be given by the general in command to burn the town if the population venture to revolt. Such an act would be so atrocious that one, in charity, can hardly believe that it is the intention of Lamoriciere to resort to it. But after the massacre of a year ago, one is prepared to believe in the possibility of any enormity to be committed by the Roman authority. It would seem as if Lamoriciere was ready to use measures as extreme in their severity in this unholy war in the heart of Italy, as he would be if he were once more contending with tribes of savage Africans. Another report which has just now been received, says that the Papal soldiers, to the number of about 1500, stationed at Perugia, will make no opposition to revolt, and march out of the town on the payment to them of \$20,000. The proposal is consistent and legitimate. Mercenaries they are, and fighting to them is purely a trade, and they must wish to make the best market they can in compromising their services. Different towns in the Pontifical States are sending committees to Turin, praying the King to assume the protection of them in that independence of their present rulers, which they are ready to declare, and offering to him their hearty allegiance. Now that France has defined the line and the limit of defence, which she will accord to the Pope in his dominions, the opposition of the Papal army to the national movement beyond those limits will prove ineffectual and useless. Without doubt, within a few days, the insurrection will be general. The populations will stretch out their hands for protection to Victor Emmanuel, and there is but one course for his government to pursue. A state of war between Rome and the Italian Kingdom will shortly exist, and events must follow each other to their natural end. About the character of the issues, or which of the party will triumph, there can be no doubt."

A correspondent of the Siecle, the government organ of France, writes from Tunis, Algiers, as follows:—

"Our College of philosophers at home, may, and probably do accomplish a great deal for the cause of science, but the Americans are the people to turn these discoveries to practical accounts. Many of the modern inventions in use here are American, and one American chemist, Dr. J. C. Ayer of Lowell, supplies much of the medicine consumed in this country. His Cherry Pectoral, Pills, Sarsaparilla, and Ague Cure constitute the staple remedies here, because they are of easy application, sure in their results, and have the confidence of the people. While the science of medicine is carried to a higher perfection in our own country (France) than any other, it strikes a Frenchman as a little singular that an American Physician should furnish the medical skill and remedies for our Principal Province.

We are happy to inform our readers that these superior medicines, which the Emperor's principal Province is obliged to get from America may be had by our neighbors, at

Some one who neglects to append his name writes from St. Catherine's Sept. 2, 1860:

"I hope to have the privilege of reading the Herald so long as it is conducted in the way it has been so far; for I prize it very highly—it being the only advent preaching we have. We have lent our papers to some of our neighbors, hoping to induce some of them to become subscribers. Some have said they like it very much. I thought they should send for it."

To the above the editor would add the hope that the number of such may be greatly increased.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as censuring the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Shadow and Substance. No. 2.

Ancient Israel in its history and economy and relations constituted one grand system of types of which Jerusalem was the center: it ramifies and pervades the entire Old Testament; and through this channel they testify of Christ, and his gospel, and the glory that shall follow.

The Apocalypse contains the grand epitome of the antitype, as it regards the coming or "revelation of Jesus Christ," 1:1. Even to the churches, constant appeal is made to that event. The first prophetic scene, 4 and 5, relates to the session of the judgment; a throne is set, as in Dan. 7. The introduction of both trumpets and vials embrace the antitype of the dedication of the temple and cleansing of the sanctuary, which last is fixed at the time of the end, Dan. 8; compare Rev. 8 and 15 with Lev. 16, 2 Chron. 5, and kindred Scriptures.

It has been questioned whether historic character, and events in the old dispensation were typical; but Christ makes Jonah and Sodom and Lot's wife, and the lifting up of the serpent in the wilderness, with other like events typical; St. Paul makes Moses and Melchisedec and the whole congregation, with the passage of the Red sea, the manna and rock, and Sinai, and the veil over Moses' face, &c. &c., "our types;" they were written for our instruction. See margin, 1 Cor. 10 and 2 Cor. 3.*

Now the Apocalypse is not confined to the symbolic events of Daniel, but embraces in symbol much that is both symbolic and literal in that and many other portions of the Old Testament. I have spoken of some of these; but besides, its variegated horses, ch. 6, and temple building and measurement, olive trees, 11, and seven candlesticks, 1, and seven eyes, 5, are seen in Zech. 3-6; from which and from indubitable language in Zechariah, coupling Zerubbabel and events connected with him, with the last day and the kingdom, it is clear that he and Joshua &c. are counterparted in the Apocalyptic witnesses and their events. See Hag. 3, where it is declared that when the final shaking occurs, which St. Paul places at the judgment, God will make Zerubbabel a signet, &c.†

The throne and cherubim and rainbow glory of Rev. 4 and 10, and little book eaten, and fire taken from the altar, 8 and 15, and sealing God's servants, 7, are all seen in Ezek. 1, 2 and 8; also the great battle, 19, is found in Ezek. 38, and Zech. 14, Joel 3, and Jer. 25, &c. &c. The Revelator's temple, is evidently not literal, for he that overcometh becometh a pillar in it, ch. 3, in my judgment it is the same with Ezekiel's, and when completed, like it, will be visited by the Prince and the glory of God, and be connected with the river and tree of life and Israel's redeemed tribes, Rev. 21, Ezek. 40. St. Paul frequently makes the saints living stones of a spiritual temple, in process of erection, of which Christ is the head-stone; it cannot therefore be fully completed until the headstone thereof is brought forth with shoutings, crying, Grace, grace unto it. Zech. 4.

The great tribal system in the old dispensation forms a prominent feature in the substance. Rev. 7 and 21.

But Jerusalem is the center in both, and hence so much about the city and the new Jerusalem. In such a system the center city would by its essential relation be denominated the city, just as citizens of France or of England speak of Paris or London.

In ch. 11 this city is called "the holy city," v. 2, but as indicated in Dan. 8, because of an apostasy or transgressions, it is trodden down and becomes spiritually Sodom and Egypt, v. 8, and ultimately, v. 13, the tenth part of the city falls. It is most amazing that expositors do not see the impropriety of making this antitypical Jerusalem the same with mystic Babylon, when in chapter 16, 19 they are as distinct and separate from each other as language can make them. "And the great city was divided into three parts, and the cities of the nations fell, and great Babylon came into remembrance," &c.

* A slight confounding of the use of past events as illustrations, with things typical.

† Symbols being synchronal, are not therefore typical, the one of the other.

Here we have the city of the spiritual Jews, and the ordinary cities of the nations or Gentiles, and then Jerusalem's great foe Babylon.

There is just as much propriety in saying that ancient Jerusalem, when it apostatized, became ancient Babylon as in contending that their antitypes are identical. It would require no greater violence to apply the different prophecies relating to ancient Babylon and Jerusalem all to one of them; than is requisite to make modern Babylon and the church identical.

Again; it was not ancient apostate Israel who trod down the sanctuary and host, but alien, gentile, anti-Jewish powers, because of Israel's long transgression and persecution of the genuine saints, were permitted to tread down the sanctuary and host; for each year of Israel's apostasy the city was doomed to one day of fearful tribulation. Eze. 4:5.

So in the antitype, "at the time of the end," Dan. 8 and 11; Rev. 11:2, the city is trodden down of the gentiles, led on by one whose heart and indignation is against the holy covenant, Dan. 11:28, 30, one who exalteth himself above every object of worship—an open blasphemer against God, 36:8; Rev. 13.

This visitation is not by the apostasy, but upon it, and by a man who takes it out of the way. 2 Thess. 2. But in both the type and antitype the genuine worshippers are spared, Ezek. 9:4; permitted to escape to the mountains, Matt. 25:15-21; fly to the wilderness on eagle wings and effectually helped; Rev. 12:14-16; Dan. 11:32-4; 12:1; they are measured, Rev. 11:1.

The papal dominion exactly reversed all this.

A. BROWN.
From Bro. Thomas Wardle. Continued from our last.

But when Jesus began to be about (we do not make this about 1 or 50 years) thirty years of age, Luke 3:23, John was baptizing in Jordan; and seeing Jesus coming unto him saith, "Behold the Lamb of God which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me. for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptised with the Holy Ghost. And I saw and bare record that this is the Son of God." John 1:29-34.

"The Holy Ghost descended in a bodily shape like a dove upon him; and a voice came from heaven which said, Thou art my beloved Son: in thee I am well pleased. And Jesus himself began to be about thirty years of age." Luke 3:22, 23.

"Jesus after his temptation returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. . . And he taught in their synagogues, being glorified of all. . . And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. . . And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book and he gave it to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened upon him. And he began to say unto them, This day is this scripture fulfilled in your ears." Luke 4:14-21.

"Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, the time is fulfilled." Mark 1:14, 15.

It is scarcely necessary to argue this farther; but for fear of the sin which doth so easily beset (unbelief), we will call up the points.

John was commissioned as the forerunner of Jesus, and although his cousin, he knew not the Messiah, until God gave him the sign by which he was to know him to be the Lamb of God which taketh away the sin of the world. The Holy Ghost anoints him to be the Prince of princes. This could not have been imitated or counterfeited. God the Father condescends to come down to man on the banks of Jordan, or at least to make his voice heard by him: "This is my beloved Son, in whom I am well pleased." Jesus said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor"—and at the same time declaring, The time is fulfilled.

These are things which cannot be gainsaid, unless it be to ignore all the Christian's hope and sap the foundation of God's salvation.

We ask, then, What time was fulfilled? and God's blessed book answers, The 69 weeks, or 483 years.

With such a foundation for our faith, all the infidel host of earth cannot destroy us; and whilst the tendrils of our faith entwine themselves around it, all the sophistry of a world-loving church cannot shake our confidence in God's faithfulness to fulfil his own words in the time and manner declared by the mouth of all his holy prophets since the world began.

We have been arguing only the 69 weeks, or the 483 years. Did our Lord confirm the covenant with many for one week, making up the 70 weeks which was determined on thy (Daniel's) people, and in the midst of the week (viz. before every day of the time had expired) cause the sacrifice and the oblation to cease?

It has been well established by meteorological calculations that our Lord was born four years before our anno Domini begins. Now we find in our reference Bibles, that Jesus was thirty years of age in A. D. 26, and in connection with his crucifixion we find A. D. 33—thus making seven years for our Lord's ministry, or the confirming of the covenant with many for one week, and thus completing the 70 weeks of years—the last act to be done in the 70 weeks was to anoint the most Holy.

Paul tells us by inspiration, after he had referred his Hebrew brethren to Moses sprinkling the tabernacle and all the vessels of the sanctuary with blood, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us," Heb. 9:23, 24.

Jesus anointed the most Holy when he appeared in the presence of God for us, pleading the merit of his own blood, being a merciful and faithful high priest in things pertaining to God.

We do not stop to discuss the question whether these weeks are weeks of years or not. We take God's rule of a day for a year and intrench ourselves behind the high names of Mede, Sir I. Newton, Bishop Newton, Faber, Scott, with a host of others, and we are told that the Rabbinical writers, en masse, where they touch on the times in Daniel's prophecy, calculate them each day for a year.*

Then if these days are years, and that 483 years of the 2300 years was completed at the baptism and the anointing of Jesus the Messiah A. D. 26, and for which we contend, and that it left but 1817 yrs. from the time of his Messiahship being so acknowledged by the Father.

We add 26 to 1817=1843 as the year when the 2300 years terminated.

We fearlessly declare that no man ever presented a stronger argument on the 70 weeks, connecting them with the 2300 days, and ending the 2300 days or years in A. D. 1843, than was presented by the leading men in the Advent movement prior to 1843.

If the 70 weeks are a part of the 2300 days, and we think we have shown that they were, and that they both begin together, there is no rule of interpretation which can extend the 2300 days or years, sixteen full years this side of 1843. What shall we do then for a solution of the difficulty?

Look again at the prophecy, Dan. 8:14, and behold the answer to the question, "How long the vision?" &c. "Unto 2300 days, then shall the sanctuary be justified" (margin) or vindicated, according to Bush.

What is the meaning of the word sanctuary in this connection? We believe Bro. Litch has given a good exposition of this word (see Prophetic Exposition, vol. 1, page 117, 1842). He has shown it to be Palestine at large, with Jerusalem in particular as its capital.

We need hardly say what is the meaning of the word justified; for the term is so well understood in our day; or the word vindicated; for either of the words are appropriate. To be justified is to be pardoned, to be forgiven. Man is justified whilst he walks the earth surrounded with all manner of wickedness and encumbered with all the infirmities of the flesh, and borne down by all the imperfections of his nature. There is no change in his physical nature; he is not yet glorified; but who shall say he is not justified? "It is God that justifieth."

Man is not rescued from the effects of sin and guilt, at the time he is justified; in other words he is not glorified; he must wait until Jesus comes.

We may speak comfortable words to the soul that has been justified, and indeed we must, if we would do our duty.

How is it with the holy city, the sanctuary?—Can she be justified, pardoned, forgiven, before the glorification comes?

Listen to Isa. 2:27: "Zion shall be redeemed with judgment, and her converts with righteousness."

Let it be remembered that the Messiah brings in everlasting righteousness for the converts of Zion; but upon Zion, unto the end of the war desolations are determined.

The Psalmist says, "When the Lord turned again the captivity of Zion we were like them that dream; then was our mouth filled with laughter and our tongue with singing," Ps. 126.

"Thou, O Lord, shalt endure forever; and thy remembrance unto all generations. Thou shalt arise and have mercy upon Zion; for the time to favor her, yea the set time is come," Ps. 102:12, 13.

But was the time to favor Zion to come whilst Zion appeared to be suffering the penalty of her sins? We answer, yes; or why commission men to speak comfortably to Jerusalem, and put words into the mouth of God's servants, "Comfort ye, comfort ye my people, saith the Lord. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished (her appointed time, or the appointed time of her warfare is accomplished), that her iniquity is pardoned (justified, forgiven), for she hath received of the Lord's hand double for all her sins."

Now what was the appointed time for Jerusalem's warfare? It was not the 1260 years of Dan. 7; for that was the time that the saints were to be given into the hand of the little horn; nor the 1290 yrs; for that was for quite another object; neither the 1335 years; for that was to mark the time when Daniel should stand in his lot. Clearly, then, it must be the 2300 years; for there is no other time named in the book of God as the appointed time of Jerusalem's warfare.

* We cannot harmonize "vindicated," in respect to a land, only by an occurrence which shows its degradation to be reversed.

† Not correct, we think, as to the Rabbinical.

To be continued.

My Journal.

From July 11 to the 28th I have labored with the church in Boston. Nothing of special interest.—The church is in the utmost harmony, with a good religious interest. Some of the members are deeply interested in the time and signs of the coming of Christ.

Sabbath, July 29. Preached in exchange with Eld. C. Cunningham, at North Attleboro'. I spoke to good audiences during the day on great practical questions, and in the evening, being stormy, to a small audience on the time of the advent. Some are interested in the subject; but most, I should judge, though not opposing, were not much interested in the calculation of 1867-8. Bro. C. has a large and flourishing interest in Attleborough, and is highly esteemed by his people, and is doing a good work.

On the question of the time, I may here remark, that I have ever believed that the prophetic periods were given to teach definite time, and that they would be understood by the church before the coming of Christ. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." We have had some light all the way, since the passing of Mr. Miller's time. In 1845 the following article was adopted by the conference of Adventists at Albany, N. Y., which was expressive of the views of Adventists at that time: We hold "That the second coming, or appearing of Christ, is indicated to be now emphatically nigh, even at the doors (Matt. 24:33) by the chronology of the prophetic periods, (Dan. 7:25; 8:14; 9:24, &c.) the fulfillment of prophecy (Dan. 2d, 7th, 8th, &c.) and the signs of the times. (Matt. 24:29; Luke 21:25, 26) And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, and the last be warned to flee from the wrath to come, before the Master of the house shall rise up and shut to the door." In 1848 I gave the following article in tract form, as an expression of the views I then held, with many other Adventists, showing my faith in the time.

TIME OF THE SECOND ADVENT.

What do the Adventists preach now on the time?

The year 1847 is past. The disputed time of about four years, among accredited chronologists, is now gone. The exact calculations which have been made by them on the prophetic periods have failed. What are Adventists now to do? is the grand question.

To determine our future course, we must consider the following things:—

1. Did the truth of the Bible, or the correctness of the prophetic periods in themselves, rest on those calculations? No.

2. Do not other calculations, based upon the prophetic periods, extend into the future? Yes.

3. Will it not be wise to look for the real ful-

fulfillment of these periods in the future? Have we not the best of reasons for doing so? Is not this the only safe course? So we think.

We can take no very definite ground on exact time, with our present light. The events are in the future, and may, so far as we can determine, speedily break upon us. So that the imperative duties of watchfulness, prayer, and all the duties of the ministry and church, are to be performed in all faithfulness.

On this important question, we present the views of Dr. Elliott, contained in his late work:—

"With regard to our present position, we have been led, as the result of our investigations, to fix it at but a short time from the end of the now existing dispensation, and the expected second advent of Christ. This thought, when we seriously attempt to realize it, must be felt to be a very startling as well as solemn one. And for my own part I confess to risings of doubt, and almost scepticism, as I do so. Can it be that we are come so near to the day of the Son of Man, that the generation now alive shall very possibly not have passed away before its fulfilment; yea, that perhaps even our own eyes may witness, without the intervention of death, that astonishing event of the consummation? The idea falls on my mind as almost incredible. The circumstance of anticipations having been so often formed quite erroneously hitherto of the proximity of the consummation,—for example, in the apostolic age, before the destruction of Jerusalem,—then, during the persecutions of Papal Rome,—then, on the breaking of the old Roman empire,—then, at the close of the tenth century,—then at and after the Reformation, and still later even by writers of our own day,—I say the circumstance of all these numerous anticipations having been formed and zealously promulgated of the imminence of the second advent, which, notwithstanding, have by the event itself been shown to be unfounded, strongly tends to confirm us in our doubt and incredulity. Yet to rest in scepticism simply and altogether upon such grounds, would be evidently bad philosophy. For these are causes that would operate always; and that would make us be saying, even up to the very eve and moment of the advent, 'Where is the promise of his coming?' Our true wisdom is to test each link of the chain of evidence by which we have been led to our conclusion, and see whether it will bear the testing;—to examine into the causes of previous demonstrated errors on the subject, and see whether we avoid them;—finally, to consider whether the signs of the times now present be in all the sundry points that prophecy points out so peculiar as to warrant a measure of confidence in our inference such as was never warranted before."

Here we have the full convictions of a ripe scholar, and a thorough student of prophecy, while all the evidence of ten years' profound study of the prophetic word, and the signs of the times, were all fresh before his mind.

Mr. Cunningham, of Scotland, another distinguished student of Prophecy, remarks on this subject:

"If we who have watched every sign in the spiritual horizon for a long series of years, were now asked, 'Is any sign of His [Christ] coming yet to be accomplished?' we should be constrained to answer, 'To our view, not one sign remains unaccomplished.' If we were further asked, 'Shall he come this year?' our answer would be, 'We know not; but this much we know and believe, that he is at hand even at the door.'"

Notwithstanding all our trials and disappointments, we, as Adventists, still look for our coming Lord with all the confidence we ever did. The following extract from a correspondent of the "Herald" is in point:

"We expect the coming and kingdom of Jesus at the dissolution of the fourth earthly empire,—the great agency in persecuting the church,—at the end of the two thousand and three hundred days, 'the times of the Gentiles,'—in 'the generation' which has witnessed the specified 'signs' given us by Jesus Christ our Lord,—after the first six trumpets have sounded, and at the seventh, which is now about sounding. Never, no never, was there an expectation of the Lord's coming based on the descriptive prophecies, the signs, and the first six trumpets fulfilled, till now! Never till now could it be ascertained that the prophetic periods were about expiring. All the rays of revelation are here converging to a focal point. Luther's time—the apostles' time—the Saviour's time, is our time, just so far as we can ascertain the import of their preaching: and all is founded on God's time. Dan. 8th. 'At the time appointed the end shall be.' The Lord will come! Part failures, when understood, tend strongly to confirm our faith, that he is now nigh. He will come soon, and not tarry. Amen."

J. V. HIMES.

Boston, April, 1848.

After this, and in the same year, Dr. Cumming

came out on the subject both of the nature and time of the advent, adopting very nearly the views of Dr. Elliott. His lectures in London in 1848 materially strengthened my faith in the time. This faith in these time calculations gave me great interest in the circulation of Drs. Elliott's and Cumming's works, and for the last ten or twelve years I have sought to spread the information they contain to the extent of my power, both by the pulpit and the press. Within the last year a work by the Rev. Mr. Shimeall, of New York, entitled, Our Bible Chronology, was placed in my hands. This work I hailed with joy, as it gave me much light. I think it will well repay the Bible student who will give it a careful study. I have detected no mistakes that affect my faith in the main question. In conversation with Mr. S. he assured me that so soon as his health and necessary duties would allow, he should give attention to any criticisms relating to his work. He is desirous that they should say all they have to say about it first. But my faith has been strengthened also by the writings of the late Rev. E. Bickerteth, Wm. Cunningham, Esq., Dr. George Croly, as well as other distinguished persons, who give A. D. 533 for the date of the Justinian decree and beginning of the 1260 years of the Papacy, and so ending in 1793; also beginning the 1335 at the same date, and ending them in 1868. Dr. Croly says: "The things, whose fulfilment was to commence at the end of the 1260 years, are the universal war, and the fall of popery and its adherents. The prophet then asks, 'O my Lord, what shall be the end of these things?' and he is answered, that it shall be in 1335 prophetic days, or 75 years from the year 1793; in the year 1868." Besides this class of writers, who support the calculation of '68, there is another, who give it much help by pointing to 1866 as the time of the destruction of the papacy and the commencement of the millennium. Of this class are the late Dr. Ramsey, Dr. Rice, and Rev. Mr. Bryant, all of the Presbyterian church. Dr. Cogswell and other New England divines take the same view. These writers believe the 1260 years began in 606, and hence will end in 1866. They believe that at that time, or about that time, the man of sin will be destroyed. So do I. They believe the millennium will be ushered in. So do I. But there is a difference in our views as to the coming of Christ and the nature of the millennium. With the light which now shines upon the time of the advent, together with the marked signs of this time, I have no doubt about the coming of the great crisis in 1867-8. Some of my brethren, whose judgments I value, think the time ought not to be preached with much positiveness; while others think it should not be preached at all. But I differ from them, and agree with the late learned and pious Bickerteth, who was an example of Christian prudence and conservatism. In his Practical Guide to the Prophecies, he makes the following remarks on the subject, which may be found in the 19th ch. of that work:

"It would be a grievous error in the church to disregard such prophecies. Because many in past ages have made serious mistakes respecting the dates, we must not, therefore, in the spirit of infidelity, refuse to consider them, as if they were full of danger and evil. The mistakes of others should lead us to more caution and diligence and prayer in our researches, and more diffidence in our conclusions. But having now the advantage of a more lengthened manifestation of God's mind, from the past history of the church, we have with this greater light for the true interpretation. Because men, hundreds of years back, said the coming of Christ was near to them, do not let us now say it cannot be near to us. The rolling away of 1800 years must have brought it much nearer. Because they anticipated the event before the time, do not think it will not come suddenly, and cannot be at the doors, and that it is not your duty to look for it and expect it. Oh unhappy perversion of preceding mistakes! by which Satan gains this immense advantage; that wise and holy, that cautious and good men are brought into a state either of neglect of that word of prophecy which is a light shining in a dark place, until the day dawn, and to which God has expressly COMMANDED US TO TAKE HEED; or of hampering it with such rules, as almost to shut out the study from the general body of the church. Oh deep design of Satan! by which he accomplishes that predicted dangerous state of men in general, before the day of the Lord come: 'as a snare shall it come on all them that dwell on the face of the whole earth.' Luke 21:35. 'When the Son of man cometh shall he find faith on the earth?' Luke 18:8. Let us not be 'ignorant of his devices,' 2 Cor. 2:11. How perfectly contrary is this to the mind of the holy prophets! 1 Pet. 1:10, 11."

I am prepared to work in the great field with any and all men, who believe in the near coming of Christ, and will faithfully proclaim with a "loud voice, The hour of His judgment is come." I do not ask them to believe as I do. If their faith is that Christ may come to-day, this year, or before 1868—that it is imminent, and so labor, according to their faith—I am with them so far, in their work. Only let us be faithful to our convictions of duty, to God, the church and the world.

J. V. HIMES.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Pail Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER: Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE,

Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR.

Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternal yours, ALONZO BALL, M. D., Physician of the Marine Hospital.

Dysentery, Diarrhoea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DEAR AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D. Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promoters of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDELL.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for \$1.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
Bliss' Sacred Chronology	40	.08
The Time of the End	75	.20
Taylor's Voice of the Church	1.00	.18
Memoir of William Miller	75	.19
" " " " " " " "	1.00	.16
Hill's Saints' Inheritance	75	.16
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
The Last Times (Seiss)	1.00	.16
Exposition of Zechariah	2.00	.28
Laws of Symbolization	75	.11
Litch's Messiah's Throne	75	.12
Orrock's Army of the Great King	40	.07
Preble's Two Hundred Stories	40	.07
Fassett's Discourses	25	.05
Scriptural Action of Baptism	75	.25
Memoir of Parnell A. Carter	33	.05
Questions on Daniel	12	.03
Children's Question Book	12	.03
Bible Class, or a Book for young people,	10	.01
Preble's Three Kingdoms	15	.04
on the second advent,	15	.03
Knowledge for Children	15	.03
The New Harp, Pew Edition, in sheep,	70	.16
" " " " " " " "	60	.10
Tracts in bound volumes, 1st volume,	25	.05
" " " " " " " "	35	.07
Wellcome on Matt. 24 and 25	33	.06

Works of Rev. John Cumming, D. D.:

On Romanism	75	.24
" Genesis	50	.16
" Exodus	50	.18
" Leviticus	50	.16
" Matthew	50	.19
" Mark	50	.14
" John	50	.20
The Daily Life	50	.14
The End	50	.18
The Great Tribulation	1.00	.15
" " " " " " " "	1.00	.15

TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. THE SIX KELSO TRACTS, at 6 cents per set, or	
" 2. Grace and Glory	1 50 per 100
" 3. Night, Daybreak and Clear Day	1 00 " "
" 4. Sin our Enemy, &c.	50 " "
" 5. The Last Time	50 " "
" 6. The City of Refuge	1 00 " "
" 7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by F. G. Brown. (1851).	\$0 12 single

B. 1. The End, by Dr. Cumming 04 " "

" 2. Litch's Dialogue on the Nature of Man 06 " "

C. 1. Prophetic View of the Nations (Whiting) 04 " "

" 2. The Sabbath, by D. Bosworth 04 " "

" 3. The Christian Sabbath 01 " "

" 4. Israel and the Holy Land. H. D. Ward 10 " "

D. SECOND ADVENT LIBRARY

" 1. The World's Jubilee 04 single.

" 2. Prayer and Watchfulness 04 " "

" 3. The Lord's Coming a Practical Doctrine 04 " "

" 4. Glorification, by M. Brock 04 " "

" 5. Miller's Apology and Defense 04 " "

E. 1. The Earth to be Destroyed by Fire 04 " "

" 2. First Principles of the 2nd Advent Faith 04 " "

" 3. The Bible a Sufficient Creed 04 " "

" 4. The Present Age—Its Hope Delusive 02 " "

" 5. Form of Sound Words 04 " "

F. TRACTS FOR THE TIMES.

" 1. The Hope of the Church 02 single

" 2. The Kingdom of God 02 " "

" 6. Our Position 01 " "

" 7. Waiting and Working 01 " "

G. 8. The Bride of Christ. 02 " "

" 1. That Blessed Hope 01 " "

" 2. The Saviour Nigh 01 " "

" 3. The True Israel 02 " "

" 4. Time of the Advent 02 " "

" 5. Motive to Christian Duties 01 " "

H. 1. The Eternal Home 04 " "

" 2. The Approaching Crisis 10 " "

" 3. Letter to Everybody (1842) 04 " "

I. 1. Facts on Romanism 12 " "

" 2. Promises—Second Advent 04 " "

" 3. Declaration of Principles 25 per 100

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

THE LYRE. Orders addressed to the Editor, and accompanied with the cash, will be promptly filled. Price 60 cts.—1-4 less by the doz.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

GROVER & BAKER'S CELEBRATED

FAMILY SEWING MACHINES.

OVER 30,000 IN USE.

PRINCIPAL SALES ROOMS,	
18 SUMMER STREET	BOSTON
495 BROADWAY	NEW YORK
730 CHESTNUT	PHILADELPHIA
181 BALTIMORE STREET	BALTIMORE
115 LAKE STREET	CHICAGO
91 MONTGOMERY ST.	SAN FRANCISCO

AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures clons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude." (Signed) Harriet Morrill.

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvases, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '60 For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100,000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. O. WELLCOME, Richmond, Me. } Proprietors.
R. R. YORK, Yarmouth, Me. }

(No. 993 th.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of 1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire; 2d, The virtues of the Brick oven; 3d, The economy of the heat; 4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the only STOVE which combines the True Philosophy of COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,
General Agent and Manufacturer, 29 Dorrance street,
(954, pd. to 990) Providence, R. I.

B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of



French Burr Mill Stones, of all sizes, and all kinds of mill machinery. No. 23 Water street, Bridgeport, Conn., (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for."

J. V. HINES.

995, pd. to 1001, 1 yr.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cts. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—1f

CHILDREN'S DEPARTMENT

"FEED MY LAMBES."—John 21:15.

BOSTON, OCTOBER 6, 1860.

Chestnutting on Sunday.

"I saw the doctor going towards Mr. Phelps this afternoon," said Mrs. Lovering. "Some of his family must be sick." "Hubert was not at church," said Mr. Lovering.

"Send Robert over this evening to inquire if any one is sick."

Robert was sent accordingly, and came home with a sad story. Hubert had excused himself from going to church on the plea of illness; but as soon as church had begun, he stole into a grove over the hill and climbed up a chestnut-tree for the purpose of getting chestnuts. He had heard some of the boys say they were going to shake the tree on Monday: so he tried to anticipate them.

He had gone out upon a limb about fifteen feet from the ground, and, in stooping over to haul in a limb laden with chestnuts, he lost his balance and fell to the ground. He struck on his head. The shock rendered him insensible for some time. When consciousness returned, he found his head bleeding profusely. He struck a sharp stone in his fall, which laid open the flesh to the skull. Fortunately, there were no large blood-vessels ruptured, or he would have bled to death while he lay unconscious.

The first thing he did, after coming to himself, was to pray aloud for mercy.—The prayer saved his life. The physician said he could not have got home alone.—How did the prayer save his life? In this way. Some Sabbath-breakers were in a neighboring grove, and, hearing his voice in prayer, thought it was some one calling for help, as indeed it was. They came to him, bound up his head with his handkerchief, and took him home. If he had prayed before he set out on his expedition, he would have saved his head.

We should never set out upon any enterprise without invoking the blessing of God. We should never engage in any thing upon which we cannot with propriety implore the blessing of God.

If Hubert had knelt down and asked God for his blessing upon his purpose to violate the commandment to keep holy the Sabbath, he probably would not have persevered in his purpose. Hence if he had prayed before he went, he would probably have escaped his fall, by not going at all.

"Father," said Robert, when he had made his report, "do you think Hubert fell because he was breaking the Sabbath?"

"I think he would not have got the fall if he had not been breaking the Sabbath."

"Do you think the fall was a judgment upon him?"

"Yes; but not a miraculous judgment. The fall was the consequence of sin, and, in a certain sense, the punishment of sin."

"Would he not have fallen if it had been Monday instead of Sunday?"

"If he had stood upon the same limb, and reached over just as far, and pulled

just as hard, and had the same unsteadiness of nerve, he would have fallen. The fall was the result of natural causes. Still, it may be properly regarded as a part of the wages of sin. Perhaps it was the unsteadiness of nerve caused by a consciousness of guilt that has caused his fall."

The Smallest Loaf.

Once upon a time, during a famine, a rich man invited twenty of the poorer children in the town to his house, and said to them, "In this basket there is a loaf of bread for each of you; take it, and come back every day at this hour till God sends us better times." The children pounced upon the basket, wrangled and fought for the bread, and each wished to get the largest loaf; and at last went away without even thanking him. Francesca alone, a poor but neatly-dressed little girl, stood modestly apart, took the smallest loaf that was left in the basket, gratefully kissed the gentleman's hand, and then went home in a quiet and becoming manner. On the following day the children were equally ill-behaved, and poor Francesca this time received a loaf which was scarcely half the size of the others. But when she came home, and when her sick mother cut the loaf, there fell out of it a number of bright silver pieces. The mother was alarmed and said, "Take back the money this instant, for it has, no doubt, got into the bread through some mistake." Francesca carried it back, but the benevolent gentleman declined to receive it. "No, no," said he, "it was no mistake. I had the money baked in the smallest loaf simply as a reward for you, my child. Always continue thus contented, peaceable and unassuming. The person who prefers to remain contented with the smallest loaf rather than quarrel for the larger one, will find blessings in this course of action still more valuable than the money which was baked in your loaf."

Touching Incident.

We recently heard a remarkable and touching story of a little boy, the son of a gentleman in an adjoining county. His age is twelve or thirteen. He is an interesting, promising lad. One day during the last winter he failed to rise in the morning as early as usual. At length his father went into the room where he lay, and asked him why he did not get up? He said it seemed dark yet, and he was waiting for daylight. His father retired, but the boy did not make his appearance for some time.

"My son, why don't you get up?" He replied, "Father, is it daylight?" "Yes, long ago." "Then, father," the little fellow said, "I am blind."

And so it was—his sight was gone. In a short time his father took him to Nashville to get the benefit of the medical profession there, but none of the physicians could do anything for him, and happily made no experiments on his eyes.—Some ladies in a family of his father's acquaintance sought to cheer him in his affliction, and one night proposed to take him to some place, where he might hear music and singing. He went and was delighted. In the course of the performance, all at once he leaped up, and threw his arms around his father's neck, and screamed with ecstasy. "Oh! father, I can see! I can see!" His sight had instantly returned, and since then he has retained it in full vigor, except that under excitement there is sometimes a transient dimness of vision. The case is one of a remarkable and singular character.—Presbyterian.

APPOINTMENTS.

Eld. L. H. Shipman will preach at North Springfield, Vt., Sabbath, Oct. 7th.

Eld. J. V. Himes will preach in Boston in the Advent chapel, Sept. 30; and Eld. Edwin Burnham Sabbath, Oct. 7th.

CONFERENCE IN LAWRENCE, MASS., Oct. 5, 6 and 7. I shall be present and preach in the P. M. and evening of Friday and Saturday, and Sabbath all day. All interested are invited to attend. Subjects to be discussed.—The time and the signs of the Advent in 1863.

J. V. HINES.

TOUR WEST. I contemplate a tour West, as far as Cincinnati, O., in the months of October and November. The following are my appointments, as far as Springfield, N. Y. Other notices will be given duly. In the meantime, I will be glad to hear from any, who wish for a visit, or single lecture, on my way out, beyond Springfield, or on

my return. I shall go by the way of Buffalo and Cleveland. Address me, Boston, Mass.

Worcester (Thomas street) Monday evening, Oct. 15, Springfield, Tuesday evening, 16th.
Albany, N. Y., Wednesday evening, 17th.
Syracuse, N. Y., Thursday evening, 18th.
Homer, Friday evening, 19th.
Auburn, Sabbath, 21st.
Seneca Falls, Monday and Tuesday evenings, 22nd and 23rd.

Lockport, Wednesday evening, 24th.
Lewiston, Thursday evening, 25th.

Springwater, Saturday and Sabbath, 27th and 28th, as Bro. Hyde shall arrange. I shall visit Dansville, Conesus, Honeoye, &c.—and then arrange for the tour further West, of which I will give notice.

J. V. HINES.

PS. I shall solicit and receive subscriptions for the Herald, and payments for old subscribers.

J. V. H.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Laura Darbee. A dollar was received from you on the 10th of September, and paid to No 1034. The paper has been regularly sent; but we now send again.

T. Smith. Have cr. you to Jan. 1, 1863, for what int. might be due Sept. 1; which makes that all even. You will please to sign your name on the back, with a witness, and forward the certificate to me; and I will fill it up, and arrange it.

W. Burnham. On the 19th of Oct. of last year, we received for and cr. to Mrs. M. J. Knowlton \$1, which paid from Oct. 1st to No. 984, or to March last. On the 20th of Aug. last, there was paid for her, and cr. \$1.50 to No. 1023—the end of 1860. Will she enquire of her Bro. the amount he paid for her? The bal. of \$2 may be still in his hands. The name you refer to in the Herald of Sept. 22, is another sister.

D. Elwell. The edition of the Voice of the Church is exhausted. How soon another edition will be published we do not know. We will reserve the money until we hear from you.

Persons wishing to write me, can for the present address me at the Herald office, Boston.

R. HUTCHINSON.

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 185 Lydian-street.
Burlington, Iowa. James S. Brandenburg.
Bassoe, Hancock County, Illinois. Wm. S. Moore.
Bristol, Vt. D. Bosworth.
Chazy, Clinton Co., N. Y. C. P. Dow.
Cabot, (Lower Branch), Vt. Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill. O. N. Whitford.
De Kalb Centre, Ill. Charles E. Needham.
Cincinnati, O. Joseph Wilson.
Dunham, C. E. D. W. Sornberger.
Durham, C. E. J. M. Orrock.
Derby Line, Vt. S. Foster.
Edgington, Me. Thomas Smith.
Fairhaven, Vt. Robbins Miller.
Richmond, Me. I. C. Wellcome.
Hartford, Ct. Aaron Clapp.
Homer, N. Y. J. L. Clapp.
Haverhill, Mass. Edmand E. Chase.
Lockport, N. Y. R. W. Beck.
Johnson's Creek, N. Y. Hiram Russell.
Morrisville, Pa. Wm. Kitson.
Newburyport, Mass. John L. Pearson.
New York City. Elder D. L. Robinson.
Philadelphia, Pa. J. Litch, No. 127 North 11th st.
Portland, Me. Alexander Edmund.
Providence, R. I. Anthony Pearce.
Princeton, Anne, Md. John V. Pinto.
Rochester, N. Y. D. Boody.
Salem, Mass. Chas. H. Berry.
Springwater, N. Y. S. H. Withington.
Shabbonas Grove, De Kalb county, Ill. N. W. Spencer.
Somerset, De Kalb Co., Ill. Wells A. Fay.
St. Albans, Hancock Co., Ill. Elder Larkin Scott.
Stanbridge, C. E. John Gilbreth.
Sheboygan Falls, Wis. William Trowbridge.
Toronto, C. W. Daniel Campbell.
Waterloo, Sheffield, C. E. R. Hutchinson; M. D.
Worcester, Mass. Benjamin Emerson.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, OCT. 2.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 991 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Dr G W Mitchell 1040, D Campbell 1023, Miss M Hodge 1037, S K Lowe 1023—each \$1.

P Scott 1054, E Baker 1054, J T Horne 1026, C W Beckwith 1023, A Garlick 1023, H K Howland 1023—each \$2.

Josiah Stoughton 1023—to Jan 1st. There will therefore be 12 Nos. due you when you get settled so as to direct where we shall send—\$3.

The Hasebury 1054, \$1.50—all right, paid H 50 cts; I Reed 1050, \$1.15.

MILLENNIUM

BOSTON, SATURDAY, OCTOBER 13, 1860.

VOLUME XXI. NO. 41.

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communi-
cations for the Herald should be directed.
Letters, on business, simply, marked on envelope ("For
Office"), will receive prompt attention.

J. PEARSON, jr. } Committee
J. V. HIMES, } on
O. R. FASSETT, } Publication

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.
\$10, " " " " " thirteen " "
Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

AN EVENING THOUGHT.

Softly fall the shades of even
O'er the weary, waiting earth,
And in yonder shining heaven
Many a silver star has birth ;
Fairer far the sparkling lustre
For the gloom that broods below ;
Brighter far each radiant cluster,
Since on night's pale brow they glow.

Often thus the midnight shadows
Rest upon the human soul,
Till the Saviour's mercy scatters
All the clouds that hold control ;
Precious hopes, like stars, are beaming
O'er the vexed and tossing sea ;
Precious love is brightly streaming
From the mount of Calvary.

Beautiful the holy radiance
Shining in the spirit now ;
Peace, its seals of gladness stamping
On the smiling lip and brow ;
Christ can light the darkest spirit
With the hallowed beams of love,
Robe it in his perfect merit,
Guide it to the home above.

Illustrations of Scripture.

NO. 36. PRESENTIMENT OF DEATH.

"All the days of my appointed time will I wait till my change come." Job 14 : 14.

A Remarkable Death.

Rev. Dr. Sprague, in his *Annals of the American Pulpit*, has a brief sketch of the Rev. Samuel Newman, who was born at Bambury in Oxfordshire, in the year 1600. His parents, who were earnest friends of Protestant Christianity, sent him to the University of Oxford for his education, where he turned his opportunities to the best account, and became a highly accomplished scholar. Having become deeply imbued with the Christian spirit, he devoted himself to the ministry of the Gospel, and showed himself a decided but moderate nonconformist. This prevented the quiet exercise of his ministry, and he passed from one congregation to another, until he had ministered temporarily to no less than seven. Under these circumstances, he took leave of his native country and came to New England in the year 1638.

After his arrival in this country, he spent a year and a half at Dorchester; then removed to Weymouth, where he remained about five years; and thence, in 1644, to Rehoboth, a place bordering on the Providence Plantations. He gave

the name to the town last mentioned, because, on removing to that place, his flock, which before had been straightened for room, then said, "The Lord hath made room for us, and we shall be fruitful in the land." He continued here during the remainder of his life. He died July 5, 1663, in the sixty-third year of his age.

Of the circumstances of his death, Dr. Eliot in his Biographical Dictionary, gives the following account :

“ The manner of his death was peculiar. He had a certain premonition of it, and seemed to triumph in the prospect of its being near. He was apparently in perfect health, and preached a sermon upon these words, ‘ All the days of my appointed time will I wait, till my change come.’

In the afternoon of the following Lord's day he asked the deacon to pray with him, saying he had not long to live. As soon as he had finished his prayer, he said that the time had come when he must leave this world. But his friends seeing no immediate signs of dissolution, thought it was the influence of imagination. But he turned round, saying, 'Angels, do your office,' and immediately expired. This may appear like other marvellous circumstances related in the *Magnalia*; but it is handed down by persons not connected with that author, and was as much confirmed as any report depending upon tradition; and it is said that accounts of the death of Mr. Newman were written at the time, and sent to England, as well as propagated through the towns of New England.

Mr. Newman was the author of a very elaborate Concordance of the Bible, the first edition of which was published in London, in folio, in 1643. It had a great reputation in its way, and passed through several editions; and it has been to some extent, the basis of modern works of a similar character. While he was at Rehoboth he revised it, using pine knots in the night for candles. Cotton Mather represents him as having been a very lively preacher, and a very preaching liver; "as having been an hard student who employed much toil and oil in compiling his Concordance of the Sacred Scriptures; "as having been remarkable for his attention to" family discipline, and the practice of "hospitality."

The following paper left by Mr. Newman, entitled "Notes or marks of grace I find in myself" is evidence that he cultivated a high tone of spirituality :—

“ I find I love God, and desire to love God, principally for Himself, — a desire to requite evil with good, — a looking up to God to see him and his hand, in all things that befall me, — a fear of displeasing God more than all the world, — a love to such Christians as I never saw, or received good from, — a grief when I see God’s commands broken by any person, — a mourning for not finding the assurance of God’s love, and the sense of his favor in that comfortable manner, at one time as at another ; and not being able to serve God as I should, — a willingness to give God the glory of any ability to do good, — a joy when I am in Christian company, in godly conference — a grief when I perceive it goes ill with Christians and the contrary, — a constant performance of secret duties between God and myself, morning and evening, — a bewailing of such sins which none in the world can accuse me of, — a choosing of suffering to avoid sin.”

Christ, the Ark of Safety.

Just as the ark was the only safety in the days of Noah, so the only safety for us this very day is Christ, the living, the glorious, the indestructible ark. There is no other name, however magnificent, or brilliant from its historic associations, in which or by which we can be saved from the coming judgments of heaven, except the name of the Lord Jesus Christ. His precious blood alone can cleanse us from all our sins; his glorious righteousness will so shelter and so cover us at that dread day, that the fires that consume the round globe will reverently abstain from touching us; and as the three Hebrew youths walked the burning floor of the sevenfold-heated fiery furnace, and had not even the hair of their heads, or the wool of their garments singed; so that happy man who believes in the Saviour, rests upon his precious sacrifice, pleads at that day the password of his name, will feel fulfilled in his happy experience the promise of the prophet, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee." Are you trusting to this ark? are you cleaving to the Saviour? Now there is salvation for the worst and the guiltiest; but at that day, when grace shall depart like a vision, when the last fire shall cover the round globe with its piercing and its searching flames, not one cry will be heard, not one appeal for mercy will be regarded, not one sin will be forgiven. The very glory of the Gospel is its simplicity: "Look and live," "Believe and thou shalt be saved." When Noah asked the people to come into the ark, they had simply to believe the word he preached, that the ark was suitable for its purpose, enter into it, and make the experiment. What would have been the use of their saying, Are its timbers strong enough? is the planking thick enough? is the caulking good? is there tar enough to keep out the water? will she break her back upon the waves? Noah's answer was, God says there is safety here; God says there is no safety elsewhere; do not believe appearances; mind only what God says. What he says to us this day is, Christ is the deliverer.

You ask, can any good thing come out of Nazareth? How is it possible that one that died eighteen hundred years ago can do me any good? Will not my own upright life be a nobler plea than that Jesus died for sinners? I answer, What ever appearances may be ; whatever your reasoning may prompt ; believe God's testimony concerning his Son. That testimony is clear, absolute, without any modification : "He that believeth on the Son of God hath everlasting life ; he that believeth not, shall not see life ; but the wrath of God abideth upon him."

Have you, dear readers, fled to this ark? Are you in the happy group who met in the ark of old, and meet and are meeting to-day in a better ark still? For that ark of Noah carried its inmates across the surging waves, landed them upon the barren heights of Ararat, hence to go forth upon a world dismantled and depopulated; renewing their pilgrimage of tears, and struggles, and toils, and sickness, and death. But this glorious ark, built in heaven, having capacities for all and a welcome for all, will carry you

to the sunny hills of the new Jerusalem, there to be where neither death, nor sorrow, nor sickness is ; but where all is unclouded, eternal, and happy noon.

From the Great Tribulation, by Dr. Cumming

Dependence on God

If ever pains were taken by the Almighty deeply to impress any truth upon the mind of man, it was that of entire dependence upon himself, as the Author and Giver of all good. This he laboured to inculcate upon the minds of the Israelites by the whole course of his proceedings. They were brought out of Egypt, not of their own motion or choice, but by his special call. He had provided a country for them, and he charged himself with conducting them into it. Pharaoh resisted them; difficulties were multiplied to oppose them; but every difficulty served only to enhance the greatness of the power which overcame it, and to point out more manifestly the hand of the Most High. The sea opened a passage for them, and swallowed up their pursuers; the strong rock in the desert poured out for them copious streams of water, which followed them in their course; a cloud miraculously shaded them from the intense heat by day, and a pillar of fire gave them light by night: manna fell around them, in sufficient quantity to support them all abundantly: their clothes waxed not old upon them, nor did their feet swell; quails came daily, and fell around their camp in such abundance as amply to supply all their wants. Were they bitten by serpents? they were miraculously healed by only looking to one of brass. Did they want to pass over into the country which God had given them, the waters of Jordan flowed back, and left them a dry passage through its channel. And the walls of their enemies' cities fell down at their approach. Could any facts indicate in a more striking manner the presence and the agency of the Almighty God? This was the very knowledge he intended to inculcate. More important knowledge than this of the providence of God cannot be learned by men. While we thus practically know the power and presence of God, we shall feel the dispositions which that knowledge ought to inspire; we shall watch over our conduct with a filial dread of offending him, we shall place an unbounded confidence in his wisdom to direct, his goodness to bless us; we shall cease to have any will of our own, and become anxious only that his will should be done: we shall submit to him with perfect resignation, and endeavour in all things to obey his commands.—VENN.

The Coming of The Lord.

It cannot be denied that in a multitude of places, the judgment advent of the Lord is so represented in the Scriptures that the duty of watching and living in readiness for it, is every where commanded or encouraged. So evidently did St. Paul speak of it as a subject of expectation and present concern, that the Thessalonians needed to be cautioned against expecting it until after certain other events had occurred. There are many references to the coming of the day of God which seem to have been calculated to impress the mind that it might come upon

them unawares, at almost any moment. Hence, the Saviour's exhortation to take heed, to watch and to pray because they did not know when the time would be. From this we learn three things.

1. Character of the event. It will be a matter of solemn and decisive influence upon all. The guilty are to look for it with fearful apprehension; the righteous with joyful anticipation. It will be something besides the gradual, peaceful, and finally universal extension of Christianity abroad in the earth. This would indeed be a subject of gladness to the Christian; but why the uncertainty of the time of its occurrence should be a reason for all generations of Christians to live in watchfulness and prayer, is beyond the power of any man to explain. And if this is what is meant by the coming of the Lord, who can tell why it should be a subject of fearful apprehension to the wicked? No, the character of the event is far otherwise. It is of such a nature that if we be found off our guard, or not watching for our Lord, he will come upon us unawares and appoint our portion with hypocrites and unbelievers. 2. We learn likewise the character of the coming. It will not be a gradual passing away of night, and the slow dawning of the millennial day. It will be sudden, and to many unlooked for and unprepared for. Hence the necessity of unceasing watchfulness because we know not when the time is. And the coming will be so sudden that there will be no opportunity to prepare for it after the event begins. So that we should live in constant readiness for it.

3. Finally, we learn the utter absurdity of the suppositions, that the Lord is not to come until after a thousand years of uninterrupted righteousness and peace. For with what propriety could Christ and the apostles so constantly refer to this judgment coming as a reason for unceasing watchfulness, lest it overtake them unprepared? with what could they knowingly and intentionally produce the abiding and operative impression that the day of the Lord might come at any time, and thus keep the church in all ages in a degree of expectation of it, if they know that it would not and could not come at all, until there had first been a millennium of universal peace?

Christ and the apostles certainly must have known whether the Judgment-advent was pre-millennial or not. And if as is generally now supposed, the second coming is to be after the millennium, how they could with any degree of propriety speak of it as if it were liable to come at any time during all the ages of the gospel dispensation, so that it would be the duty of all to be watching for the coming of the Lord, and watching and praying to be kept in readiness for that day;—how they could by parables, admonitions, warnings and encouragements designedly influence the church to be impressed with the conviction that the day of the Lord might come upon them even during the present life in a world of sin, is more than any man can explain so as to satisfy a rational mind.

It is just as certain as language can make it that the coming of that day is always represented in a way that is calculated to leave the impression on the mind that it may come now.

And it is never described in a way that is calculated to produce the impression that it will be preceded by a millennium of peace; or in a way that is calculated to produce the impression that all who live previously to the millennium or during the millennium, need not be watching and preparing for it.

How can those who believe that the second advent will be post-millennial, explain these things so as to leave the Lord and his apostles an appearance of common honesty? It has never yet been done. Can the man be found to undertake it?—*Our Lord's Great Prophecy*, pp. 399, 400.

Torture in Rome.

Catholic prelates and journals have had much to say lately of the paternal government of the Pope, and of the contentment of the people under his mild rule, when undisturbed by demagogues from without. But a correspondent of the N. Y. Times tells a different song:

As soon as the Constitution was framed, and

the amnesty had opened the prison-doors, it was noised abroad that a man who had been shut up in secret was still confined in the prison of San Francisco. He was taken thence by some young men who had also been confined there, and was benevolently received in his own house by the advocate, Pasquale Arenare, who has clothed and fed him ever since. The poor victim of oppression has created great interest here, and, among others, Mr. Elliott and the Marchese Villamarina have been to visit him. I have done the same, and the following harrowing story I have received from his own lips, in the presence of Arenare, a Neapolitan friend, and of a foreign consul:

"I landed in Genoa, from Boston, somewhere in 1853, and wishing to see the south of Italy, travelled till I came near Viterbo, when I was cautioned not to go to Rome; but I still persevered in my intention of doing so, when I was arrested as not having a passport, and carried to the Eternal City, where I was placed in the Carcere Nuovo. Not satisfied with the report which I gave of myself, I was tortured for three months as follows: My hands and arms were bound together, and then, by ropes tied round the upper part of the arms, they were drawn back till my breast protruded, and my bones sounded 'Crack! crack!'

"There was another species of torment practiced upon me, which was this: At night while sleeping, the door was secretly opened, and buckets of water were thrown over my body. How I survived it I cannot tell. The keepers were astonished, and said they had never had such an instance. 'But you will never get out alive,' said the Caporale Rosaloi. I replied that I never expected so to do, and prayed for the angel of death to come.

"The worst torture of all, however, was the prison itself, a room into which a few rays of light struggled from above, and the stench of which (for it had been used by the jailors as a privy) was as bad as death. For three months I suffered thus, and then, without any reason assigned, was taken from it and placed, always alone, in a room called the 'Salone dei Preti,' a large airy room, and was well fed and well treated for twenty-one months more. I was the prisoner of the cardinal secretary, Antonelli.

"About the middle of 1855, again without reason being given, I was sent off to Naples; was placed first in the Vicaria, and afterward in San Francisco, in a small close room, where I have been detained four and a half years. I was questioned on several occasions, and at last refused to answer, saying that my persecutors already knew what I had to say; that I was unjustly and illegally confined, and nothing should compel me to utter another word.

"On another occasion I was called before Bianchini, the director of police, who interrogated me. I appealed against my sufferings, and all the reply I received was, 'Va bene!' from a Christian man to one suffering as I was. I have been asked to send a supplica for my liberation, but my invariable answer was, 'I will die; never will I ask anything of this government.'

How a Physician Missed It.

The truth of the saying, "Speech is silver, silence is gold," is exemplified by this anecdote from Mr. Cook's "Seven Sisters of Sleep."

"Some years ago a ship from Spain arrived in the port of Manilla. Among the passengers was a young doctor from Madrid, who had gone to the Philippines with the design of settling in the colony and pushing his fortune by means of his profession. On the morning after he had landed our doctor sallied forth for a walk on the pasco. He had not proceeded far when his attention was attracted to a young girl, a native, who was walking a few paces ahead of him. He observed that every now and then the girl stooped her head toward the pavement, which was straightway spotted with blood. Alarmed on the girl's account, our doctor walked rapidly after her, observing that she still continued to expectorate blood at intervals as she went. Before he could come up with her, the girl had reached her home, a humble cottage in the suburbs, into which she entered. The doctor followed close

upon her heels, and summoning her father and mother, directed them to send immediately for the priest, as their daughter had not many hours to live. The distracted parents, having learned the profession of their visitor, immediately acceded to his request. The child was put to bed in extreme affright, having been told what was about to befall her. The nearest padre was brought, and everything was arranged to smooth the journey of her soul through the passes of purgatory. The doctor plied his skill to the uttermost, but in vain. In less than twenty-four hours the girl was dead. As up to that time the young Indian had always enjoyed excellent health, the doctor's prognostication was regarded as an evidence of great and mysterious skill. The fame of it soon spread through Manilla, and in a few hours the newly arrived physician was beleaguered with patients, and in a fair way of accumulating a fortune. In the midst of all this, some one had the curiosity to ask the doctor how he could possibly have predicted the death of the girl, seeing that she had been in perfect health a few hours before. 'Predict it,' replied the doctor, 'why, sir, I saw her spit blood enough to have killed her half a dozen times.' 'Blood! how did you know it was blood?' 'How? from the color; how else?' 'But every one spits red in Manilla.' The doctor, who had already observed this fact, and was laboring under some uneasiness in regard to it, refused to make any further confession at the time; but he had said enough to elucidate the mystery. The thing soon spread throughout the city, and it became clear to every one that what the new medico had taken for blood, was nothing else than the red juice of the buyo, and that the poor girl had died from the fear of death caused by his prediction. His patients now fled from him as speedily as they had congregated, and to avoid the ridicule that awaited him, as well as the indignation of the friends of the deceased girl, our doctor was feign to escape from Manilla, and return to Spain in the same ship that brought him out."

Vegetable Explosion.

At five o'clock this morning I was awakened by a sound like the report of a pistol. I started up wondering what it could be. After the report there followed a noise like the falling of a handful of hickory nuts, or of fragments of broken glass. The whole family was roused by it. One supposed that a stone had been thrown through the window, others supposed something had fallen upon the floor, or that the plastering had fallen from the ceiling. But none of us had conjectured the true cause.

A few weeks since, a gentleman brought us from Jamaica a large seed-vessel from what is called the sand-box tree. It was as large round as the top of a common tea-cup and was beautifully fluted—each separate fluting containing a seed about the size of one of our new cents. It would have been a fine model for the capital of a butted column. This seed-vessel had been placed on the upper shelf of a "whatnot," and, as it had been varnished and had safely borne the voyage from the West Indies, it was supposed that it would retain its shape. But the law of its being was too strong to be resisted, and it burst, with this loud report, scattering its seeds all over the room, and knocking over a vase and a bottle that stood near it.

In Jamaica this pistol-like sound occasions no surprise, because it is a common occurrence. The hens understand it as well as they understand "chick, chick, chick," and when it calls, they run in haste to eat the scattered seeds. I am sure our hens would be too much frightened and would run away in alarm—as the birds fly when they hear a gun.

My first thought when I learnt what had made the noise which woke me, was the wonderful wisdom of God. With what skill he has provided for the scattering of seeds! Some are borne away on wings like the maple, some on feathers like the thistle and the dandelion, and are wafted by the slightest breeze. Some are scattered upon the water, and carried away to find new homes, and others are bird-sown by the sides of our fences, and over our mountains and meadows. I remember how, when a child, I liked to pinch

the green capsules of the balsamine and see them curl up and scatter their seeds. I was reminded of it this morning when this great West India seed-vessel burst so suddenly.

How full of tender care God is for everything he has made; even for the tiny seeds. He who cares for the birds and the flowers and the seeds, will never forget the wants of his children. —*Anna Hope.*

The Principal Theme.

Erasmus represents scholastic theologians as gravely discussing the question, "Whether Christ, instead of taking upon himself the form of a man, could have taken the form of a devil, a beast, an herb, a stone, and how in the last case, he would have preached his gospel, or been nailed to the cross." The mind recoils from such a waste of intellect and time, while the saving truths of the Gospel slept in gross neglect. It is prostitution of the sacred office. It is murder of souls. We see it in this light at a glance.

But let us look at the matter again. The great error of the schoolmen consisted in putting away the fundamental verities of our holy religion—not in the character of the speculations by which these were displaced. All substitutes for the doctrines which awaken sinners and edify saints are trivial, only we detect this worthlessness in some more readily than in others. Those who pass by the truths that save and sanctify, have turned aside "out of the way," as really as the Schoolmen; and there is comparatively little choice between the poor trifles on which they may expend their "busy idleness." So an experience of fifty-four years in the ministry taught John Taylor. He felt that two thirds of that time had been lost through his "neglect to invite sinners to repent of their sins and come to Christ, with the tenderness of spirit that becomes the gospel." True he had not asked how Christ would have preached the gospel, or been nailed to the cross, if he had taken upon himself the form of a stone. But he had "labored in the fire" of vain speculation, disputing "whether he died a moral or a spiritual death when he first sinned; whether God's decree is so definite that it cannot be added to or taken from; whether regeneration and the new birth are different or the same thing," etc. And he bemoaned this as an "apostacy from the gospel spirit."

Was there not cause for this grief? With regard to the great work of winning the world to Christ, were not his themes as truly (though not as palpably) barren as those of the Schoolmen? it is a matter of moment by which of these, or of a thousand other topics, the people are beguiled into the neglect of a salvation at once present and everlasting? To rescue the soul now from the grasp of Satan—that is the principal thing. And he who gives us anything else in exchange for that, gives a "stone for bread, and a scorpion for a fish"—nay, gives us death for life, perdition for eternal glory. Oh, then, let the pulpit know "only Jesus Christ and him crucified!" —*Religious Herald.*

God's Long-Suffering.

The inhabitants of the old world were not destroyed without warning—

Long before the lightning flashed from angry heavens; long before thunders rolled along dissolving skies; long before the floor and solid pavement of this earth, under the prodigious agencies at work, broke up, like the deck of a leaking ship, and the waters rushed from below to meet the waters from above, and sink a guilty world; long before the time when the ark floated away by tower and town, and those crowded hill-tops, where frantic groups had clustered, and amid prayers, and curses, and shrieks, and shouts, hung out their signals of distress—very long before this, God had been calling an impenitent world to repentance. Had they no warning in Noah's preaching? Was there nothing to alarm them in the very sight of the ark as story rose upon story, and nothing in the sound of those ceaseless hammers to awaken all but the dead? It was not till Mercy's arms grew weary ringing the warning bell, that God "poured out his fury."

Is the Matter Settled?

Is the matter settled between you and God? I asked solemnly of one whose declining health forewarned us to expect her early removal from this world.

"O! yes, sir," was her calm reply.

"How did you get it settled?"

"O! the Lord Jesus Christ settled it for me."

"And when did he do that for you?" I inquired.

"When he died on the cross for my sins."

"How long is it since you know this blessed and consoling fact?"

The answer was readily given, "About twelve months ago."

Anxious, however, to ascertain the grounds of this confidence, I asked, "How did you know that the work which Christ accomplished on the cross for sinners was done for you?"

She at once replied, "I read in the Bible, and believed what I read."

And now, dear reader, have you read in the Bible, and believed what you have read? It is written, "Christ Jesus came into the world to save sinners." (1 Tim. 1:15.) Does this bring comfort to your soul? Do you believe this "faithful saying?"

Links of Saving Truth.

Every real work of grace, begins with deep conviction of sin.

Unless we properly appreciate our criminality, we cannot appreciate the justice of the penalty.

Unless we clearly comprehend our sin and its penalty, we cannot feel truly the want of a Saviour.

Unless we fully comprehend our great want, we cannot properly value the work of him who proposes to save us.

Unless we appreciate fully what Christ has done for us, we may not expect properly to love him.

Unless we truly love the Saviour, we cannot properly have faith in him, for "faith worketh by love."

Unless we have faith in Christ, we cannot receive pardon from God, for, "by faith a man is justified."

Thus, "conviction" points to the "penalty," and the "penalty" exhibits the "want," and the "want" discloses the "work," and the "work" kindles "love," and "love" excites "faith," and "faith" consigns the soul to Christ, who will "preserve it unto the kingdom."

"Thus, by grace ye are saved, through faith; and that not of yourselves; it is the gift of God."

"Without me ye can do nothing." "I will give my Spirit to them that ask it."—*Western Churchman.*

The Jews and the Pope.

The civilized world was startled a few months ago at the gross breach of honor and right involved in the abduction of the Jewish child Mortara from the parental roof by a Romish priest. But the following gloomy sketch of the general condition of the Jews in the Pope's dominions shows this single outrage was only a part of a general system of cruelty and oppression:

"The Jews in the Pope's dominions have sent an address to their brethren throughout the world, exposing the wrongs they suffer from the Papal government. The object is to excite such general condemnation as to compel the Pope to relieve his Jewish subjects. This address furnishes astonishing proof of the stupidity of the Pope's government, and of the immense distance it lags behind the civilization of the age. The Jews are crowded into the filthiest and most unhealthy quarters of the Roman cities and towns, and whatever may be their wealth, are not allowed to reside outside of the Jewish quarters. They are excluded from every occupation but traffic. No Jew can engage in literary or scientific pursuits, nor can he become a member of a liberal profession. Mechanical arts of every kind are to him strictly forbidden. He cannot be a possessor of land, nor is he even allowed to rent it for agricultural purposes. As if to add insult to injury, the solace of music is denied to

him. The members of a race which has produced some of the most marvellous musical geniuses which the world has seen, are in the Papal States absolutely prohibited from the cultivation of the art in public. The police and Inquisition, fine and imprisonment, await the adventurous Hebrew who should dare to play or sing in any public assembly. Nor are these the heaviest grievances of this persecuted people. Their marriages are ignored by the law. The existence of family relations is neither recognized nor guaranteed. Female honor is wholly unprotected. The worst outrages are regarded as venial where their perpetrator is a so-called Christian, and their victim one of the despised race. Every passport issued to a Jew must be countersigned by the Inquisition. Without this additional vise, he is at the mercy of any gendarme from the moment that he leaves his home to that at which he returns to it. His death, like that of an infidel, is regarded as of secondary importance; and should it take place by violence, entails a different and minor penalty from that inflicted for any other member of the community. For smaller injuries it is all but impossible for him to obtain redress."

[Some months since we received a series of six articles from H. Buckley on the inheritance, and one on Envy, which were placed in the hands of the compositor for insertion, and we supposed had long since appeared in the Herald. It appears, however, that only the first two articles on the inheritance were printed. That they may now appear in connection, we re-publish the Nos. already given, and the others will follow in their order. An apology is due to Bro. B. for this neglect. Ed.]

The Inheritance of the Saints.

No. 1.

By the help of God, I expect to prove by several chains of Scripture argument, that the earth on which we live, will be the final inheritance—the everlasting abode of all the faithful: Not in its present condition, but in a renovated state.

An inheritance is property received by bequest legally inherited by virtue of a blood relation, or by adoption.

"The earth is the Lord's and the fullness thereof." He therefore has the exclusive right of bequeathing it.

In this No. proof will be given that Abraham is "heir of the world"—made so by God's bequest, as a reward of his faith, by which he became the friend of God. Also that those of the same faith are joint heirs.

"For the promise that he should be the heir of the world, (or habitable globe) was not to Abraham or his seed through the law, but through the righteousness of faith," Rom. 4:13. Paul refers to "the promise" found in Gen. 13:14-17. "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth then shall thy seed be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

Abraham was directed toward the four points of the compass, and to walk through the land without limit. God assured him that the whole land should be given to him, and that the possession should be "everlasting."

And yet, in the 15th chapter, 15th verse, Abraham is told by the Lord: "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."

And Stephen, the first Christian martyr who sealed his testimony with his blood, declares that "God gave him—(Abraham) none inheritance in it; no not so much as to set his foot on; yet he promised that he would give it him for a possession, and to his seed after him, when as yet he had no child." See Acts 7:5. And St. Paul in the 11th of Hebrews declares that Abraham and others of the faithful, "died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and

embraced them, and confessed that they were strangers and pilgrims on the earth." He adds, that "they that say such things declare plainly that they seek a country"—a better country than the one from which they came out; that is, an heavenly.

As Abraham died not possessing a foot of the land promised to him, it follows that he must possess it after the resurrection. It is impossible for God to lie, and he confirmed his promise to Abraham with an oath, saying, "in blessing I will bless thee, and in multiplying I will multiply thee." The inheritance is a part of the blessing. That inheritance is "land."

But, says the objector, "How do you know but there is land in heaven?"

I reply, suppose there is, Abraham did not "see" it, walk through it, or stand upon it, at the receiving of the promise. "All the land which thou seest will I give to thee, and thy seed after thee, for an everlasting possession." The possession being everlasting, implies that it is to be enjoyed in an immortal state. Its being a heavenly country, implies that the curse will be removed, death will be abolished, sin and sinners banished, and the will of God be done in earth as in heaven.

"The seed," referred to, is Christ, and all who are Christ's. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and thy seed which is Christ. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:16, 29.

Though with the poet we may sing,
"No foot of land do I possess,
No cottage in this wilderness"

if we "are of faith then are we the seed of Abraham," and shall finally be immensely rich.

In securing a home, nothing is considered of more importance than a good title to the land. It should be remembered that no title, excepting one obtained by adoption, into the family of Abraham, by faith in Christ Jesus, will avail beyond the present life. Life is uncertain, and short at longest. It would profit us little if we could gain the whole world, if at death we are to part with it forever. To secure an everlasting inheritance, should be the all-absorbing motive of our lives. The Lord help us.

H. BUCKLEY.

Waifs from the West. No. 3.

August 9th. Leaving Port Union with the A.M. train, a ride of 53 miles brought us to Acton, where we were met by Bro. A. Dixon, with whom we found a good home. The Temperance hall in this flourishing village had been secured for an evening service, and at the appointed hour a much larger audience was convened than I had had the pleasure of addressing on a week day since leaving home. An abundant entrance into the everlasting kingdom of Christ soon to be established, was presented as a motive of diligence and duty (2 Peter 1:10, 11.) and good attention was given to the word. Elder J. Litch has preached a few times in this place, and to good acceptance. Could he and some other faithful laborer hold a protracted meeting here the result I have no doubt, would be good.

August 10th. At half past 12 P. M. we took cars for London, and on the way fell into conversation with a Lecturer on Spiritualism. He was quite familiar with the Scriptures, and at home on his theme. He remarked that Mr. Miller was not so much mistaken in the time as in the event; and that the event before us is the universal spread of Spiritualism. I reminded him, that the Scriptures affirm that the Spirit "speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons;"—and was free to admit that whatever there is in this system above the human is the work of spirits, but contended that they are evil spirits: modern spiritualism being only a revival of the ancient necromancy, or demonology. This he did not relish and his hostility to the God of the Bible and to the doctrine of Jesus and the resurrection was not easily disguised. We continued the conversation till on our arrival at St. Mary's where we changed cars, and he went on his way

a captive to this delusion of Satan, while I had opportunity for meditation on the following, (1) It is generally conceded by students of prophecy that we are on the eve of a great and important crisis in the history of the world. Many thinking men who have no confidence in the prophetic Scriptures are of the same opinion;—(2) It is a remarkable fact that just before the Israelites took possession of Canaan, the heathen nations who inhabited that land were under the influence of demons, and for that reason God drove them out and destroyed them, (See Deut. 18:9—19) so just before the people of God take possession of the everlasting kingdom, demonology is to exert a wide-spread and baneful influence on the church and world. 1 Tim. 4:1—3; Revel. 16:12—16. The present state of society is evidence that the predicted evil has come. (3) A close and prayerful adherence to the scriptures of divine truth in their literal reading is our only safeguard in these perilous times. — See 2 Tim 3:1—9. 12—17; 4:1—4. The exact accomplishment of prophecy in the past is a pledge of the fulfilment of what remains; and those who are strangers to the prophetic word—whatever grace they may possess—are lacking in one essential element of strength in the contest with the devil and his agents.

August 11th. We had arranged to stay in London one night, and there being no opening for a meeting, and but little time to view the city, we left Bro. S. Morrill's soon after 7 o'clock A. M. and went by rail to St. Thomas—12 miles—where we waited till Bro. J. Lawrence came and took us to his home in Fingal. In the evening I preached in a school house on Faith and hope. There is a church of Messiah organized here of between 20 and 25 members. They have occasional preaching, but earnest and continuous labor is requisite to the prosperity of the cause. A working ministry and a working membership can accomplish much anywhere, but negligence always brings poverty in spiritual as well as temporal things. Sunday, Aug. 12th. Our Baptist brethren gave us the use of their house and I preached twice: selecting for my subject in the morning, The pathway to glory; and in the afternoon, The sorrowless state, Rev. 21:4. At the close of the P. M. service, we commemorated our Saviour's love in the breaking of bread. I intended to have spoken in the evening, but feeling fatigued, and there being indications of a storm, the idea was relinquished. To day I close my labors in Canada West, having given in all 13 discourses since entering the province. Had my visit been at a season of the year when the evenings are longer and farmers less busy, our audiences would have been larger; but I have done what I could and the good that has been accomplished eternally will reveal.

The Master whom I serve my weakness knows, Regards my labor, and permits my woes, And though unworthy to be called his son, I hope for glory through the glorious One.

Canada West has some excellent farming districts especially between Toronto and London, and the crops everywhere are reported better than they have been for several years. The multitude rejoice at this, while few consider that it is the Lord who giveth them power to get wealth (Deut. 8:17, 18), and that they should shew their gratitude by the manner in which they use that with which they are entrusted. It is not always true that those who have the greatest worldly prosperity have the most piety and liberality. It was when Jeshurun waxed fat that he kicked. That state of things is desirable where one has a competency, hence the admirable wisdom displayed in Agur's prayer:—"Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."—Prov. 30:7—9. Godliness is accessible to all, and if a man has health he can, by honesty, economy and industry obtain a livelihood almost anywhere. Godliness with a competency is great gain, but "if a man work not neither should he eat."—These statements are as applicable to Canada as Canaan. From what I could learn of the state of our cause in the upper Province, I conclude

that those who are looking for the speedy coming of Christ are very scattered, and though churches have been organized in many places, the number of members is small. Elder Litch has done much for the cause here, yet pastoral labor is needed as well as that of an evangelist. Could some ministers of talent and piety enter this field, and labor with the brethren already there, a change would be effected for the better. But where are such to come from? and how could they be sustained till the churches are raised up to support them? If those throughout the land who are professedly interested in the doctrine of the advent near, had but felt their responsibility as stewards and acted accordingly, I imagine some ministers would have been identified with us to day and acting efficiently, who have gone into other societies, or are engaged in secular labor, for support. "Mites for Messiah and millions for Mars," has been too long expressive of the spirit of this age, and in one branch of the Christian church, at least, the words should cease to be applicable. The Lord will soon come to reckon with his servants. Are we prepared to give an account of our stewardship? are we doing what we can to sustain the cause of the Coming One in all its branches? or, are we overcharged with the cares of this life, and our affections placed on the things of earth? These are questions which should be duly weighed.

"Judge thyself, O Christian, is it meet
To set thy heart on what beasts set their feet?
'Tis no hyperbole if you be told,
You dig for dross with mattocks made of gold.
Affections are too costly to bestow
Upon the fair-faced, nothings here below.
The eagle scorns to fall down from on high
(The proverb saith) to catch the silly fly:
And can a Christian leave the face of God,
To embrace the earth, or dote upon a clod?"

Flavel.

Let us think of these things, whether we are intrusted with the widow's mite, or the rich man's abundance. "The Lord is at hand."

J. M. ORROCK.



ADVENT HERALD.

BOSTON, OCTOBER 13, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Exposition of Daniel's Prophecy.

CHAPTER IV.

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

This chapter purports to be an epistle written by king Nebuchadnezzar, as it undoubtedly was; and it may have been copied by Daniel from the archives of the nation. The Syriac, according to Mr. Barnes, has it that he "wrote to all people" &c; and some MSS. have it that he "sent." But the passage is evidently a part of the edict of the king, rather than a narrative of the fact of his issuing it.

The salutation, "to all nations," was in accordance with Oriental phraseology. It would seem that the king wished, not only to make known to his own subjects, but to all mankind the facts that he proceeds to record. The expression of "peace," *Salam*, is the form of salutation now met with in eastern countries—it being put by a metonymy for all the

blessings attendant on a state of peace, and its multiplication being expressive of their abundance and long continuance.

The date of this edict must have been near the close of Nebuchadnezzar's reign. It was subsequent to his insanity and restoration, and therefore within a year or two of his death.

I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

vs. 2, 3.

The king judged it fit and proper to make known to all people what God had wrought in his case. He calls them "signs," because of their miraculous nature; and "wonders" because of the effect of their narration on the mind—producing astonishment.

The immutability and eternity of God's kingdom were in striking contrast with that of Nebuchadnezzar, who had been driven from his throne for seven years, and was only just restored. Those events he regarded as wonderful and mighty—almost beyond the power of language to express.

The first three verses of the fourth chapter of Daniel in the Hebrew arrangement, are appended to the third chapter; but they are properly pre-fixed, as in our version, to the fourth.

I Nebuchadnezzar was at rest in mine house, and flourishing in my palace.

v. 4.

From this it follows that the events recorded in this chapter were subsequent to the wars of Nebuchadnezzar, by which he had obtained his great extent of dominion. After he had finished those, he enjoyed a period of uninterrupted peace and worldly prosperity. He had adorned his capital with many extensive improvements and vast works of art; and he doubtless greatly felicitated himself on the magnitude of his exploits and the extent of his dominion. He adds:

I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

v. 5.

Seeing a dream, implies the impression in one's sleep of beholding visible objects. The king dreamed that he saw with his eyes the objects and events that he proceeds to describe.

The thoughts of the king upon his bed, were meditations upon his dream, after awaking and while he lay and pondered its import, in distinction from the visions of his head; which phrase is expressive of the dream itself. He was not only terrified by the dream while asleep, but was greatly agitated by apprehensions of its significance while awake; and as he says:

Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

v. 6.

According to the custom of Oriental monarchs, when perplexed with any mystery, he sought for the men who were in repute for wisdom and discernment, to unfold to him its hidden meaning.

Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

v. 7.

These different names are applied to the same general class of persons. They were the learned men of that day; who, in addition to the knowledge within their reach, laid claim to various occult arts and practices by which they sought to lift the veil of the future. When summoned before the king, they would naturally not all arrive simultaneously; and the great body of the wise men reached the king's presence before Daniel. Not waiting for him, the king narrated his dream. He did not as on a previous occasion, require them to tell it: this had not passed from his memory as he affirmed that had. Nor did he threaten any penalty for inability to make known its meaning, as at the former time. The king may have reposed in undoubted assurance on the ability of Daniel to interpret it, should those who had already arrived fail to do it. Whether or no, they attempted any explanation, is not recorded; we are simply informed that they could not unfold its meaning.

But at the last Daniel came in before me, whose name was Belshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

v. 8.

Daniel's later arrival had given them opportunity to show the impotency of their assumed wisdom. The king mentions Daniel by his Hebrew name, and also by the name he had bestowed on him, by which he was known at the Chaldean court, and in which was incorporated the name of Bel, or Belus,

the god that the king worshipped. In ascribing to Daniel the possession of "the spirit of the holy gods," the king showed that he was still a polytheist, and had very clouded conceptions of the One Living and True God. As Daniel came in, the king exclaimed:

O Belshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

Daniel is recognized as the first, or chief, that is, the greatest of the magicians—this word being here used as expressive of those reputed as wise, skilled, and learned. The king considered Daniel capable of expounding any secret—that is, it was no trouble for him to do so, but an easy matter to explain any hidden meaning.

"Tell me the visions of my dream" &c. would seem to require that the king expected Daniel to tell both the dream and its interpretation; but this cannot be the king's meaning, who immediately proceeds himself to narrate it. Prof. Stuart therefore renders it, "As to the visions of my dream which I have seen, even the interpretation of the same, tell me;" and in the Greek, also in the Arabic according to Dr. Barnes, the rendering is, "Hear the vision of my dream, and tell me the interpretation thereof"—though "hear" is not in the Chaldee.

"Thus were the visions of my head upon my bed." v. 10.

The head is here recognized as the seat of the intellect—a doctrine which must have been thus early prevalent. Daniel speaks both of "the visions of thy head" (2:28), and of "the thoughts of thy heart," (2:30); which shows that the "heart," when spoken of in connection with the thoughts and affections, was not necessarily any more considered as the seat or organ of the same than it is now.

Dr. Cumming.

Bro. Bliss. How are we to reconcile Dr. Cumming in his previous calculations of 1863, or 64, of which he says that Mr. Clinton "demonstrates, not guesses, that the six thousand years of the world terminate about 1863, with his position respecting 1867, 8? Is there not a discrepancy respecting his published views?" Yours &c. T. SMITH.

We think there is less discrepancy here, than there might appear to be at first sight; and because of this some of our readers have greatly misapprehended our own judgment of this highly esteemed and eloquent divine.

Some have supposed that Dr. C. regarded the evidence of the termination of the 6th Millenary in any given year, as evidence of the end of the world, and of Christ's coming, in that year; or in other words, that it was a settled principle with him that our probationary era ends with the sixth millenary. Were this so, then any positiveness on his part respecting the one, would be an expression of positiveness respecting the other; but if not, then he can be positive respecting the ending of the former, without being equally so respecting the latter.

In criticising the views of any one, we should endeavor always to apprehend them with precision; and while no one should be quoted as positive when he is not, so also should no one's positiveness on one point be adduced as evidence of his positiveness on others. By a comparison of Dr. Cumming's writings, it will be apparent that whilst his strong confidence in the conclusiveness of the results of Mr. Clinton's chronology is undoubted, he is quite cautious and prudent in his expressions of definiteness respecting the year of the end. And the reason is, that in his argument, the period of 6000 years, as the length of probation, is inferential and traditional; so that whilst positive respecting the epoch of their ending, he is not equally so respecting their bringing the end. And so he speaks with less positiveness respecting the one, than of the other. Thus Dr. Cumming says:

"I know not the times and the seasons. He comes at an hour men think not. The periods of prophetic chronology are all rapidly converging. The great epochs of Daniel, the grand eras of the Apocalypse, as has been shown, all terminate about the year 1864. Reader do not take up the idea that Christ comes in that year. All we allege is, that the great prophetic periods converge just about that time; and, according to Clinton's chronology in his 'Fasti Hellenici,' the most able adjustment of the chronology of the world that has issued from the pen of any, he demonstrates, not guesses, that the six thousand years of the world terminate about 1863; and then, that 1864, or 1865 begins the seventh millenary of the world. Now the Jews looked to the seventh thousandth year of the world as the great 'Sabbatismos,' or the great Sabbath rest of the people of God. Account for it as we like it is singular that the great epochs of prophecy should all converge at that time." *Benedictions*, Bost. Ed. p. 278.

He says in his Great Tribulation:

"Fines Clinton, the ablest chronologist of the age, has shown, and I think with irresistible force, that our era at present, namely, 1859, is not the correct and real era in the chronology of the world. His idea is that Christ came about the year 4138; and that in the course of a few years more we shall have arrived at the close of the sixth thousand, and at the commencement of the seventh year of the world. What it is interesting to show in connection with this is the universal belief among Jews and Gentiles, Rabbins, Talmudists, and Fathers, that the seventh thousand year of the world is to correspond to the seventh day of the week; six days the working week, and the seventh day the Sabbath-day rest; 6000 years for the working world week, and the 7000th year to be what the apostle describes as the rest, or the sabbatismos that remaineth for the people of God." v. 2d. pp. 15, 16.

In another volume he also said: "It is very remarkable that all the great times and dates of prophecy meet and mingle about the year 1864. I do not say that that year will be the close of this world; I do not foretell the future; I only foretell what God has said; but I do feel that if 1864 be not the close of the age that now is, and the commencement of a better, it will be a time unprecedented since the beginning—portentous, startling, and terrible to the enemies of God; but glorious, holy, and full of joyful scenes to the people of God. Clinton proves that the seventh millenary of the world begins in 1863. The Jews of ancient and modern times all look to the beginning of the seven thousand years for their Sabbatismos, or millennial rest." *Signs of the Times*, p. 73.

In examining the chronology of Mr. Clinton, sometime since, we criticised Dr. Cumming's expressions of positiveness respecting Mr. Clinton's conclusions. In so doing, not Dr. Cumming's view of the end was under examination but Mr. Clinton's chronology; the simple object of which, as we supposed all our readers would see, was to determine the demonstrativeness of Mr. Clinton's results. We had often heard Dr. Cumming quoted as affirming the entire conclusiveness of Mr. Clinton's chronology, and we wished to enquire whether it was, or was not thus conclusive; for if not, unless this strong expression was corrected, many might be misled by its quotation.

We therefore showed, that the word "demonstrate," as defined by Webster, is "to show, or prove to be certain; to prove beyond the possibility of doubt; to prove in such a manner as to reduce the contrary position to evident absurdity." . . . that, "we demonstrate a problem in geometry, or a proposition in ethics, by showing that the contrary is absurd or impossible."

As the word is never properly used in connection with the computation of numbers, or in reference to a logical argument, except as expressive of "the highest degree of evidence," the question was whether, or no, Dr. Cumming was warranted in its application to Clinton's Chronology—that science being based on computation and argument. We nowhere attempted to show what meaning Dr. Cumming attaches to the word; for, as he nowhere defines it, no one is authorized to do this. And, for the same reason, no one may affirm that he uses it in any other than its proper legitimate sense. But, as before said, the question was not in what sense Dr. Cumming uses it, but it is whether he is warranted in making such use of it. We therefore showed from Mr. Clinton, that the words "demonstrate" or "proves," are not applicable to his chronology in any sense. For Mr. Clinton says:

"We are not informed what was the duration of the government of Joshua, and the elders, and of the interregnum or anarchy which followed. . . The period of the first servitude may be pretty accurately filled; although the years will be assigned from conjecture, not from testimony. . . Then comes the second break, between the death of Samson and the election of Saul. . . Josephus makes this, from conjecture, 52 years; Eusebius and others less. . . Perhaps there may have been about 32 years between Eli and Saul."

As Mr. Clinton thus admits the filling of these chasms by "conjecture, not by testimony," the declaration that "he demonstrates not guesses," is unwarranted; and therefore we judged Mr. E. B. Elliott's estimate of it to be much more just and reliable, viz.: That,

"He makes the date of the Creation to be about 4138 B. C. and consequently the end of the 6000 years of the world, and opening of the seventh Millennium, by approximation, about A. D. 1862."—*Horæ Apoc.*

The question next arises whether or not, Dr. Cumming's strong expressions respecting the time of the end of 6000 years should be taken as evidence of his definiteness respecting the year of the advent?

We reply that it should not, though the two have often been thus quoted; for he guardedly discrimin-

ates between the one and the other—the end of the world being a positive scriptural doctrine; and its synchronism with the close of the sixth millennium being stated by him as plausible, traditional and inferential.

How positive, then, is Dr. Cumming respecting the epoch of the end?

His present position on this question can be best learned by his latest writings. It is evident from these that the end of the days of Daniel and John he regards not quite so imminent, as he did in his earlier works—his mind having been changed respecting them from about 1864.5, to about 1867.8. This should not, however, be put to his account as an inconsistency, but as a modification of a view; which is every one's right, when facts or evidence may seem to vary. Thus Dr. C. says in his latest vol.

"It may be that in ten, in twenty, in thirty—we know not in how many—years, the Lord shall come; but the instant he comes, we which are alive,—says the apostle in another passage I might have quoted—and remain, shall be caught up to meet the Lord in the air," 2d vol. *Great Trib.* p. 182.

Dr. Cumming, therefore, is clearly not positive in his conclusions respecting the ending of the periods, which with him, is suppository. For he bases the evidence of the epochs of their close on what he calls, "the supposition that the dates of commencement are right." Of this he says:

"There mind you, the whole difficulty lies; and if I were to assert that 532 or 533 is absolutely certain as the commencing date, then we could absolutely predict the close of this present Christian economy; but that we cannot do. But if I showed, by collecting the opinions—not opinions, but inferences and conclusions come to by the best and wisest commentators, not only of this century, but also of the last—that 1867, which is a great closing epoch, whatever be the events that are to transpire, is an era fraught with gigantic issues the one way or the other. If the theory of certain divines of the present day, who are very able and very pious, be correct, then eighteen hundred and sixty seven terminates finally and fully the Mahometan and Papal apostacies, the reign of wickedness upon earth, and is the commencement of at least a new, a brighter, and a better era." vol. 2. *Great Trib.* p. 106.

This position of Dr. Cumming is in perfect harmony with what he elsewhere says, as follows:

"We may in the sacred page of prophecy, reverently gaze where we may not boldly tread, we may prayerfully study and meekly state the results of that study, without incurring the risk, or at least, justly incurring the charge of presumption, or assuming the prerogative of the prophet, or pretending to the inspiration of the evangelist. They who refuse to study prophecy on the one hand, and they who specify 'the day and the hour,' on the other, are equally guilty of irreverence to the sacred volume."

As water may not rise higher than its source, so no man should be quoted more positively on any point than he himself affirms; and as Dr. Cumming is not justifiable in ascribing a demonstration to Mr. Clinton where he admits the elements of conjecture, so no one can be justified in ascribing positiveness to Dr. Cumming on time when he affirms that, "This we cannot do."

It is not, however, as a writer on time, that Dr. Cumming is conspicuously prominent. In his more than thirty volumes, re-issued from the press in this country, there are only a few, and these are solitary references to it. And irrespective of his correctness or incorrectness on this subject, his writings may be read with great pleasure and benefit. He is a very eloquent speaker; he is soundly evangelical in his views; he preaches directly to the heart of the sinner; and he keeps constantly before his hearers the near coming of the glorious Saviour, as the ever present hope of the church. Our estimate of him as a writer, therefore was expressed in the following resolution unanimously passed at the Advent Conference held in Boston in June 1854, in reference to his writings:

"Resolved That while we dissent from some of his views,—particularly those relating to definite time and the restoration of Israel in mortality—we highly esteem them for the great truths they so eloquently teach, for the sound evangelical doctrines they so clearly maintain, and the practical Christian duties they enforce; and we would earnestly recommend our friends to exert their influence to extend their circulation."

We would like to have a thousand copies of his volumes circulated in time to come for every one that has found a circulation in the past. We hail him as a fellow laborer in the great mission of this last age. We should be charmed to listen to the words of eloquence and truth which drop like diamonds from his "golden mouth"—as Chrysostom's was called; and we should esteem it a great favor to be permitted to have personal converse with him.

But while we say all this, an impartial and un-

biased judgment compels us also to bear witness, that he often speaks unguardedly and inaccurately. So liable is he to this, that we do not regard it as safe to take his judgment of others' labors or his statements of the opinions of others, only so far as we find on examination that they are accurately expressed. As it was with his affirmation respecting Clinton's demonstration of the world's age, so do we also find his claim respecting the opinions of some commentators to be unsustained. This is unfortunate; for it is always desirable to feel confidence in the statements of those we admire. But when we learn what allowance to make, his writings in other respects still have their place and value.

Thus, as before shown, Dr. Cumming says: "Mr. Elliot, and Newton, and Mede, think that the 1260 years, descriptive of the great Western Apostacy, began at the year 532, at which era Justinian constituted the Bishop of Rome to have supreme civil, ecclesiastical, and spiritual jurisdiction."—*Great Trib.*, v. 2. p. 11.

But Mr. Elliot says, "With the light of that grand illustrative event of our latter day, the French Revolution, the primary commencement and end of the period may be deemed to have been fixed, on strong probable evidence, to be about the years A.D. 530 and 1790 respectively, at just 1260 years interval: 'the one the epoch of Justinian's Decree and Code'—the other the French revolution—and 'so fixing the year 1865, or thereabouts, as the probable epoch of the consummation; which date he makes the secondary and chief termination of the 1260 years period of Antichristian power; and here also ending the 1335." See *Time of End*, p. 101.

Bishop Newton says: "In my opinion their beginning cannot be fixed consistent with the truth of history, either sooner or later than in the eighth century"—"most probably in 727." Newton on Prophecy p. p. 616, 17.

And Newton says of Mede: "If the reign of Antichrist had begun as he reckons, about the year 456, its end would have fallen out about the year 1716."

Again Dr. Cumming says: "Elliot and Mede have shown that the 2300 years which Daniel gives as one of the great chronological epochs, terminate about the year 1821, or 1822; that is dating them from the march of Xerxes, and the meridian splendor of the Persian Empire." . . . *Great Trib.*, v. 2 p. 10.

But Mr. Mede did not regard these days as representative of years; for on p. 597 of his works, he speaks of the 2300 evenings and mornings allotted to the calamity under Antiochus, from the beginning of the transgression of desolation unto the time the temple was cleansed; and on p. 566 says—"Let it be shown in all the prophecy of Daniel, (or, for ought I know, in any other of the prophets) where times of things prophesied expressed by days are not to be understood of years: for when the angel means days in Daniel, he expresseth it therefore not by day (for so it were doubtful) but by evenings and mornings, (ch. 8: 14) where he speaks of the time of the persecution of Antiochus."

We are indebted to Bro. Orrock for the above extract, as well as for the following from Mede: "In speaking of the 'latter times of the Roman state,' he says:

"Take for another example the computation of the time allotted to the calamity of the Jews under Antiochus; which I the rather alledge, because he is commonly counted for a type of Antichrist: the beginning of that 2300 evenings and mornings, or six years and somewhat more than a quarter, which that calamity was to continue, from the beginning thereof until the temple should be cleansed, (Dan. 8: 13, 14) was not to be reckoned from the height thereof, when the daily sacrifice should be taken away, (for thence it is but three years, 1 Mac. 1: 54, &c., with chap. 4: 52,) but from the beginning of the transgression which occasioned this desolation, and is described 1 Mac. 1: 11, &c. So likewise the end of the kingdom of the Greeks, wherein the calamity was to happen, is not to be counted only when Aemilius the consul had quite finished the conquest of Macedon, (for this points out only the height of that calamity) but from the beginning of that last fatal war which put an end to that kingdom; which was about some three years and a half before, and jumps with the beginning of the transgression of desolation, as the finishing of the conquests doth with the taking away of the daily sacrifice."—Mede's Works, London folio, of 1677, p. 659.

We thus find Dr. Cumming unreliable in his statements of the opinions of these commentators; and therefore we think it safe to test all his opinions and statements, as we have that in reference to Clinton's chronology. And yet we regard his works as of great value to this age; and his labors as productive of great usefulness.

Since writing the above, we have received the October No. of the Theological and Literary Journal, edited by Mr. D. N. Lord, who speaks of Dr.

C.'s works in a manner that we have not begun to in the above, and without any ascription of merit as we have imputed to him in the above. If any one thinks we have not been impartial and just, as we have studiously aimed to be, let them read Mr. Lord.

The Jubilee of the American Board.

The fiftieth anniversary of the A. B. C. F. M. was held in the city on the 2d, 3d, 4th and 5th Inst. The attendance of strangers was very large—more than five thousand persons from abroad being supposed to be present.

More than two thousand persons sent in their names to secure accommodations in advance, through the hospitality of the Christian families of Boston and its vicinity; and more than three thousand are supposed to have been provided for by friends residing here, or to have provided for themselves at Hotels.

President Fisher of Hamilton College preached the annual sermon, which was a great intellectual effort. It is, however, amazing that there should have been overlooked the clear teaching of the scriptures, that, not the conversion of the world, but the gathering out from every nation and people of a redeemed multitude for the earth's future occupancy, is the avowed purpose of the proclamation of the Gospel to fallen men.

Those who constitute the American Board are a noble body of men, and they are doing a great work, in which we wish them a large measure of success; but could those engaged in that cause all see that it is as a witness to all nations that the gospel is to be preached, that it is to make known to all that provision made for their salvation, to urge them to accept the offers of mercy, with the assurance that "he that believeth and is baptized shall be saved," and that "he that believeth not shall be damned"—they would engage with much more zeal, earnestness, and success, than now attends their labors, and they would feel less discouragement under adverse circumstances than they now suffer; for then they would be more actuated by faith, and less by sight.

On Thursday the communion service was held in four of the largest churches in the city—that memorable supper, in which "as often as ye eat this bread, and drink this cup, ye do show the Lord's death, till he come." But we should like to know how many in those crowded audiences, had any distinctive ideas respecting that "coming," gave it a prominence in their thoughts, commensurate with its vast importance, or realized at all that it is a future event, made equally prominent in the service thus celebrated, with the atonement in the past.

Foreign News.

The King of Naples was supposed to be at Capua, which town was barricaded.

It is reported that the King's troops and the Garibaldians had exchanged shots at the outposts near Capua.

The French Minister would quit Naples on the 27th.

Garibaldi, in a letter, declares that there exists an irreconcilable difference between his policy and Count Cavour's.

It is reported that the quarrel between the Sardinian government and Garibaldi had arrived at such a pitch that Victor Emmanuel determined to proceed to Naples for the purpose of having a personal interview with Garibaldi.

The Neapolitan Ministry has resigned. It is reported that Signor Conforio has been entrusted with the duty of forming a new one.

The details of the battle between Lamoriciere and Cialdini, in the official bulletins, agree with those previously published. Among the six hundred prisoners taken by the Sardinians, were upwards of thirty officers, some of high rank. In consequence of this victory four thousand of the Papal troops, mostly foreigners, and fifty officers, the guards of Lamoriciere, capitulated and laid down their arms. Six guns, a large quantity of ammunition, &c., also fell into the hands of the Sardinians.

General Cialdini conceded the honors of war to the guards of Lamoriciere and the fifty officers who capitulated to him on the 19th and laid down their arms. They were permitted to return home. Lamoriciere, with a few horsemen, had reached Ancona. Nothing remained of his army except some troops shut up in Ancona and about two thousand dispersed in the mountains.

The King of Sardinia has decorated General Cialdini with the grand cross of the military order of Savoy.

It is asserted that the Sardinians had advanced as far as Marda.

The Sardinian government has decided that the French soldiers in the Papal army taken prisoners be immediately released.

General Fanti's headquarters were at Loretto.

The siege artillery had disembarked at the Sardinian camp near Ancona.

The arrival of General Guyon at Rome had, it was said, determined the Pope to remain in Rome.

An incendiary proclamation, calling the people to arms, had been introduced into Hungary from Bucharest. All the garrisons in Hungary were to be placed on a war footing. Austria had concentrated a large force on the Po, and increased military patrols; also restricted the use of arms in Venetia.

False reports had been current in Paris that the Austrians had crossed the Mincio.

It is stated that Napoleon will not visit Warsaw; also that the Prince of Prussia will not be there at the same time with the Emperor of Austria.

The French commander in Syria has sent a detailed report of Syrian affairs to Paris, giving his opinion that Syria will require foreign occupation for at least two years.

A Turin letter gives the following particulars respecting the taking of Perugia by General Fanti: "The town was defended by about 3000 men, who fought with great resolution. The garrison had raised barricades in all parts of the town and occupied the houses, from which they fired upon the Sardinians. Every street was the scene of a conflict, but the assistance afforded to General Fanti by the inhabitants made the struggle much shorter than it would otherwise have been. A considerable portion of the Pontifical carbiniers contrived to escape out of the town, the others retired to the citadel, which could not hold out long. Toward evening the forts capitulated, and the whole of the garrison consisting of 1600 men, were made prisoners, as well as General Schmidt, who commanded them. He is the worthy chief of the adventurers, whom the Italians so cordially detest. Switzerland refuses to acknowledge him. He was one of the heroes of that impious war of the Sonderbund, which caused so much bloodshed in the Swiss Cantons. He was subsequently exiled, and if he is set again at liberty he certainly will not find a refuge in Switzerland."

The Paris correspondent of the Liverpool Times writes:

"Little or nothing was known of the movements of the king of Naples, as the telegraph with Gaeta was interrupted, beyond the fact that his Majesty had anything but an agreeable voyage to Gaeta.—Having met at sea with the ship commanded by M. Longo, who was reputed to be a faithful servant of the monarchy, he ordered him to follow him, but instead of obeying this command, M. Longo got up all steam and set off at once for Naples, where he delivered up his ship to the Dictator. It is also said that when Francis II. arrived under the walls of Gaeta his soldiers were for some time very unwilling to open the gates of the fortress to him.—The troops which followed him are represented as daily deserting his standard, and returning to Naples in small detachments. Some of them have sought service in the Italian army, but most of them have taken advantage of the decree of the Dictator, which allows them, if they wish, to return to their homes."

Constantinople, Sept. 12. According to advices from Beyrout, Fuad Pasha, after having consulted with General Beausort d'Hautpoul, had called together the chiefs of the Metualis, and prohibited their giving any refuge to the Druses. It was said that military operations would commence after the hot weather. It was asserted that Fuad Pasha had prevented the outbreak of an insurrection at Nablous.

A letter from the Turin correspondent of the Debats, dated the 17th ult., says:

"The Government here is resolved to avoid everything of a nature to lead to a collision with France. They would sooner break with Garibaldi. The expedition into the Roman States was undertaken purposely to prevent Garibaldi doing it himself. Once master of Umbria and the Marches, it was feared that, excited by new success, he would not be able to resist the temptation of pushing on to Rome, and taking revenge for 1849."

Everything possible is done to negotiate with this terrible auxiliary, but they have to contend against his dislike to Count Cavour. In Garibaldi's eyes Count Cavour personifies diplomacy, the particular object of his hatred. Moreover, Count Cavour committed the unpardonable crime in his eyes of ceding Nice to France."

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

B. McCain. Thank you for doubling the number of our subscribers in Ottawa.

Doing what ought not to be done, or doing what ought to be done, precipitately, cannot be called industry; it is only the active state of sloth. Zimmerman.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as 'slandering the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Shadow and Substance. No. 3.

The ancient covenant had two epochs, the imperfect and perfect; the first of pilgrimage and war, while their Oracles were in a temporary tent; the second, established in Solomon's reign, when the materials previously gathered were erected into a temple which perfected Judaism. These two epochs are clearly indicated in the "substance." St Paul makes the "tabernacle" only, typical of the gospel dispensation, Heb. 9. Expositors have been puzzled because he says that ark contained besides the tables of the covenant, the pot of manna and Aaron's rod, v. 4, while in 1 Kings 8:9 it is said to contain "only the tables of stone." But the rod and manna were memorials of the strife and scenes of the wilderness, and inappropriate in the period of Solomon's glory.

That Solomon and his kingdom typified Christ and His, is certain. The 89th Psalm doubtless refers to Christ's dominion, yet its language is applied to Solomon, 2 Sam. 7. Again, "I will be his father and he shall be my son," v. 14, is most directly applied in Samuel to Solomon, and just as directly to Christ in Heb. 1:5.

In the Apocalypse these two epochs are as clearly marked: the peculiarities of the tabernacle are seen in the seven candlesticks, chap. 1, applied to the churches in their militant state, but the "door opened" in chapter 4, only finds a type in Solomon's temple. The typical and antitypical temple dedication is seen in 2 Chron. 5 and Rev. 15.

The migratory, probationary, and the monarchical states of the church are distinctly marked, Rev. 2, 3, 7 and 20.

That the Christian church, actual and nominal, is the antitype of ancient Israel, in fact and by profession, is susceptible of positive proof. If not, ancient Israel and modern are types and antitypes of nothing. St. Paul certainly makes the children of the new take the place of the old Jerusalem, Gal. 4. In v. 27, he applies Isa. 54 to the Christian church. Yet she is there represented as having once been forsaken, and then afterwards gathered. God in wrath had hid his face from her and then had mercy on her; in this a transition from ancient Israel to the Christian church is its only possible application.—This modern once desolate church is promised the inheritance of the gentiles, v. 3; the Holy One of Israel promises to lay her stones with fair colors and her foundations with sapphires, &c. 5, 11, 12; identical with the promises to Jerusalem in chs. 60 and 65, and applied to the world to come, v. 17, Rev. 21.

Again in Hosea 1, it is represented that Israel shall not be God's people, but afterwards "in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God," vs. 9, 10; but St. Paul applies this directly to the church, Rom. 9:25-6.

In 1 Cor. 10, he makes Israel's baptism unto Moses typical of the church's baptism unto Christ; the water from the rock and the manna are given a like signification; and the great object of the apostle is to warn the antitype that like their type they may apostatize and never gain the inheritance.—The same idea pervades the first part of Hebrews: "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." See chs. 3 and 4. In different epistles St. Paul affirms that a great apostacy in the church was predicted by the prophets, and in 2 Thess. 2 he clearly identifies that apostacy with Dan. 11.

In Rev. 2, 3, a continual warning against it is seen, and there the real Jew is said in substance to be a genuine Christian, and those who claim the title by virtue of paternal descent are said to blaspheme and lie, 2:6; 3:9. This ought to settle the "Jew question" forever, especially as St. Paul has devoted much of several epistles to show that all the remaining promises are confirmed to Abraham's seed through faith; and that "if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." that he is not a Jew that is one outwardly. If there is any future promise to the Jews, it must be "according to the flesh;" and St.

Paul most emphatically repudiates all such claims. See Galatians and Romans and Hebrews, and "all his epistles."

It was just this application of all the promises to the typical Israel, instead of their antitype, which made Saul of Tarsus and many of his nation such inveterate haters of the church, who claimed them. The true application was the great mystery of which he so frequently speaks. "How that by revelation he made known unto me the mystery . . . which in ages past was not made known, that the gentiles should be fellow-heirs of the same body." Eph. 3:3.

By this he learned that Israel and the inheritance were merely shadowed by the ancient land and people, but that the substance would be realized in the rest that remaineth for the people of God. Hence his continual theme, Jesus and the resurrection.

I am inclined to believe that in his frequent allusion to the gathering in one all things in heaven and earth, and the expectation of all creation, Rom. 8, where he speaks of the "creature" longing for the new life, that there is an allusion to the "creatures of life," or living creatures, Ezek. and Rev., which seem to blend in one grand symbol of redemption, the leading individuals of the animal kingdom, the human and angelic, with the Divine glory.

In the continual and almost indiscriminate application of the prophecies, by the apostle and others, in which ancient cities and persons and events are named, to the church and events of the present and future ages, this principle of shadow and substance is taken for granted. For instance, who can read the description of mystic Babylon, when compared with those relating to ancient Babylon, and not detect this fact? God's people are warned to flee out of her before, and to avoid the dangers of her overthrow, Jer. 51:6, 7. This was not fulfilled in the Jews' return from ancient Babylon, but will be in the antitype, Rev. 18:4-8. Jeremiah and Isaiah often couple Babylon's fall with the judgment and Zion's eternal blessedness.

St. Paul chides the church, as babes and only capable of being nourished with milk, because of their ignorance of this great principle. Heb. 5. But it appears, by the endless and fruitless efforts to apply such prophecies in Isaiah and Jeremiah, with those relating to Tyre, and the first part of Ezekiel and Zechariah, exclusively to antiquity, that a vast number still continues at the breast; the Hebrew babes, however, had the advantage in point of modesty:—they did not attempt to "teach," 5:12.

A. BROWN.

From Bro. Thomas Wardle.

Continued from our last.

A few words here on the question, "How long the vision to give both the sanctuary and the host to be trodden under foot."

It is plain to be seen that this question embraced two entirely different objects, viz. the sanctuary and the host. Were both points included in the answer given? Clearly not. That the answer given to Daniel was in reference to the sanctuary only, and not to the host, is positive.

Unto 2300 days, then shall the sanctuary be justified. It is clear, then, from the strongest presumptive evidence, that the time for the deliverance of the host was to be at another point of time.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked places shall be made straight and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Isa. 40:3-5.

Although this primarily refers to the mission of John the Baptist, John only claimed to be "the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:23. Matthew says, in referring it to John, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight," Matt. 3:3. Mark's language is the same as Matthew's. But Luke says, "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." Luke 3:5, 6.

By these we believe that at the first advent of Christ part of Isaiah's language we have quoted above, was fulfilled in the ministry of John the Baptist; but every valley was not exalted, and every mountain and hill were not made low, and the crooked were not made straight, and the rough places were not made plain in the days of John, as they are in our days by the building of railroads in all lands, giving to man a power that was unequalled, in the past, for preparing the way of the Lord.

The Holy Ghost has connected by the mouth of Isaiah the commission of John the Baptist in the

proclamation of the Messiah and the commission of those that should speak comfortably to Jerusalem, pointing us to Dan. 8 and 9 to the predicted cause of Zion's desolation, and the time when the sanctuary should be justified; if not so, why say to us, "O thou that tellest good tidings to Zion (margin) get thee up into the high mountain. O thou that tellest good tidings to Jerusalem lift up thy voice with strength: lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

Whilst this has been done, and we have been saying, "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him," have we not had need of the exhortation, Be not afraid? Whilst the church and the world have been against us, we have had need of the encouraging words, Be not afraid; whilst the vision seemed to tarry, and we have been standing upon our watch-tower, waiting to see what the Lord would say unto us, and what we should say when we are reproved, ah! the "vision is yet for an appointed time, but at the end it shall speak and not lie,"—not deceive, not disappoint,—"though it tarry, wait for it; because it will surely come, it will not tarry."

How shall we know when Jerusalem is justified (pardoned)?

"And that determined shall be poured upon the desolator" (mar.)

But it may be asked, What was determined to be poured upon the desolator?

"Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury: thou hast drunken the dregs of the cup of trembling, wrung out. . . . There is none to guide her among all the sons she hath brought forth; neither that taketh her by the hand of all the sons she hath brought up." Isa. 51:17, 18.

Then follows an allusion to her desolate condition, during her affliction.

"Therefore hear now, this, thou afflicted and drunken, but not with wine. Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury: thou shalt no more drink it again. But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the streets to them that went over." Isa. 51:21-3.

God has been vindicating the cause of the sanctuary in the overthrow of her enemies.

It has ever been God's plan, to punish one nation with the sword of another, as seen in Jer. 25. They have been used as the rod of God's anger. God has not changed his plan in the last end of the indignation, and whilst we have in some measure lost our reckoning, God has been faithfully carrying out his purposes of mercy and judgment; mercy to them that would accept his mercy, and judgment upon his enemies. Since the year 1843, it has been stroke upon stroke upon Rome until now, at the present hour, what is the old Roman world? A wasted and desolate land, a moving volcano, ready to sink like a mighty mill-stone into the sea. The wail of its professed head is heard across the broad Atlantic, and reverberates from hill-top to hill-top, and all the world stands gazing and wondering what is coming upon the earth. Never was there a time, my brethren, when God called us to duty as he now does. Then up!

Let all the soul within you
For the truth's sake go abroad;
Strike! let every nerve and sinew
Tell on ages—tell for God!

To be continued.

The Daily Sacrifice.

Dear Bro. Bliss:—In my article in the Herald of Sept. 22, I made the following suggestive inquiry:

"Is there to be after the fall of the Turkish empire an attempt of the Jews to reestablish the sacrifice of the temple, when some desolating power shall cause the sacrifice to cease, and set up an idol in its place to continue 1290 days?"

Since the foregoing was written, the following item appeared in the foreign correspondence of the New York Tribune. While it gives nothing positive on the point it is an interesting incident as indicating a movement in the direction suggested.

The French Imperial Court is still living in the greatest retirement, broken only by short excursions to the neighborhood of St Cloud. The longest of three was when the Emperor rode to Rambouille in company with Baron Rothschild, while the empress went to Compiègne, meeting her august consort on the road, in returning. Baron Rothschild is at present exceedingly intimate with his Imperial Majesty, he being almost the only visitor now received at the chateau. Nearly every day, Napoleon

III. is seen promenading in the Park of St. Cloud arm in arm with the great banker; and scarcely a dinner occurs at which the latter has not the honor of sitting at the right hand of his Imperial Majesty. Of course the political gossips draw their own conclusion from this particular intimacy. According to some of their on dits, it is the intention of the Emperor to make Baron Rothschild King of Jerusalem, under the protection of France, and—as may be expected—for "a consideration."

New York Tribune.

Somebody besides Napoleon might have something to say respecting the Kingship of Jerusalem.

Ed.

Bro. Bliss:—I would ask the privilege of putting in the Herald an advertisement extraordinary, because of the peculiar circumstances. We are very much in want of a girl or woman to do house-work. You know that my wife is unable to do any work; in that respect she is almost helpless. Hence we need one capable of assuming the responsibility of the entire work. There are five in the family, but no small children. We want a girl that can wash, iron, cook, &c. Our cooking is plain and simple. We desire then, a responsible, patient, ever pleasant girl, and it would be an additional recommendation, if she was a thorough Adventist—a sincere lover of the speedy appearing of Christ. We pay \$1.50 per week.

If this advertisement should meet the eye of any such, they will please address me, as soon as convenient.

JOHN PEARSON, JR.

Newburyport, Oct. 3, 1860.

We would add to the above, that any one assuming the above duties, would find a pleasant home in a Christian family.

Ed.

From Bro. Adam Euler.

Mr. Bliss—Dear Brother:—I fear that most of us, who believe in the nearness of Christ and his kingdom, have too much love for those things that soon must be burned up. If we labor and toil to lay up treasure, and let the cause of truth suffer by withholding what we can spare, and is needed to do good with, will not the Judge of all the earth bring us into judgment for it? May the Lord open the hearts of those who have looked up this world's goods for a generation to come.

I have been a subscriber to the Advent Herald or Midnight Cry ever since 1842. I like to peruse its columns. It is all the advent preaching I get. I like its correspondence, with some exceptions. I can endorse but very little of Bro. A. Brown's theory, and some other correspondents. Bro. Litch is plain and sound. I speak of him because I have been acquainted with him these 18 years. My sympathies have always been with Bro. Himes, and are yet. He has experienced great adversity since connected with the Advent cause. There are others, whom I never heard or saw, yet have strong affection toward them, because in their correspondence with the Advent Herald I see so much of the spirit of Christ manifested.

I hope the few years' difference in chronology between some brethren will not cause any evil feeling one toward another. I believe the Lord has set a day—a literal day—when he will wind up the world with its concerns; that that day is near, very near, I have no doubt,—perhaps nearer than many of us who believe in its nearness anticipate. I believe that the books of Daniel and Revelation are not given to us for mere idle curiosity. All that is revealed therein is given to man to know, and God will make every jot and tittle plain in his own time, as far as he sees it is for our good.

Your affectionate brother in Christ,

ADAM EULER.

Burbank, O., Sept. 16, 1860.

From Bro. S. K. Lake.

Bro. Bliss:—The Herald is a good companion for all those who are looking for the consummation of that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ. I am not upon a stand to know what is duty with regard to encouraging it, but rather feel, like our good brother of the State of Pennsylvania, to double my diligence in trying to solicit new subscribers for it. I am a lover of truth that will stand investigation; and though I cannot see so much to be in the past as some of our brethren do, yet I see nothing to prevent the coming of the Lord long before the year sixty-seven and eight. Though it is possible it may pass that date, yet I rejoice in its being much nearer, and look for the same with delight. Yours as ever,

S. K. LAKE.

Wellington Square, C. W., Sept. 4, 1860.

From Bro. Geo. Hogarth.

Bro. Bliss:—I think I have been favored with the weekly visits of the Herald for 16 or 18 years, and it has ever been looked for with pleasure. It is still

welcomed as an old friend, teacher and counsellor; and for one I can say that I highly prize the truly arduous labors of the man that is at the helm,—trying, by manifestation of the truth, to commend himself to every man's conscience (who is a lover of truth and fact) in the sight of God. Go on, Bro. Bliss. I have been much pleased at the honorable and intelligent manner which you have pursued in bringing to light the errors and insufficiency of chronologists, relied on to prove definite time. May it be the motto of the writers for and the readers of the Herald, to buy the truth and sell it not; and may all realize that truth needs not the aid of error. May the Saviour's prayer be answered in us as a people; which is, Sanctify them through thy truth; thy word is truth, John 17:17—including time, and all truth so far as it can be demonstrated.

Yours truly,

G. HOGARTH.

Culloden, C. W., Sept. 3.

We thank you, also, for the name of the new subscriber forwarded in connection with the above.

Truth is all that will subserve to the enlightenment of the human understanding, or to the sanctification of the heart. Ed.

From Bro. G. D. Button.

Bro. Bliss—Dear sir:—I have been endeavoring for some time to get a new subscriber for the Herald, and in one case I almost succeeded; but because some are setting the time 1867 and '68, he concluded he would not take any Adventist paper. This has almost discouraged me; for when inquired of on the subject, I have always informed people that my paper did not advocate definite time, but "be ye always ready" is the aim of its teachings, as it is the faith of your unworthy brother.

I was much pleased with your article on What is duty? and think you did your duty in pointing out errors where you saw them. I was very thankful for the service; for I have neither time, nor suitable books for reference, to enable me to sift thoroughly so intricate a volume, and thus to separate the wheat from the chaff for myself.

The Herald has been the means of doing away with prejudice, when I have induced my neighbors to read it; and I still hope some one may be inclined to subscribe for it. My papers have been lent in eight families, and they all speak well of them.

Yours as ever,

G. D. BUTTON.

Preston, N. Y., Sept. 4, 1860.

From Bro. M. B. Laning.

Brother Bliss:—I still love the Herald, and am cheered by its weekly visits. May it continue what it is, or better, if possible, until He comes who is the Bright and Morning Star, and Sun of Righteousness; and who by his eclipsing glory will render all lesser lights unnecessary. M. B. L.

Kersey, Pa., Sept. 19, 1860.

From Bro. H. G. Whittier, Jr.

Bro. Bliss:—I derive a great deal of useful information from reading the Herald. Although young in the cause of Christ, I am striving to improve the talent which God has given me, that I may not be found wanting in the day of reckoning. You have my prayers for the success of the Herald. Yours in the blessed hope, H. G. WHITTIER, JR.

North Attleboro, Sept. 16, 1860.

From Bro. J. T. Laning.

Bro. Bliss:—We were reading your article on "Our finances" yesterday, in connexion with Bro. Pearson's letter, and some of our brethren feel like responding. I presume you have had plans enough submitted to your judgment—already, and would much rather see some of them successfully executed than to have additional ones presented. But a brother who is most deeply interested in the prosperity of the Herald, and who is himself a successful business man, has suggested one which he wishes me to communicate. I refer to Bro. Samuel Prior of Yardleyville. The plan is this; let an estimate be made as nearly as possible of the number of societies or churches to whom the Herald is sent. Let the \$600 required be divided equally between them, and some responsible active man in each church be requested to assume the amount and collect from the friends, &c., the large and small amounts they may see proper to contribute; and if there is a deficiency make it up from his own resources. The names of those who contribute, with the amount, can be forwarded and published in the column which Bro. Pearson suggests shall be appropriated for the purpose. We presume there are few of our societies but are able to raise the amount, and would do it cheerfully, if they felt they were acting in concert, and that their effort would afford permanent relief. Some churches are perhaps able, and would be gratified to do several times the proportion required.

Such a surplus, with other donations, &c., would serve to make good any shrinking that might occur.

The brother who makes the suggestion will stand good for the proportion required of the Yardleyville church, and I presume Morrisville will be all right. Yours as ever, J. T. LANING.

Bristol, Pa., Sept. 11th, 1860.

Bro. Bliss:—In the Herald of Sep. 1st a question is asked how a person can "be angry and sin not," as in Eph. 4:26. Now if it is not a sin to be angry, why is it classed as it is in the 31st verse with "bitterness, and wrath, and clamor, and evil speaking,"—which the apostle exhorts to put away. If it is not sin, why "put it away," and in the 24th verse it reads: "Let not the sun go down upon your wrath;" as though it should be repented of immediately. "Cease from anger," Ps. 37:8.

Now may we not understand the apostle to ask a question as if he had said, Can ye be angry and sin not? If so, the implied answer is in the negative, "Let not the sun go down upon your wrath."

M. M. GEORGE.

Lovell, Sept. 18th, 1860.

That may be the meaning. Ed.

From Bro. L. Perry.

Bro. Bliss:—Henry A. Whipple, Post Master at Perry's Mills, Clinton Co., N. Y., was arrested by the United States Marshal on the 10th of Sept. and taken to Albany for abstracting money from a letter placed in the office by a detective from Washington—money found in a letter addressed to Prentice, Wood & Co., Troy, for boots and shoes. This office has long been suspected, and some considerable money lost ever since he has been Post Master. Please give it a place in the Herald.

Respectfully yours,

LUCIAN PERRY.

Perry's Mills Sept. 18th, 1860.

From Bro. J. A. Heagy.

Dear Bro. Bliss:—Feeling, as we do, that the Herald should be more widely circulated at this time, especially in view of the troubled state of the Eastern world and the rapid fulfillment of the prophecies and also on account of your close criticism on the different Times Theories; we have endeavored to obtain subscribers and have received two for six months. Shall try to obtain more as we travel. I have just returned from a tour to Bradford Co., in company of our beloved Bro. I. R. Gates. We held a grove meeting in Springfield, commencing on the 18th inst. and continued one week. The word was well received by a large and intelligent audience, and many were moved to tears. We left this dear people with promise to return in November to give them another series of meetings and organize some two or three Messiah's churches and form a circuit in Bradford county. We have much reason to be encouraged in Pa. The work is spreading all around. "The harvest truly is plenty, but the reapers are few." Yours in the blessed hope,

J. A. HEAGY.

Williamsport, Pa. Sept 16th, 1860.

Thank you, brother, for your effort to extend the circulation of the Herald. We hope your future labors in the same direction may be also successful. Ed.

MARRIED, August 20th, 1860, at the house of R. Ferguson, Esq., by the Rev. Geo. Hitchen, Mr. JAMES MENERY and Miss HELEN PETHERS, both of White Rock, Huron county, Mich.

OBITUARY.

DIED, in Homer, N. Y., Sept. 17, widow OLIVE SHIRLEY, aged 92 years.

Sister Shirley was among the first that embraced the Advent faith in Homer, and she maintained the rejoicing of the hope firm unto the end: She loved Jesus and his appearing, and lived her faith; and, as we should expect, died in peace.

Her funeral was attended the day following her decease, and, as requested by her, the writer gave a discourse founded on Rev. 4:4, to a respectable audience, we hope to some profit. We feel that we have sustained a loss; but to her we trust it is gain.

J. L. CLAPP.

DROWNED, in Truro, Mass., Aug. 10th, while bathing at the sea-shore, ISAAC R. GATES RICH, the adopted son of Ephraim and Reliance Rich, aged 9 years, 11 months, 8 days.

Dearest child, thou hast left us;

Here thy loss we deeply feel.

But 'tis God that hath bereft us;

He can all our sorrows heal.

Yet again we hope to meet thee,

When mortality has fled;

Then in heaven with joy to greet thee,

Where no farewell tear is shed.

E. RICH, JR.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

FOR PURIFYING THE BLOOD,

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blisters, Boils, Blains, and all Skin Diseases.

OAKLAND, IND., 6th June, 1859.

J. C. AYER & CO. Gents: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully, Yours,

ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions, by it constantly.

Bronchocoele, Gout, or Swelled Neck.

Zebulon Sloan of, Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Gout—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhoea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.

DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended; and have found its effects truly wonderful in the cure of Venereal and Mercurial Disease. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.

DR. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREEM.

Julius Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alternative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivalled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
Bliss' Sacred Chronology	40	.08
The Time of the End	75	.20
Taylor's Voice of the Church	1.00	.18
Memoir of William Miller	75	.19
" " " " gill	1.00	.16
Hill's Saints' Inheritance	75	.16
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
The Last Times (Seiss)	1.00	.16
Exposition of Zechariah	2.00	.28
Laws of Symbolization	75	.11
Litch's Messiah's Throne	75	.12
Orrock's Army of the Great King	40	.07
Preble's Two Hundred Stories	40	.07
Fassett's Discourses	25	.05
Scriptural Action of Baptism	75	.25
Memoir of Permelia A. Carter	33	.05
Questions on Daniel	.12	.03
Children's Question Book	.12	.03
Bible Class, or a Book for young people		
Preble's Three Kingdoms	.10	.01
on the second advent,	.15	.04
Knowledge for Children	.15	.03
The New Harp, Pew Edition, in sheep,	70	.16
" " Pocket	60	.10
Tracts in bound volumes, 1st volume,	25	.05
" " " 2d	35	.07
Wellcome on Matt. 24 and 25	.33	.06

Works of Rev. John Cumming, D. D.:

On Romanism	75	.24
" Genesis	50	.16
" Exodus	50	.18
" Leviticus	50	.16
" Matthew	50	.19
" Mark	50	.14
" John	50	.20
The Daily Life	50	.14
The End	50	.18
The Great Tribulation	1.00	.15
" " " " vol. 2	1.00	.15

TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. THE SIX KESLO TRACTS, at 6 cents per set, or
 " 2. Grace and Glory 1.50 per 100
 " 3. Night, Daybreak and Clear Day 1.00 " "
 " 4. Sin our Enemy, &c. 50 " "
 " 5. The Last Time 50 " "
 " 6. The City of Refuge 1.00 " "
 " 7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by F. G. Brown. (1851). \$0 12 single

B. 1. The End, by Dr. Cumming 04 " "
 " 2. Litch's Dialogue on the Nature of Man 06 " "

C. 1. Prophetic View of the Nations (Whiting) 04 " "
 " 2. The Sabbath, by D. Bosworth 04 " "
 " 3. The Christian Sabbath 01 " "
 " 4. Israel and the Holy Land. H. D. Ward 10 " "

D. SECOND ADVENT LIBRARY

" 1. The World's Jubilee 04 single.
 " 2. Prayer and Watchfulness 04 " "
 " 3. The Lord's Coming a Practical Doctrine 04 " "
 " 4. Glorification, by M. Brock 04 " "
 " 5. Miller's Apology and Defense 04 " "
 E. 1. The Earth to be Destroyed by Fire 04 " "
 " 2. First Principles of the 2nd Advent Faith 04 " "
 " 3. The Bible a Sufficient Creed 04 " "
 " 4. The Present Age—Its Hope Delusive 02 " "
 " 5. Form of Sound Words 04 " "

F. TRACTS FOR THE TIMES.

" 1. The Hope of the Church 02 single
 " 2. The Kingdom of God 02 " "
 " 6. Our Position 01 " "
 " 7. Waiting and Working 01 " "
 G. 8. The Bride of Christ. 02 " "
 " 1. That Blessed Hope 01 " "
 " 2. The Saviour Nigh 02 " "
 " 3. The True Israel 01 " "
 " 4. Time of the Advent 02 " "
 " 5. Motive to Christian Duties 01 " "

H. 1. The Eternal Home 04 " "
 " 2. The Approaching Crisis 10 " "
 " 3. Letter to Everybody (1842) 04 " "

I. 1. Facts on Romanism 12 " "
 " 2. Promises—Second Advent 04 " "
 " 3. Declaration of Principles .25 per 100

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

THE LYRE. Orders addressed to the Editor, and accompanied with the cash, will be promptly filled. Price 60 cts.—1-4 less by the doz.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

GROVER & BAKER'S

CELEBRATED

FAMILY SEWING MACHINES.

OVER 30,000 IN USE.

PRINCIPAL SALES ROOMS,

18 SUMMER STREET . . . BOSTON
 495 BROADWAY . . . NEW YORK
 730 CHESTNUT . . . PHILADELPHIA
 181 BALTIMORE STREET . . . BALTIMORE
 115 LAKE STREET . . . CHICAGO
 91 MONTGOMERY ST. . . SAN FRANCISCO

AGENCIES THROUGHOUT THE WORLD.
 pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chaffs, &c., and also for sore teats on cows. It cures clons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says: "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HINES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '60 For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & CO.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Mo. } Proprietors.
R. R. YORK, Yarmouth, Me. }

(No. 993 t.)

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-jack, or in a tin kitchen before the open fire;
2d, The virtues of the Brick oven;
3d, The economy of the heat;
4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: THIS IS THE ONLY STOVE WHICH COMBINES THE TRUTH PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, (954, pd. to 990) Providence, R. I.



B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of



French Burr Mill Stones, of all sizes, and all kinds of

mill machinery. No. 23 Water street, Bridgeport, Conn., (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HINES."

995, pd. to 1001. 1 yr.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—t

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, OCTOBER 13, 1860.

Three Steps.

"If I do right, it is nobody's business how I feel," said Arthur.

"But you ought to think right," said his brother; "thinking wrong is just as bad as doing wrong."

"No, no," cried Arthur; "shooting a man, and only wanting to shoot him, I take to be very different—very different indeed."

"Yes, different," said his brother; "but one commonly grows out of the other; so they have the same root."

"I don't understand you," said Arthur. "I may hate my boss as much as I please; but if I treat him well, it is nobody's business but my own; nobody can complain. I do hate him!"

"Whoever hateth his brother is a murderer," the Bible says.

"Nobody is hung for his feelings," said Arthur.

The boys were not likely to convince each other, therefore we took up the thread of their talk; and as other boys may be interested, and we hope profited, we will give it them.

There are commonly three steps in guilt. Have you ever read the history of Joseph in the Bible? I dare say you are familiar with it. It illustrates very clearly each of three steps.

The first is wrong feelings. Joseph's brothers, you know, were envious of him; and, lovely as he was, the Bible says,—

"They hated him, and could not speak peaceably unto him." There might still have been kind treatment at home, and no one might have seen by their manner the feelings which lurked in their hearts; but their hearts had gone astray, and, on the principles of God's law, they had committed sin. There was guilt, not of action indeed, but of feeling. And the worst of it is, wrong does not usually stop here. This is the danger.

It takes the next, the second step—planning to do wrong, meaning to do wrong. A great many things may hinder a person from carrying out his wicked feelings.—The providence of God may restrain him from inflicting injury, however he may wish to do it. Did Joseph's brethren lay plans to do him harm? You remember his father sent him into the fields to see how his brothers and their flocks were getting along; and when "they saw him coming, they conspired against him to slay him." They said one to another, "Come now, therefore, and let us slay him, and cast him into some pit, and we will say some evil beast hath devoured him." Here you see the guilty purpose, when the mind, in opposition to duty and conscience, decides to do wrong.

The third step—the outward act—is the last step. Did Joseph's brothers carry out their wicked project? On his arriving, they seized the poor, unoffending boy, and threw him down into a deep pit, and left him there to die of hunger and grief.

Shortly after, some traveling traders coming along that way, they concluded to pull him up from the pit and sell him into slavery. This they did; and then killing a kid, they dipped the poor boy's coat in the blood, and carried it home to his father, as a proof that he had been eaten by wild beasts. This is the guilty act, and it is guilty actions only which the laws of men punish. Human laws are designed to protect society, and they punish according to the injury done. God's laws go a great way behind the act; they would stop wrong in the beginning. God looks at the heart as the real seat of right and wrong, and he would have everything clean and pure there. Therefore it is sinful feelings by which he judges people. He says,—

"Whoever hateth his brother is a murderer." The root of all evil is in the feeling. So you see the danger of harboring sinful thoughts. They may ruin all your prospects for this world; and if not quite as bad as that, they always damage a person in some way. But the solemn consideration is, God judges you by them. Arthur said, "If he did right, it was nobody's business how he felt." It is true: we look at the conduct of people, and are thankful for all good behavior; but it is Arthur's, it is every man's and woman's most important, serious business, to look after the state of his own heart; for while man looketh at the outward appearance, God looketh at the heart.

Yes, boys, have your hearts right, clean, pure; there is the real seat of principles. And how can you have them thus, but by seeking God's Spirit to come and dwell in them? "Create in me a clean heart, O God, and renew a right spirit within me."

Kitty's New Song.

"Happy day, happy day, when Jesus washed my sins away," sang little Kittie, again and again, down in the summer-house; and the silvery notes came through the open window into papa's study, and papa laid down his book to listen.

Soon the voice ceased, and little pattering feet were heard on the stairway, and then a gentle knock.

"Come in, Kittie."

"Papa, isn't this a nice hymn? Please may I sing it to you?"

And so papa listened again to that soft voice singing the same sweet hymn.

"I like 'happy day' part the best, papa."

"The chorus, you mean, don't you, Kittie—the lines repeated in every verse? But why?"

"Because, papa, I can't quite understand the rest; but I know that if Jesus hadn't washed my sins away, I could never live with him."

"Why not, Kittie?"

Kittie repeated slowly the verse she had learned that morning:—"There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." And, papa, I used to make lies."

"And do you think Jesus has washed away that sin, Kittie?"

"Yes, papa, I asked him to; and if we ask, we shall receive you now. Don't you like those lines, too, papa?"

"Yes, Kittie, much."

"Please sing it with me once more."

And so papa and his little Kittie sang together of that "happy day when Jesus washed their sins away."

THE KITCHEN BOY. It is said of Louis IX, of France, that some one, on finding him instructing a poor kitchen boy, asked him why he did so. He answered, "The meanest hath a soul as precious as my own, and bought with the same blood of Christ."

In how many kitchens there are bound orphan children and servants who might say to masters and mistresses, "No man careth for my soul." How will you account for them in the day of judgment?

APPOINTMENTS.

TOUR WEST. I contemplate a tour West, as far as Cincinnati, O., in the months of October and November. The following are my appointments, as far as Springfield, N. Y. Other notices will be given duly. In the meantime, I will be glad to hear from any, who wish for a visit, or single lecture, on my way out, beyond Springfield, or on my return. I shall go by the way of Buffalo and Cleveland. Address me, Boston, Mass. Worcester (Thomas street) Monday evening, Oct. 15.

Springfield, Tuesday evening, 16th.
Albany, N. Y., Wednesday evening, 17th.
Syracuse, N. Y., Thursday evening, 18th.
Homer, Friday evening, 19th.
Auburn, Sabbath, 21st.

Seneca Falls, Monday and Tuesday evenings, 22nd and 23rd.

Lockport, Wednesday evening, 24th.
Lewiston, Thursday evening, 25th.

Springwater, Saturday and Sabbath, 27th and 28th, no Bro. Hyde shall arrange. I shall visit Dansville, Caneus, Honeoye, &c.—and then arrange for the four further West, of which I will give notice. J. V. HINES.

P.S. I shall solicit and receive subscriptions for the Herald, and payments for old subscribers. J. V. H.

The Lord permitting, I expect to preach at Canterbury Town-house Sunday, Oct. 21. T. M. FREEB.

QUARTERLY CONFERENCE. The next Advent conference of the western central part of Maine, will commence in the Read Meeting House, Richmond, Oct. 25th, Thursday P. M. at 2 o'clock, and continue over the following Sunday. We hope to see all our preaching brethren present to work in this part of God's vineyard, and as many other brethren and sisters as can consistently. Pray for God to bless this effort to the good of his cause. Let us rally, and continue in the work until the Master comes. Then will be our rest-day, if we are found faithful. I. C. WELLCOME, Sec'y.

Richmond, Me., Oct. 7, 1860.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

B. S. Reynolds. We have or you \$1 of that money to No. 1049, and have paid the other \$3 to Dr. Litch who was here present, and will give you credit. We wrote to you to that effect on the 24th of Sept. H. F. Hill. Sent book the 9th, and will write you in a day or two.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, OCT. 9, 1860.

Franklin F. Cox, Beloit, Wis. 1.00

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 185 Lydian-street.
Burlington, Iowa. James S. Brandenburg.
Bacone, Hancock County, Illinois. Wm. S. Moore.
Bristol, Vt. D. Bosworth.
Chazy, Clinton Co., N. Y. O. P. Dow.
Cabot, (Lower Branch), Vt. Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill. O. N. Whitford.
De Kalb Centre, Ill. Charles E. Needham.
Cincinnati, O. Joseph Wilson.
Dunham, C. E. D. W. Sornberger.
Durham, C. E. J. M. Orrock.
Derby Line, Vt. S. Foster.
Eddington, Me. Thomas Smith.
Fairhaven, Vt. Robbins Miller.
Richmond, Me. I. C. Wellcome.
Hartford, Ct. Aaron Clapp.
Homer, N. Y. J. L. Clapp.
Haverhill, Mass. Edmund E. Chase.
Lockport, N. Y. B. W. Beck.
Johnson's Creek, N. Y. Hiram Russell.
Morrisville, Pa. Wm. Kitson.
Newburyport, Mass. John L. Pearson.
New York City. Elder D. I. Robinson.
Philadelphia, Pa. J. Litch, No. 127 North 11th st.
Portland, Me. Alexander Edmund.
Providence, R. I. Anthony Pearce.
Princess Anne, Md. John V. Pinto.
Rochester, N. Y. D. Boody.
Salem, Mass. Chas. H. Berry.
Springwater, N. Y. S. H. Withington.
Shabbonas Grove, De Kalb county, Ill. N. W. Spencer.
Somerset, De Kalb Co., Ill. Wells A. Fay.
St. Albans, Hancock Co., Ill. Elder Larkin Scott.
Stanbridge, C. E. John Gilbreth.
Sheboygan Falls, Wis. William Trowbridge.
Toronto, C. W. Daniel Campbell.
Waterloo, Shefford, C. E. R. Hutchinson, M. D.
Worcester, Mass. Benjamin Emerson.

RECEIPTS.

UP TO TUESDAY, OCT. 9.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Mrs M Gorham 1036, Mary Gay 997—We do not understand the reference to Dr W—we do not know to whom reference is made, S B Gleason 1023, A Grow 1036, R Turner 1036, J Whitmore 1023, C Kelsey 1036, M J Thelton 1036, P Parsons 1023, S Carment 1023—each \$1.

Thomas Smith of H. Ill. 1062—sent last No., J I Whitman 1023, J Knowles 1023, M Clapsaddle 1036, E Holmes 1049, Ira Curtis 1054, Mrs Ann B Files 1028—each \$2.

Lorin Squires 1080, D McGregor 1043—\$3.

F F Cox 1075—\$4.
J Carr 1010, \$2.50.

ADVENT GAZETTE

SEALS
TRUMPETS
SARACENS
TURCO MOST
MILLENNIUM

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

SILVESTER BLISS, *Business Agent,*
To whom remittances for the Association, and communi-
cations for the Herald should be directed.
Letters, on business, simply, marked on envelope ("For
Office"), will receive prompt attention.

J. PEARSON, jr. } Committee
J. V. HIMES, } on
O. R. FASSETT, } Publication

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week ; \$1, for three weeks ; \$3, for three months ; \$5 for six months ; or \$9 per year.

THE BELIEVER'S WANTS.

I want the Spirit of Christ within,
Of love and peace and heavenly joy ;
Of grace to conquer every sin,
Of power to give up every toy.

I want to know God's highest love,
And share the riches of his grace;
I want to find the things above,
I want to see him face to face.

I want to live a stranger here,
This earth for me has not a home ;
I want to pass my days in fear
Of Him, who soon to reign will come

Illustrations of Scripture.

NO. 38. WHERE GOD IS NOT.

"The wicked through the pride of his countenance will not seek after God ; God is not in all his thoughts." Ps. 10 : 4.

A Sabbath school child, being asked if he could name a place where God was not, made the following beautiful and unexpected reply,—“Not in the thoughts of the wicked.”

NO. 39. SATISFIED.

"I shall be satisfied when I awake with thy likeness." Ps. 17 : 15.

Their mother's [John and Charles Wesley] father, Dr. Annesley, was one of the original nonconformists, a man of whom his daughter said for forty years his deep sense of peace with God through Christ had never been broken, and who died murmuring such words as these, "When I awake up in Thy likeness I shall be satisfied—satisfied ! "

NOTE. We have sometimes heard this passage applied to death; but we are satisfied that it was spoken only in view of the resurrection. "We know that when he shall appear, we shall be like him; for we shall see him as he is," 1 John 3:2. "Who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:21.

Seeing Jesus.

We are going on an errand such as we never went on before ; and what is that errand ? It is to see the Son of God. We now see Him by

faith ; we shall then see Him as He is. And when He comes at that day, all the splendour of the lightning, all the brilliancy of the noonday sun, all the brightness of the stars, all the glory of the firmament, shall be merged in his brightness as raindrops are lost in the ocean, as the glow-worm's light is obscured by the noonday sun. We shall see such a sight as we never saw before. If one prepares for the visit of an earthly sovereign, or makes ready to appear in her royal court, is it not reasonable that we should make ready for an interview with the grandest, most solemn and overwhelming that eye ever saw ? It will be no trivial meeting, no gala day no mere splendid procession ; but an interview with Him whom having not seen we love, and in whom, though now we see him not, yet believing we rejoice with joy unspeakable and full of glory.

From the Great Tribulation, by Dr. Cumming.

The Son of Man.

The prophet in Babylon "saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom which shall not be destroyed." This same Son of man, thus predicted by the prophet, thus proclaimed by the evangelists, is none else than He—oh, marvellous change—who sat upon the well of Jacob, and conversed with the woman of Samaria ; who walked the streets of Jerusalem ; who hung over it, and wept tears that were the awful premonitory tokens of its approaching doom ; who was despised and rejected of men ; who was emphatically a man of sorrows. What will the sceptic say, what will the philosopher feel, when He they despised, and mocked, and scorned, and scoffed at, shall appear the throned King, the arbiter of inexhaustible destinies ; whose words shall fix for ever an eternity of woe that flesh and blood will never exhaust, or a destiny of glory and of beauty which eye hath not seen, and man's heart hath not conceived.—*1b.*

Faith in the Promises.

Thrice blessed faith in the glorious promises of God ! How it cheers us amid the din and strife of the great battle of life ! Without this certainty of a future, radiant with the unfading light of immortality ; this assurance of an enduring home at God's right hand when our earthly existence is ended, methinks life was not worth the having. Even the happiest lot is marred by cares, anxieties, and bitter disappointments.— True, life has its sunny glades, its pure affections, its clinging trust in early years, before we have learned to look doubtfully upon our fellow creatures, and later in life when cares thicken with each added year, there is mercifully granted many a gleam of joy, many a gushing fountain where we may slake our burning thirst as we pause in our rapid journeyings to that land where the "weary are at rest," yet do we not feel, in moments of calm reflection, it matters not what may be our earthly surroundings, or how fondly

we are loved and cherished in the home circle, or with what tenderness our own hearts cling about those to whom we not allied by the nearest ties of earth—we do not still feel that our immortal natures continually crave for food such as the trees of Paradise alone yield. Our purest and holiest aspirations can only be satisfied in Heaven. Though we may catch many a glimpse of the hallowed light emanating from the throne of God, while we sojourn here, it is reserved for the unfettered spirit alone to experience real, undying happiness when it first joins in that immortal song which angels cannot sing, “Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever.” Yes, we earth-born creatures can only be supremely happy when we shall have cast our crowns at Jesus’ feet, and as we gaze upon the glorious face of the Lamb, and the ineffable splendours of the New Jerusalem, feel that we are to go out no more for ever.

Tobacco and Hard Times

Now a-days how often do we hear people complaining of hard times ! They are poor ; they find it hard to provide for their daily wants ; they have nothing to give to the cause of God. And yet how much of this want arises from their own bad habits.—Just read the following paragraph :—A merchant of New York, lately on a visiting and collecting tour in Illinois, was disgusted and shocked at the enormous tobacco chewing and smoking, which he day by day witnessed. It seemed to him a practice almost universally indulged in by young and old, in every rank and condition in life. One day this same merchant, while traveling from one place to another, on a railroad, resolved to find out how many persons in the car in which he was seated used this filthy weed. There were twenty-two men and two women present, and eighteen men of the number admitted that they used tobacco, at a cost, in aggregate of \$387 per annum. Each man made his own individual estimate, which was given and put down in a memorandum-book and the total footing was as we have stated. Now this would be an average of about \$17 per individual. That would be too high an average estimate, of course, for the whole population of the State. At only \$4 for each inhabitant, the total would be \$3,000,000.—Now, that enormous amount of money, distributed in Illinois, would make easy times. We won't go into the subject of drinking, in this connection further than to say we believe that it will cost Illinois \$2,000,000 in rum, whiskey, etc., to wash down or wash out, the effect of the \$3,000,000 thus wasted in tobacco.

The Moon.

It is ever changing, and may, in that respect, represent the vicissitudes of this world. But although it is continually waning or waxing, it always turns up the same lovely orb, shining with borrowed light, and moving with queenly splendour amid the heavenly constellations.

Her princely way among the stars in slow
And silent brightness."

last forever. Some pulpit orators, by a sweeping declaration, would annihilate sun, moon and stars, but for what purpose, we are unable to conjecture.

"They that turn many to righteousness shall shine as the stars forever and ever;" but if the stars are to be blotted out of existence "amid the wreck of matter and crush of worlds," then the for ever and ever during which the righteous shall shine, will be of limited extent. We learn from Isaiah 9 : 7, and from Daniel 7 : 14—27, that the kingdom of Christ is to last forever ; but in Ps. 72 : this perpetuity of the kingdom and its principles are compared to the endurance of the sun and moon. In that kingdom there shall be "abundance of peace as long as the moon endureth," and if the peace will be perpetual, so will the moon. In Psalm 89 : 36—37, the perpetuity of God's throne is compared to the sun and moon.

In the "Beloved City" there will be no need of the sun or of the moon to shine in it, but it will not follow that they will be blotted out of existence.

The glory of the Lord will lighten the City, and the Lamb shall be the light thereof, but the sun and moon will continue to exist, though the cycles of eternity may not be measured by their revolutions. No doubt an entire renovation will take place in our earth and the atmospheric heavens, but this renovation will only bring about a new and more perfect order of things.—Ps. 102: 25—26. Is. 65 : 17, and 66 : 22—23.

Due West Telescope.

A Brother sends us the following, with a request for its publication ;

The King of Jerusalem.

It is said that the only very intimate friend that Louis Napoleon has at present is Baron Rothschild, the head of that family ; and that the thing that is being hatched out between them now is the long cherished project of the Baron, to get himself made "King over Judah in Jerusalem." The Jews keep themselves so close that few of us realize the intensity of their feelings with regard to the land of their fathers. Few of us know, too, how many noble and great spirits are still extant among that race. Perhaps no writer has done so much to cast a halo of glory over modern Israel and their aspirations, as Charlotte Elizabeth. She, however, takes almost too rose-colored a view of the race. Whatever may be said in derogation of the Jews, it is certain that, as a nation, they cherish a most profound and enthusiastic love of Palestine, an unquenchable desire to see the land in the hands of their race again, and a strong conviction that this desire will soon be fulfilled.

The course of events has been tending strongly in that direction for a long while. In the first place, the question of "Jewish disabilities" has been forced upon the notice of the governments of Europe until they have pretty generally removed them. With the enlargement of their sphere of action, a new spirit of enterprise has entered into the hearts of the Jews. It may probably be said of them, that they are the toughest and most persevering of all races. But that fiery force which led them, during the siege of Jerusalem, to clasp red-hot catapults in their

since was but (as Metternich said) a "geographical expression;" the Italy of to-day is a nation of Twenty Millions, who ask only of the rest of mankind to be allowed to incorporate with themselves the Five Millions still held in chains by Austria, while frantically desirous of becoming an integral part of the Italian nation. The Austrian and the Czar may have power to defeat their ardent wishes, but not without a fearful effusion of blood. Manifestly, the events of 1861 will be more momentous than those of 1859 or 1860. The elder Napoleon's prediction that "Within half a century, Europe will have become Republican or Cossack," extravagant though it was, seems again in a fair way toward realization. Should Louis Napoleon permit the Austrians to reestablish the absolute sway of the Pope and the King of Naples over the fairer half of Italy, his prestige is gone forever, and his throne will crumble at the first breath of popular discontent. But he cannot be so short-sighted as to permit this.

Steamship Connaught Destroyed by Fire.

The people of this vicinity were somewhat startled Tuesday morning to hear of the total destruction by fire, of the magnificent steamer Connaught, of the Galway line. A dispatch from Scituate was received at the Merchants Exchange stating that Capt. Leitch, of the Connaught, had landed at that place and reported the loss of his noble ship. The only particulars received were, in brief, that the Connaught sprung leak on Saturday last, and on the following morning she took fire. The disaster occurred when about one hundred and forty miles from Boston.

The brig Minne Schiffer, from Malaga for Boston, fortunately hove in sight at the time, and after great exertions and difficulty, all hands were rescued in safety from the burning vessel.

The Connaught was on the voyage from Galway to this port, and has been anxiously looked for here since Sunday last. She touched at St. John's, N.F. on Wednesday.

STATEMENT OF CAPTAIN ROBERT LEITCH.

Captain Robert Leitch, the commander of the steamer Connaught, accompanied by Mr. Cox, a passenger, who was on board the ill-fated ship, arrived in this city Tuesday forenoon, from Scituate, where they landed from the brig Minne Schiffer. Our reporter had an interview with Captain Leitch immediately upon his arrival and obtained the following particulars of the disaster:

The steamer sailed from Galway at 3 o'clock P.M. on the 25th of September, and arrived at St. John's on the morning of Wednesday the 3d inst. After repairing the paddle floats, which were damaged on the passage, the steamer left St. John's for Boston.

She had on board when she left Galway 467 passengers. At St. John's eight passengers were landed and ten taken on board.

The steamer experienced heavy weather after leaving St. John's, but nothing of a serious nature occurred until 8 o'clock P.M. on Saturday last, when the steamer, at that time about 150 miles east of Boston, sprung leak in the engine room. The water was gaining fast, when discovered, and all hands were immediately called to free the vessel. The engine pumps were set to work, and the force pumps from on deck were taken below and manned. The crew and passengers, with buckets, were busily employed, in the vain attempt to keep the water from rising. These efforts continued unabated till 8 o'clock Sunday morning, the water gaining steadily all the time.

At about a quarter past 9 a new danger was discovered, which added horror to the situation of the already imperiled passengers and crew.

Smoke was discovered issuing from the engine room, and shortly after a fire broke out over the after boiler. The pumps were immediately got on deck, the hose connected, and set to work to extinguish the flames. The buckets, which had before been used to throw water overboard, were now turned upon a new enemy, and employed in unavailing efforts to quench the fire.

The passengers quitted the saloons and steerage, leaving their baggage and everything except

the clothes they had on. The crew, firemen and officers of the vessel left the hold, and all came on deck. No one went below after half-past 10 o'clock, the flames having made such progress as to render hazardous all attempts to go below.

Every precaution was now taken by Capt. Leitch to exclude the air from the interior of the vessel. The entrances to the saloons, engine room and steerage were closed and covered with wet blankets. Every precaution of this nature was made, the passengers and crew continuing their efforts the while to subdue the flames by pouring water into the vessel. At 11 o'clock A. M. on Sunday, two hours after the fire was discovered, the water had risen so high as to extinguish the fires in the boilers, and the ship, having lost headway, was tossed about in a heavy sea.

At this time all hope of saving the steamer was given up, and a number of hands were set to work to get out the boats, eight in number. A rough sea was running, and in attempting to lower the first boat it was swamped and sunk by a heavy wave.

The fire still increasing, all hands directed their efforts toward getting the boats over the sides as quickly as possible.

At 12 o'clock, Sunday, made out a barque to the windward. She was close hauled, and kept on her course. Shortly after a brigantine was discovered, which bore down upon the steamer. The brig proved to be the Minnie Schiffer, Capt. Wilson, from Malaga, bound for Boston. Capt. Wilson proffered his assistance, which we gladly accepted. In the meantime, every possible preparation had been made to disembark the passengers from the steamer. The seven remaining boats were all safely launched, and the passengers lowered on board, to be in readiness when the brig hove to. It was with the greatest difficulty that the boats made the passage between the steamer and the brig, and not until a warp was got out, was the thing successfully accomplished. Passengers and crew were all safely on board the Minnie Schiffer at 2 o'clock, no accident having occurred in the transportation.

Capt. Leitch, who was the last to leave the steamer, succeeded in getting out seven or eight bags of bread, a plenty of beef, pork, sugar, tea and coffee, which were safely conveyed to the brig.

He left the steamer at 10 1-2 o'clock Sunday night, at which time the flames enveloped the hull aft of the wheels. About 3 o'clock Monday morning the steamer was last seen enveloped in flames fore and aft, and the supposition is that she has gone down.

Jerusalem Vindicated.

Bro. Bliss:—In further illustration of the thought already twice suggested in your paper, of a release of the holy land and gathering of the Jewish race there, I send you the following items cut from the Philadelphia Enquirer of September 29th and Oct. 1st. Taken in connection with the movement in Italy and Turkey, they constitute important events in the great drama now being enacted.

No such movement of the Jewish race has ever occurred since their dispersion, as the organization of a "Universal Israelite" Society to promote their universal emancipation. Do not all these things speak the times of the Gentiles near their close?

Does not the letter from Jerusalem give strong corroborative evidence of the termination of the 2300 days in 1843. As since that point, all this reform and improvement in the Holy City and vicinity, has taken place, as well as the constant and rapid decline of the Roman government and the Turkish empire.

The Great King of kings, is giving us the warnings foretold of the soon coming of his glorious and everlasting reign. All wise virgins at this time, should be sure they have oil in their vessels with their lamps, ready to go forth to meet the bridegroom and enter with him into the marriage supper.

J. LITCH.

UNIVERSAL ISRAELITE ALLIANCE.

A new "Universal Israelite Alliance" was formed in Paris, intending to embrace the whole world. Its object is to bind the Jews together, so as to promote their general emancipation and

progress. This alliance will tend to foster a feeling of unity among the Jews, and may lead to important consequences. The programme of the alliance has been recently published. The alliance is intended to be a centre of universal reference for all that concerns the position of the Jews, the exceptional laws under which they suffer, the acts of oppression of which they are the victims, the efforts which they make to free themselves from a galling yoke, or to lighten it, the assistance which they need.

Extracts of a Philadelphian's Letters from Syria.

JERUSALEM, July 1st, 1860.

When I came here in 1844, this city was in a miserable condition, streets crooked and dirty, houses poor and uncomfortable, business dull, and there was not a single building or improvement outside the Jaffa gate except the American cemetery. Now there are many new houses, a large school, gardens all walled in, with hundreds of thousands of olives, figs, vines and mulberries planted, roads and walks straightened, walled, and stones gathered out, and many cisterns built, coffee-houses built in all directions, where all classes of people of all nations go in the cool of the day to smoke nargalias and tontoons, with sarkia or tobacco, and the fumes of them and Mocha coffee waiting all around, under the shade of large teribenth trees, accompanied with the soft and delightful tunes of the cannon (a kind of horizontal harp), and violin, and tamborines.

Forts and guard houses are now built all the way between here and Jaffa, within rifle-shot of each other. Within the walls of Jerusalem a person would hardly know it now, for streets have been straightened, new stores built, and business of all kinds revived. Large and beautiful churches, synagogues, hospitals, dispensaries, consulates of all nations erected, good hotels, large and fine dwelling houses built, in all directions, and over the streets new and substantial arches have been sprung. Indeed rich men from Constantinople, Babylon, Bagdad, Damascus, Egypt, England, France, and from all parts of the known world, seem to be now vying with each other in the improvement of Jerusalem.

The "Great Eastern Question" is, and has been, who shall possess this land? Russia makes the first grasp, and possession is nine-tenths in law. It is certainly true that Russia has actually taken possession of, not a small piece of this city, but a piece quite as large, west of the Jaffa gate, as the present city is east of it, and is enclosing it with a high and strong wall, and is now engaged in building very extensively upon it.

The nephew of Louis Phillipp and suite, also Rothschilds, of Vienna, were here during the month of April last.

JERUSALEM, July 25th, 1860.

In a few weeks, the Russians will have finished their great wall. There are twelve to fourteen hundred more of these ravenous and rapacious Northern bears expected here by the next steamer. The mother of the Russian Emperor will move at the same time. The Russians have their women to assist them in carrying dirt and stones. They build substantial and well, but in a very singular manner, their windows being eight to ten feet from the ground. Their building stones are squared and dressed well. They are extending and building up Jerusalem between one thousand and eleven hundred steps, or yards, (which is two-thirds of a mile) west of the main gate, building walls and houses, and digging out great cisterns for water; making roads, laying out gardens and walks, planting thousands of olives, pomegranates and mulberries. They have repaired the roads all the way from Jerusalem to Jaffa, (thirty-five miles) casing up the highway, preparing the way for the people by gathering out the stones. The Sultan has given the Emperor of Austria a firman to make a carriage road all the way from Jaffa.

He has built forts every half hour (which is 1 1-2 miles) between Jerusalem and Jaffa, which will make thirty-five or thirty-six in number, all of them looped (holed) with cannon holes, so that the whole distance can be reached by the best rifle or cannon shot. They are now blowing rocks, and making another carriage road from Jerusalem to the Convents of the Cross and St. John, and have got it partly walled and finished. They

build the walls about four feet thick, and edge each side with large dressed stones, and fill the middle full with small stones; and strange to say this is all done by strangers, to a man; not a single Jew have I seen engaged in the whole work, much as they desire work at this dear time.

JERUSALEM, August 16th, 1860.

On the day and night of the 9th inst., was the reign of terror in Jerusalem, when the stores were closed even in the largest street (Patrick street), and scarcely was a person to be seen out. Just at the very period of time the cruel work of death was to commence upon every European, news came that troops of soldiers had arrived, and put a stop to their murderous intent, and things are now comparatively quiet, although I am thoroughly convinced, that it is the determination of the Mohammedans to do here as they have done in Lebanon and Damascus, as an opportunity that suits them offers itself. Thousands and thousands have been massacred in Syria, and many thousands more have fled to the sea ports of the Mediterranean to claim protection of the men-of-war which have been sent for that purpose. Mr. Barclay, of Philadelphia, has fled and left house and home, amongst the rest.

Jerusalem is now divided into two cities, the eastern and the western. The Russians occupy and have locked up their portion of Jerusalem. The occupation of Syria, by 12,000 French, 4000 English, and 1000 Greeks, cannot peacefully last long. They came to occupy it, not as a civic, but as a military body, to call for an inquisition, and to make retribution for the spilt blood of their fellow churchmen.

The Inheritance of the Saints.

NO. 2.

That the earth will be the final inheritance of the saints, is positively proved by the following passages, with many others.

"Blessed are the meek; for they shall inherit the earth," Matt. 5:5. "But the meek shall inherit the earth, and delight themselves in the abundance of peace," Psalm 37:11.

It will be observed that both our Lord and the Psalmist use the future tense. It is not they have inherited, or do inherit, but they shall inherit the earth. The argument generally instituted to prove that reference is had to the present state of Christian enjoyment, would make the words as applicable to the time of David, and of Christ, as of any time before the end of the world. It is claimed that one who enjoys that peace which flows from an abiding faith in Christ, though possessing nothing of this world, inherits the earth; that the scanty pittance of food and raiment received by such, makes them so happy, and they enjoy it so well, that they inherit the earth, in contrast with the wicked, who may possess thousands and fail to enjoy it because of a lack of gratitude.

Suppose one who thus reasons is an heir to a splendid estate of land, with every thing connected which could add to worldly comfort. But that estate is usurped by a powerful occupant, and the real heir lives upon it simply as a tenant at will, receiving only such food and clothing as necessity demands, and he must toil hard for that. He knows his rights, and feeling the injustice done him, in the delay of a lawful administration of his father's estate, complains and manifests impatience; but some kind friend tells him, he is mistaken in supposing he is really to possess the land; that a patient, and grateful enjoyment of his present blessings are in reality the substance of his patrimony; and if he could only realize it, he was in fact enjoying his inheritance. Would he call his friend a sane man?

A clergyman in Providence, R. I. some years since in an attempt to instruct a young convert on this point, argued that a Christian, though reduced to two potatoes and salt per day, might be said to inherit the earth, such would be his gratitude and appreciation of the blessing. The young disciple replied: "Our Lord says, 'Blessed are the meek; for they shall inherit the earth.' Would you choose the blessing in the supposed case?"

But as the meek,—not part of the meek, but all the meek—are to inherit the earth, our Lord

is evidently embraced; for he is the seed of Abraham, and therefore the son of man; and he says of himself, "I am meek and lowly in heart." He is our example of meekness; and as he is the seed of Abraham, to whom the world is promised, he must be embraced. He for our sakes became poor, that we through his poverty might be rich. Unlike the birds and foxes, he had not where to lay his head. And though "all power is given into his hand, in heaven and in earth," he chooses not to make his enemies his footstool yet.

But, in the dispensation of the fulness of time, he will stand upon the earth, and make the place of his feet glorious. Satan, the present "prince of this world," will be dethroned, and he whose right it is will reign. "The wicked will be cut off," and the meek "will see it." When that is accomplished, there will be no enemy to afflict the meek; no contending elements with which to war; the sword and those who use it, will have perished and "the meek will delight themselves in the abundance of peace."

James adds, "Hath not God chosen the poor of this world, rich in faith, and heirs to the kingdom which he hath promised to them that love him?" They are actually poor now; but as their hope embraces an inheritance in the renovated earth, they are rich in faith.

Cheer up, ye homeless ones! Ye strangers and pilgrims on the earth! Though extreme poverty press you here, as was the case of Lazarus, if ye are Christ's, then are ye Abraham's seed and heirs according to the promise. You have untold riches in prospect. H. BUCKLEY.

Letter from Bro. D. Bosworth.

Bro. Bliss:—From remarks made by me, at the conference at Newburyport, it was inferred by some that I was dissatisfied with the Herald. I wish here to say that such inference was not correct. In reference to exceptions then taken, I intended them simply as suggestions for improvement in the direction indicated in the future, as—much as I may esteem the editor of the Herald—I do not conceive him to be above, or beyond taking or being willing to take, advice from any one. I have ever had occasion to regard the Herald as the best religious paper of which I have had the reading. I never saw the time since its first issue as the "Signs of the Times," that I would be without it, if I had to pay ten dollars a year, and trust I never shall. It has faithfully pursued its course as a "chronicler of the Signs of the times and true Expositor of Prophecy," and although some are expecting to see it die, I trust it will "pursue the even tenor of its way" while the Lord wants a "Herald of the Advent." If there has been any lack in the paper, I think the fault has been on the part of its correspondents. And now brethren and sisters, scattered all abroad, come with warm hearts and willing hands, come and let us commune together through the columns of the Herald. Tell of your hopes and your fears; tell of your joys and your sorrows; tell of your expectations and desires in reference to the speedy coming, and establishment of the everlasting kingdom of God's dear Son. Or if there be suggestions as to the best mode of promulgating truth, on these all important subjects, let them be made. "In the multitude of counselors there is safety." Come then and bring your offerings, whether of gold and silver, or pure words of encouragement, exhortation, advice, or prayer; which will be like "apples of gold in pictures of silver." And thus let us stir up each other's minds by way of remembrance, to hold fast the beginning of our confidence, and hope to the end, for the grace that shall be brought unto us at the revelation of Jesus Christ. And while the politician sees in the upheaving of the nations, signs of a political renovation; we see in them omens of that brighter day, when "Jerusalem shall be the throne of the Lord;" when "Zion's bleeding, conquering King" shall reign there "before his ancients gloriously." Come then, brethren and sisters, gird your loins anew, light your lamps with the fire of the prophetic word, dip your pens in the sunbeams of eternal truth, and thus through our common organ, strive to cheer each other's hearts, as pilgrims on the way, with "thoughts that breathe and words that burn;" and soon,

very soon, well strike the hand of eternal fellowship on the other side of Jordan, and there with all the loved ones.

"We'll range the blest fields by the side of the river,
And sing of salvation forever and ever."

D. BOSWORTH.

Waterbury, Sabbath Eve Oct. 7.

Waifs from the West. No. 3.

Before leaving Montreal, C. E. we had obtained through tickets to St. Paul, Minn. and having on the 10th of August left the G. T. Railway at St. Mary's, in order to meet my appointment in Fingal, we returned on the 13th to this point of divergence. Nothing of note occurred on our route from St. Mary's to Detroit, save that at one place we passed an engine which a few hours before had run off the track. We did not learn that any one was injured by the accident, but it served to remind us that "in the midst of life we are in death" and that a moment might remove us from time into eternity. To the Christian, however, "sudden death is sudden glory," and his life is not dependent on disease, accident, or chance, but on the will of his Master. This our Lord's remark to Peter respecting John plainly teaches—"If I will that he tarry till I come, what is that to thee?"

We left Detroit Junction about 9 P. M. taking the Michigan Southern and Northern Indiana railroad to Chicago, where we arrived next morning a little after 9 o'clock, and immediately crossed the city in an omnibus to another depot, and took breakfast at the Eagle hotel. Chicago, with a population of 125,000, is one of the most important and flourishing cities in Illinois, or rather, in the West. It may have its localities of interest, but we had no time to visit them. The traveler however, cannot pass through its streets without being struck with the unevenness of its side-walks. It seems as if every man did what was right in his own eyes in relation to the matter, and as the result, the pedestrian finds himself frequently going up and down stairs. We left this City of steps, a quarter before 11 A. M. and taking the route via Minnesota Junction, about midnight reached La Crosse, which is the most northern point on the Mississippi to which the railroad extends. The Favorite was waiting to receive us, so we went directly from the cars to the boat, and in a little while were under the influence of

"Nature's sweet restorer—balmy sleep."

Wednesday, August 15th. Arose at the call to breakfast, and having discharged this duty, we were soon on deck to view the robes of the "Great Father of Waters." The day was fine, and the scenery so delightful and picturesque that all were ready to exclaim, how beautiful! The high bluffs on both sides of the river, presented a fine appearance. Our mountains in the East are generally barren rocks, or, covered with trees to the summit! but many of these hills appear as if the timber had been cut down and they were in a state of cultivation,—such is the nature of the vegetation with which they are crowned. The distance from La Crosse to St. Paul is 200 miles and this was the most pleasant part of our journey. In traveling one will sometimes meet with sights that charm the eye and gladden the heart, producing a desire for the speedy arrival of the time when, the curse being removed, the whole earth will be robed in glory. "How beautiful"—as Dr. Cumming remarks—is "the cloud careering on the wind; how sweet the long meandering course of the bright river; how glorious the dew-drops of the morning; how fragrant the moss-rose of June; how splendid the glories of summer; what music in the waves; what grandeur in the everlasting hills; what beauty in many a lovely valley; What is wanting? Just one thing. Take sin away and I could live on it for ever and ever. I am quite satisfied with this earth as my heaven; the part in it I am dissatisfied with is sin; and as soon as sin is exchanged decay, death, disease, withered leaves, storm, tempest, hurricane, convulsion—all being the progeny of sin, pass away with sin, and the consecrating presence of Christ shall make all things new again. In this very earth on which the cloud

descends with the saints from the air shall be the dwelling place of all the people of God."

"Come, Saviour then, o'er all below
Shine brightly from thy throne above,
Bid heaven and earth thy glory know,
And all creation feel thy love."

Having gazed for a season on the river and its banks, our next employment was to enter into conversation with our companions on board, among whom was a Hungarian gentleman, who publishes in St. Paul a German literary, quarterly journal entitled (in English), The Torch-Light, with a circulation of about 1500 copies. Also a Baptist minister and his wife from the city of New York, who had come into Minnesota for their health. He seemed surprised to learn that I was connected with the Adventists, of whom he appeared to know but little at present save that many of them had run into materialism a denial of the personality of the Holy Ghost, &c. He soon learned my views on these points, and our conversation would have been pleasant, had not his cough compelled him to say but little. We parted at St. Paul's with no hope of seeing each other again till the shores of the Mississippi are exchanged for the banks of the stream which makes glad the City of God.

August 16th. The river being unusually low, and the channel constantly shifting, the navigation was slow and difficult. Yesterday our boat was aground six or seven hours at one time; but to day about 10 o'clock A. M. we landed in St. Paul, and put up at the American hotel. St. Paul is the capital of Minnesota, but the heat being oppressive we had little disposition to ramble through its streets. About half-past 2 P. M. we took stage to Minneapolis, where we were very cordially received by brother and sister Woodman, whose acquaintance we had made in Canada. At their urgent solicitation, I consented to remain over the Sabbath.

Here we unexpectedly met with sister Jordan who moved from Eaton, C. E. a few years ago.

Since coming West she has been called to pass through the deep waters of affliction. Her husband—Philip Jordan died of cholera in Minnetonka, May 22nd 1855, just one week after their arrival in Minn. and left her with six children (two of them married) a stranger in a strange land. As a letter containing a notice of his decease, and a dollar for the Herald, was mailed to the office but seems not to have been received, I am induced to make special reference to him now. Our brother was formerly of the Baptist church, but embraced the doctrine of the premillennial advent through the labors of Elder J. Litch in Canada in 1842. He was a subscriber to the Herald, and a staunch supporter of the faith we cherish. Well do I remember a series of meetings held by Bro. Sornberger, West and myself in his barn, and with what earnestness he sung the songs of Zion. But his voice is hushed in death, to be heard no more till Zion's captives awake and sing the new song before the throne. He departed in the firm faith of a speedy resurrection; nor will he be disappointed;—

"Thou art the Resurrection, Lord,

Thy voice shall raise thy saints that sleep;
One moment—one Almighty word

The harvest of the just shall reap:
Their bodies raised by power divine,
Conformed, O Lord of life, to thine."

There are many scattered through the West whom I have known in former years, but I cannot visit them all. Some have gone to the grave. We are a scattered flock under a smitten Shepherd. But it is our joy to know that the Man with the bruised heel (Gen. 3: 15) is destined to triumph, and all his people will be victorious with him. "Thanks be to God who giveth us the victory—" over sin, death and the grave—"through our Lord Jesus Christ."

"Sweet hope! it makes the coward brave,
It makes a freeman of the slave,
And bids the sluggard rise;
It lifts a worm of earth on high,
It gives him wings and bids him fly
To everlasting joys."

J. M. ORBOK.

The Kingdom of Heaven.

ITS NATURE AND ESTABLISHMENT.

Thoughts suggested by the Parable of the No-

bleman. Luke 19:11-27,—and presented to my Bible Class. By O. E. NOBLE, M. D.

Verse 11, 12: "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a certain kingdom, and to return."

The Saviour was every way qualified for a teacher, and was ever intent upon instructing his disciples, using every means, and employing every occasion that offered, for that purpose. The kingdom of God entered very much into the preaching and conversation of our Saviour. He taught his disciples to speak about it, and the Bible has much to say about it. At this time they were near Jerusalem, and probably the "thought" was suggested by their remembering that there in Jerusalem, David once reigned, and that his throne was promised to Jesus, who they believed their teacher to be. How natural, then, the thought that the kingdom of God was to appear immediately! The near approach of the company to Jerusalem, and the thought that occupied their minds, was their introduction to the parable which Jesus spoke. Two inquiries, suggested by this production, naturally present themselves.

First why did the disciples expect that the kingdom of God should immediately appear?

Second what do the Scriptures teach the kingdom of God to be? It will be our endeavor to answer these two questions in the light of divine truth; after which the doctrine of the parable will be considered and a comparison of the scriptures with the doctrine thus deduced be made: which we think, will show that the kingdom of God has not been, and will not be, set up, until Christ comes the second time. Then, to answer the objections which those Scriptures seem to teach—that the kingdom of God was set up while Christ was on earth,—and conclude with some general remarks.

And firstly, why did the disciples expect that the kingdom of God should immediately appear? It is obvious that this question must be answered in the light of the Scriptures. 2 Samuel 7:12, 13, 16, 17: "The Lord said, by the prophet Nathan, to David, and when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom, and I will establish the throne of his kingdom forever. And thine honor and thy kingdom shall be established forever before thee: thy throne shall be established forever. According to all these words, and according to all this vision, so did Nathan speak unto David."

In the Psalms the Lord refers to this promise, and renews his covenant in the following emphatic language: Psalm 89, 3, 4, 28, 29, 34, 37: 132, 11.—"I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will be established forever, and build up thy throne to all generations. My mercy will I keep for him forever more, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven! My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon and as a faithful witness in heaven. The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne."

As if to impress upon the memory of his people Israel, indelibly, this great truth, the Lord repeats and reiterates it, giving "line upon line, precept upon precept, here a little, and there a little." Consequently we have the prophecy of Isaiah added to the foregoing, respecting the reign of David's seed upon his throne, in the following words: "For unto us a child is born, unto us a son is given; and a government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David

and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even forever."—9:6, 7.

This wonderful personage who is none other than the Lord Jesus Christ, is to occupy the throne and direct the kingdom of David, and that even forever.

In Jer. 33:17, 20, 21, we find this language: "For thus saith the Lord, David shall never want a man to sit upon the throne of Israel. Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne."

I need not quote more upon this point. The Jews always understood all these Scriptures as referring to the promised Messiah, in and by whom they were to be fulfilled. To strengthen such belief in the disciples of our Lord, they had the announcement of the angel Gabriel to Mary, in the following words: "And thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke 1:32-33.

Being familiar with all these promises and declarations of God, had not the disciples every reason to believe that Christ had come to, and would occupy, the throne of David; and thus the kingdom of God should immediately appear? Could they arrive at any other conclusion? Surely not. But, there was another reason, still stronger, why "they thought that the kingdom of God should immediately appear." The Saviour had preached and instructed his disciples to preach, that the kingdom of heaven is at hand.

To be Continued.



ADVENT HERALD.

BOSTON, OCTOBER 20, 1860.

STEVENS BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association, an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Exposition of Daniel's Prophecy.

CHAPTER IV.

NEBUCHADNEZZAR'S MYSTIC TREE.

I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of heaven dwelt in the boughs thereof, and all flesh was fed of it. vs. 10-12.

The characteristics of this tree were, its central position, its great height, its conspicuousness, the fairness of its leaves, the abundance of its fruit, and the dependance on it, by the beasts of the field and the fowls of heaven, for food and shelter.

There can be no question that this tree was symbolic of king Nebuchadnezzar; for Daniel said: "It is thou O King, that art grown and become strong." v. 22.

There is an appropriateness in thus representing that monarch by a tree; for the condition of men is not uncommonly thus illustrated in the scriptures.

The Psalmist said: "I have seen the wicked in great power, and spreading himself like a green bay tree; yet he passed away," Psa 37:35, 6. And the righteous he likens to "a tree planted by the rivers of water, that bringeth forth his fruit in his season," 1:3. By the use of a metaphor, the king of Assyria is thus illustrated: "Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature, and his top was among the thick boughs. . . all the fowls of heaven made their nests in his boughs," &c. Ezek. 31: 3-6. Also, "All the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish," Ezek 17: 24.

A tree being thus illustrated, it was natural that the king should be impressed with the dream of a tree, characterized like that in his vision. He could have little doubt that it had respect to himself; and if any such doubt he had, it must have been all removed by the words of the holy one that accompanied it.

"In the midst of the earth," is expressive of the tree's central position. It occupied the centre of a vast area, which may have appeared to extend to the utmost limits of the supposed earth. Like the city of Jerusalem, and the Oracle at Delphos, which were respectively regarded as the centre of the earth, so it is not unlikely that the capital of the Chaldean empire was regarded.

The tree's height and conspicuousness, are explained by Daniel to symbolize the king's power and dominion: He says: "For thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth." "Unto heaven," as predicated of the tree, was to the sky. In other words, it was very tall. And "the sight thereof," was its visibility, the vast distance to which it could be seen. In like manner did the power of Nebuchadnezzar overshadow that of other monarchies, and distant nations saw and recognized his greatness. The fairness of the leaves of the tree, symbolized the prosperous condition of the king's reign. As the vigor and healthful condition of a tree is seen by the abundance and freshness of its foliage, so are they appropriate as an emblem of a monarch's glory; when recognised as prosperous by his allies, rivals, or subjects.

The abundance of fruit which the tree yielded, serving as food for all, symbolized the favours which the king dispensed, the peace and plenty which were enjoyed under his reign; and the beasts and fowls that dwelt in its boughs, or luxuriated in its grateful shade, must have represented the communities and subjects, that enjoyed his protection, and shared his bounties.

While the king was thus beholding in his dream this goodly tree, extending its boughs over, and giving food and shelter to all, there was a change in the scene which he thus describes:

I saw in the visions of my head upon my bed, and behold, a watcher and an holy one came down from heaven. v. 13.

The king does not mean that he saw two persons, "a watcher," and also "an holy one,"—the last expression being descriptive of the watcher. The Persians supposed there were both good and evil superhuman observers of the affairs of men; and it is not improbable that similar views were held in Babylon. Indeed it is evident that the king regarded this as a celestial messenger.

He cried aloud, and said thus, Hew down the tree, cut off its branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. vs. 14-16.

As the tree was symbolic of the king, to hew it down would symbolize his degradation; to cut off its branches and leaves would be to divest him of power and glory; to scatter its fruits, would be to deprive him of his wealth and ability to dispense favours and blessings; and the abandonment of it by the birds and animals, would be the turning away from the king of the subjects and communities who had shared his munificence and protection.

The stump of a tree's root, is that portion of it which remains in the earth after the tree is felled. "There is hope of a tree, if it be cut down, that it will sprout again and that the tender branch thereof will not cease; though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud and bring forth boughs like a plant" Job 14: 7-9. Its being thus left in the earth would indicate that the life of the king would survive his humiliation. And its being bound with brass and iron, and wet with the dew of heaven, shows that the king would be so

guarded and protected that his life should be preserved during the period of his degradation.

"Here" as Stuart says, "the writer forsakes his symbol, viz. the root trunk, and speaks appropriately of that which the symbol represents, viz. the person of Nebuchadnezzar, who, during his madness, was to feed upon the herbage of the field."

It would be incongruous to speak of a tree's stump as having its portion with the beasts, so that there is evidently a transition from the symbol to the person symbolized—though it is the stump that was to be wet with the dews of heaven, so that it might germinate again; and thereby was symbolic of the cure with which the life of the maniac monarch would be preserved.

"Let his portion be with the beasts in the grass of the earth," is therefore to be regarded as literal, and as spoken of Nebuchadnezzar. There is often in dreams, a transition from one thing to another; and as the tree is lost sight of, and a person becomes the subject of the holy watcher's malediction, it must have greatly added to the king's perplexity; for it was a clear prediction that some person, occupying a position analogous to that of the mystic tree, was to become degraded to the condition of the beasts, share their portion, and live as they do; he must have reflected that no person but himself was thus circumstanced; and therefore he must have felt a personal interest in the words that he listened to in his dream.

A change of heart, is expressive, by a metonymy, of a change of the affections and sympathies; and to substitute a beast's heart for a man's, is, by the same figure, to substitute the tastes, habits, and disposition of a beast for those human. It implied that the one of whom this was spoken would become estranged from the manners and pursuits of the human species, and become a fit associate for the beasts of the field. And thus Daniel interpreted it:—"They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen." v. 25.

"And let seven times pass over him." It is general conceded that some definite period is here meant and that it should be understood as "years,"—though the Chaldean word rendered "times," is admitted to be somewhat indefinite in its signification. As these periods were to pass over him, it implied that they were to pass over him in his demented condition, and that at their close his mania would terminate. And as there is no marked disproportion between the life of a tree and that of a man, as there is between that of beasts and governments, it follows that the time specified in the vision, must be representative of time of its own measure in the fulfillment.

This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. v. 17.

It has been disputed whether the meaning here is that, the "watcher" declared the decree to be by the "watchers, or whether it was Nebuchadnezzar who so declared it; but these words are generally regarded as those of the angels. In what sense, then, are we to understand that it was a decree of the watchers? Daniel says v. 24, that, "this is the decree of the Most High;" and therefore it could be by the command of watchers, only in the sense that God, who seeth all things and takes cognisance of all events, is thus denominated—the plurality of form being a plurality of excellence.

"The living" is here expressive of men in general in distinction from those deceased; but Daniel applies it solely to the king, where he says, "seven times shall pass over thee, till thou know that the Most High ruleth," &c. v. 25.

By "the kingdom of men," may be understood all earthly governments, of which that of Babylon was preeminent. God thus said, "By me Kings reign and princes decree justice," Prov. 8:15.

Daniel had before affirmed that "He removeth kings, and setteth up kings," 2: 21. An apostle teaches that "there is no power but of God: the powers that be are ordained of God," Rom. 13: 1. And our Saviour said to Pilate, "Thou couldest have no power at all against me, except it were given thee from above," John 19: 11. Therefore, whosoever reigns, God's dominion is over them, and they govern by his appointment. It is not by human appointment that any one is at the head of any nation but by a divine arrangement. God places there who over he will; and he removes by death, by revolution, or by a failure of re-election just as he places; and a recognition of his sovereignty he requires of all his creatures.

The basest of men signifies those of the most humble or lowly condition. The sense of vileness, now attached to this word, is not necessarily conveyed by it. It simply implied, therefore, that God was unlimited in his selection of earthly monarchs—often

taking them from the humblest walk in life, as well as from the most exalted.

Having narrated his dream, Nebuchadnezzar adds:

This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee. v. 18.

The king had detailed all the particulars of his vision, he declares it to have been a veritable dream, and he solicits an interpretation of it. He confesses that none of his wise men are able to make known the meaning; but acknowledges his confidence in Daniel's ability, through the inspiration of the spirit of God.

FIDELITY TO TRUTH, The only Safe Rule of Duty.

Is that right? Is that truthful? are questions safe to be asked respecting any position or argument presented for consideration. In the letter of Bro. Chapman, in another column, we find principles at variance with our own sense of editorial duty. His memory also varies from our own recollections in some particulars. We recall with pleasure his frequent presence in our office in Hartford during the summer of 1842, but if we were ever in his place of business, his memory serves better than ours.

The Rev. Henry Morris, to whom reference is made, then a city missionary in Hartford, wrote a book of 140 pages, entitled: "Modern Chiliasm; or the doctrine of the personal and immortal reign of Jesus Christ on earth, commencing about A. D. 1843, as advocated by Mr. Miller and others, Refuted." We first met with the first edition of this book at the Chicopee tent meeting Aug. 31, 1842. We took a copy of it to Tolland, Ct. and there read, concluded to review it, and commenced blockading out our plan; which we completed after returning to Hartford. We had already written a review of "Stuart's Hints on Prophecy," the publication of which was commenced in the "Signs of the Times" of Sep. 21, and we purposed sending our review of Morris to the same columns; but Daniel Burgess Esq. of Hartford solicited its publication in that city, and early in October it appeared in a pamphlet of 180 pages, from the press of Williams, Goodridge and Co. and no part of it was given in the "Signs."

We were not moved to this review by any unkind references of Mr. Morris respecting Mr. Miller; for we found none in the book. There were such in the Preface to the second edition, to which our pen never made allusion; but in the first edition which we reviewed there were none such, and we therefore never attempted any rebuke of Mr. Morris, never felt other than respectful towards him, and said of his work in our review.

"It is written in a very commendable spirit,—its author wisely believing the ridicule and contempt with which this doctrine has been generally assailed by its opponents to be productive of no assistance in supporting an argument against it, has treated the subject more fairly and kindly than he has logically. The only principle which should govern any one, in investigating this or any truth, should be a sincere desire to arrive at the truth; and this can never be accomplished while any unworthy motive actuates the mind. We therefore hope to review his 'Modern Chiliasm,' and examine some of his logical deductions, with all the kindness he has manifested in its compilation," Review pp. 56.

On the principle Bro. C. lays down, it was wrong for us to review Mr. Morris, and our doing so would indicate that we were his "enemy"; but our previous friendship was not interrupted. Also, on this principle,—as we were members of the same Christian denomination, agreed in doctrine, differed only respecting the points noticed in our review, and had not been asked by Mr. M. to examine his work and pronounce any opinion respecting it,—we ought to have let his errors pass, or shown them to Mr. Morris in private; but not so thought Bro. Chapman then, although we exposed every error we could find, and said in our Preface: "If any point has not been noticed, it has escaped the eye of the reviewer."

Now if we could then review, with Bro. C.'s approbation,—scanning minutely his entire argument,—the work of one with whom we agreed except in one doctrine, how can Bro. C. now take the position he does respecting our exposure of Mr. Shimeall's errors? He will therefore see that we do not recognise any change of sides, to which he refers, as having taken place on our part—the same principle that we laid down in our review of Morris, "a sincere desire to arrive at the truth,"—as actuating us then, being our actuating principle now.

It never occurred to us that there was any more delicacy in reviewing the arguments of a friend, than of a stranger. In illustration of this, when our intimate friend and beloved pastor, Rev. O. E. Daggett, published in the National Preacher of Dec. 1842, a sermon entitled "The Time of the End Uncertain,"—which has been shown to be less certain

than we supposed—we had no hesitation in replying to it in a series of five articles in the "Signs of the Times," a public newspaper, filling 25 columns; and afterwards it was issued in a pamphlet form of 56 pages. With Mr. D. we differed only on a single point, the time of the advent; which event he held in common with myself, as pre-millennial. Reviewing him never interrupted our friendship in the least; and had it done so, we should have judged one of us to be greatly lacking in Christian courtesy, and enlarged generous, open hearted magnanimity. Respecting this review, not a word of complaint was heard from Bro. C.

It is the consideration whether, or no, man is right in any assumed position, and not whether he is or is not on our side of the general question, that ever has and ever must determine the use of our pen in the endorsement or the exposure of his logic. Were we to endorse what ever our friends might say, and condemn only the arguments of enemies, where would be our candor? where our impartiality? where would be the confidence of our readers in the sincerity and reliability of our judgment? and what regard could any have for our opinions, were we to disregard Paul's charge, to do "nothing by partiality," 1 Tim. 5:21? For to be "without partiality," is as essential as to be "without hypocrisy," James 3:17. We can value no one's opinion respecting an author, only as we are assured he has the requisite soundness of judgment and competency to form a reliable estimate, and that stern justice and unbending honesty which will condemn alike the errors of friends, or approve the merits of foes. "Am I therefore become your enemy because I tell you the truth?" Gal. 4:16. Not so thought Paul, when, at Antioch, he "withstood Peter to the face because he was to be blamed," (Gal. 2:11), then wrote it to the Galatians and thus told it to the whole world.

We notice a few things in Bro. C.'s letter, which for his sake we greatly regret. We wish that he had not referred to "the criticisms on Mr. Shimeall's Chronology," as having "frequently appeared in the columns of the Herald during the last year,"—our series of articles on it being only once given, except as Bro. C.'s letter compelled us to recapitulate—and the first one being given in the Herald of June 2d—not half a year since. We wish Bro. C. had not said of our review, that "it became evident that there was a fixed determination to destroy the usefulness of the book;" for he could not know our motives, as does One above, in whose fear we exposed those errors; and until he can make good his judgment by showing unjust words of ours respecting the book, we shall look for Bro. C. to recall it. He will need to show that we have done something more than point out errors; for this subserves only truth, and no book can be useful only so far as it is truthful.

We also wish Br. C. had not intimated that we "magnify" and have exposed "every error" we "could decipher" it; for we can point to as many errors in the work that we have not noticed, as that we have—though less marked or vital. We made no search for errors, greatly regretted the discovery of any, and took only those which were apparent; and we limited our criticisms to what we conceived to be errors in chronology—historic and prophetic. To magnify, and to conceal, are two extremes which we desire to avoid; and we shall expect Br. C. to show us any instance, in our notice of Mr. S.'s work, where the error is any less than we specified. Bro. C. speaks of "trifling mistakes." We trust he does not call the following trifling; which we are thus compelled to recapitulate in self-justification.

Mr. S. gives from the Exode the Temple.	
1st. Time in the wilderness	40 yrs.
2d. To the division of land	5 "
3d. " " death of Joshua	25 "
4th. The time of Anarchy	20 "
5th. Servitudes & Judges, including Eli	390 "
6th. For Samuel's separate administration after the death of Eli	24 "
7th. For the time of Saul	40 "
8th. " " " David	40 "
9th. To the year of Solomon	3 "

Making from Exode to Temple

587 "

Mr. S. truthfully says:
"To prove the correctness of this aggregate number of years, we must harmonize the chronology of the interval between the division of the land, and the time of Samuel the prophet, with the 450 years of Acts 13:20; and also the whole period with the details of the history of those times." Bib. Chron. p. 91.

But in doing this he deducts from the 587 yrs.

The 1st in the wilderness	40 yrs.
" 2d to the division of land	5 "
" 7th Saul's reign	40 "
" 8th David's "	40 "
" 9th for Solomon	3 "

which leaves 459 "

As he thus deducted only the first and last three of those periods, it must be apparent that the 3d 4th 5th and 6th periods are included in the remainder; and therefore when he adds to it the 6th period, and makes 583, every one must see that the 24 years given for Samuel's separate administration are included twice over; and that as the addition of his own figures makes only 435 years between his epoch for division of land and Samuel, his own periods fail to prove according to his own standard.

Again, When the Bible says, "In the 15th year of Amaziah" of Judah, Jeroboam "began to reign in Samaria" (2 K. 14:23); that Amaziah "reigned 29 years" (v. 2) and lived after the death Jeroboam's father "fifteen years" (v. 17); who can not see that his reign extended only to Jeroboam's 16th year. And as it was in "the twenty and seventh year of Jeroboam," that "Azariah son of Amaziah" began to reign (2 K. 15:1) who will deny an interval of 11 years between those reigns?

And again, if there be 70 years from the 4th of Jehoiakim to the 1st of Cyrus, as Mr. S. admits; 70 from the 11th of Zedekiah to the 4th of Darius, as he also admits; and 18 from the 1st of Cyrus to Darius 4th, which he admits in like manner; who will call it a trivial error; when he reckons for the whole period, 19 years between Jehoiakim's 4th and Zedekiah's 11th, which are a part of the 70 between Jehoiakim's 4th and Cyrus' 1st; adds to those 19 the 70 that they are a part of, and then adds the 18 that follow Cyrus 1st? and who cannot see that the 19 years are counted twice over?

And after this, he varies four years in his dates of the Persian kings in his tables, from the date in his text that he reckons his 2300 days from.

Are such as these "trifling errors"?—in a work respecting which it is claimed that Mr. S. "has furnished evidence on the basis of the corrected Hebrew version of the Holy Scriptures, that the year A. D. 1859 is the year A. M. 5991; and hence" that "the year A. D. 1868 completes the 6000th year of the world's history"! Does a work containing such errors, furnish such "evidence"? And can a chronology containing such, be innocently endorsed as a reliable?

We are also surprised that we do not find in Bro. C.'s letter any recognition that Mr. Shimeall's work contains those errors. We expected he would thank us for pointing them out in a work he was unspectingly endorsing.

Bro. C. attaches a significance to calculations of eclipses in the future, that we do not. We have no reason to suppose they will less regularly occur, in the annual revolutions of the sun moon and earth, during the endless ages of the new creation, than they have in the ages past. A calculation of them for the next two thousand years, would not, therefore, be of less interest to the scholar who looks to the near restitution of all things, than to other scholars. This allusion to them we think not fortunate.

Nor do we think any more fortunate, the sanction given to "some severity," if applied to the extension of the end of the 6000 years to specified epochs in the future; for it is not the nearness or distance of the epoch, when any period is made to end, but the accuracy or inaccuracy of the computations, on which its ending is based, that should require or forbid severity in any given case. A computation that shall make it end at a desired epoch, is not what we should so much value, as we should one that is in all respects truthful and reliable. It is never of any advantage to be misled by false hopes; but it is always desirable to be instructed in actual truth. It is not, therefore, when the argument ends the period in question, but the reliability of the argument, that we should look to in the approval or disapproval of any given result.

When we said, "We will not believe that one in a thousand of our readers has any wish that we should withhold facts, or neglect to correct errors," we so meant. We are still of the same opinion; but to be more specific we will add, that we do not believe we have any subscriber, who will be willing to make such a request over his own signature—even should the error be made on our own side of the question. We should be unwilling to believe this of a single individual who did not first explicitly affirm it; for if we had any suspicion that any one was thus disposed, it would correspondingly affect our confidence in the reliability of his judgment.

The reason we feel a responsibility resting on us to expose errors that are put forth, or are endorsed as truth, is because our brethren have desired our continuance at the editorial post in addition to other duties for that express purpose; and the verdict of our intelligent readers may be seen in their communications in the Herald in reference to it. Should we see them adopting a computation as truthful, that counted 19 years twice over, that twice reckoned a period of 24 years, and contained other corresponding mistakes, we should be recreant to truth and duty, did we keep silent. This principle is so apparent that we expect its recognition by every candid and intelligent reader.

We have always been as ready to see Mr. Miller as any one publicly criticised,—provided it was done justly. When he gave his chronological table in the Signs of Aug. 15, 1840, Bro. Litch said of it, in the same medium, two Nos. later: "Such a system ought to undergo the most rigid investigation;" and then he proceeded to notice all in it that he dissented from. That was right and proper. Bro. Miller adopted one of his suggestions, saying, "I am of the opinion Bro. Litch is right in this;" and when he did not adopt, he gave his reasons why. This, and other public criticisms, led Mr. M. to revise his Table, and to give it as corrected in the "Signs" of Dec. 15, 1840.

We have before shown that Mr. Shimeall did not consider Mr. Miller as entitled to exemption from public criticism; for in his volume of 1842, he corrected Mr. Miller's reckoning of Samson's 20 years as independent time. The only difficulty about this was that Mr. M. had himself corrected it two years before, and it was corrected in one of the places Mr. S. referred to as evidence of his error. When Mr. S. was shown that Mr. Miller had previously corrected it, he wrote thus of the correction:

"Is there not at least the appearance of tampering with a most vitally important department of sacred literature, merely to serve a favorite scheme? For Mr. M. having rejected Samson's 29 years from his table of 1840, alters six or seven other dates in that of 1841, 'all' previously 'proved by Scripture,' in order to make A. D. 1843 the terminating point of the 6000th year of the world."

And now, as we have before said: If it was right and proper for Mr. Shimeall to criticize Mr. Miller, and to be criticised in these columns in 1842,—when there was thought to be an error worthy of correction,—it cannot be improper now. It should however be done in love, and for the purpose of eliciting truth. It is very easy when an error has been made, or endorsed, to frankly say so; which will always secure the confidence of those who desire to know and promulgate the truth. There should always be as little hesitation and delay as possible; and we are not without hope that Mr. Shimeall and we may be enabled to see alike. We are all liable to error; we should all be thankful when one is detected, and we should all be prompt to recognize and correct it. He is our friend who shows us our errors, or who admonishes us when we go astray,—the admonition combining candor with justice.

We cannot expect the Lord will give clearness of vision for the discernment of truth, unless there be readiness to acknowledge errors in one's own premises, or partisans.

Those whom the Lord has endowed with the requisite intellectual acumen to detect errors of any kind, are responsible to him for the exposure and correction of the errors they detect; for if that talent is buried in the earth, there is no more reason to expect its continuance, than there is that of other talents thus unused.

Every one who writes a book, or puts forth a theory, an argument, or a calculation of any kind, and publishes it to the world, is understood as inviting criticism. And every one who has given publicity to any error, will be thankful to the one who detects it, unless he cares more for his reputation, or his book, than he does for truth. And every one who is placed in the position of editor, is not only invited, but, if the work comes within his own field of study and investigation, or speciality, he is required, by his relation to his readers, to know and show whether it is, or is not reliable—unless the circumstances are such that its probable damage will be slight.

We still think that Bro. C. on second sober thought, will say with our other intelligent readers: Be faithful to truth; correct all errors; don't be actuated by fear or favor, love or malice, but give us ever the precise and actual truth as nearly as God may give the ability to discern and defend it.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

O. E. Noble. Your article is so long that we shall have to continue it through several Nos. of the Herald—it being necessary to divide long articles.

B. D. Haskell. Please find time and give us those thoughts. It is possible that was the money referred to, but not being sure, we made the enquiry.

H. B. Hyde. Received, and will appear.

"B." Your inquiry omits two points of interest—the name of the one who makes the inquiry, and the name of the Religious journal from which the extract is copied. What "we have to say to it," therefore, is simply this—that we cannot accept it as our judgment, nor find that any one has weighed wisely the subject, who can discard the year day theory, or can set aside the Apocalypse as a prophecy, or series of prophecies, extending over the gentile dispensation.

A Proposition.

A Bro. proposes, if any brother or sister who feels unable to pay \$2 a year for the Herald, and will pay one dollar a year for it, and also forward the name of a new paying subscriber, that he will pay the other dollar for them—to the number of fifty or more dollars.

We are pleased with this proposition, and hope it will be numerously responded to. Will those thus responding remind us of the proposition, so that we may correctly charge our brother with the sum he will make up.

"The Theological and Literary Journal. Edited by David N. Lord. No. 50. October, 1860.—New York: published by Franklin Knight, 135 Grand street. 1860."

The October No. of this ably conducted Journal has come to hand; of which the following is its table of contents:

Rawlinson's Bampton lectures on the truth of the Scripture records.

Dr. J. A. Alexander on Matt. 24.

Memorial of Rev. John Richards, D. D.

The Fiji mission.

The Revelation, Dan. 2 respecting the four great empires.

Designation and Exposition of the figures in Isa. 58, 59 and 60.

Literary and critical notices. 1. Dr. J. W. Alexander's forty years' correspondence. 2. Mr. Tyler's Bible and social reform. 3. Dr. Cumming's Great Tribulation. 4. Mr. Marsh's lectures on the English language. 5. Cornell's physical and mental hygiene. 6. Boyd's memoir of Dr. Doddridge. 7. Dr. Hackett's illustrations of Scripture. 8. Rev. Mr. Sparkes's commentary on Dan. 11. 9. Doctor Burrows's commentary on the Song of Solomon. 10. British periodicals.

A dispatch from Omaha, Nebraska, states that Captain Reynolds, of the Tenth Infantry, United States Army, arrived in that city on Thursday from an exploring tour of the Wind River country. He reports having discovered a pass 2500 feet lower than any heretofore discovered on the line of the Rocky Mountains. It is about the forty-sixth parallel of latitude.

Not long since a paper appeared in France entitled "Abd-el-Kader, Emperor of Arabia." Its object was to show the importance of placing this renowned Bedouin Prince over the provinces of Arabia, Syria and Mesopotamia, and thus constituting a principality under the suzerainty of the Porte and guaranteed by the European powers. This paper was regarded as representing the policy of France with respect to the East. Recently, it is said, the London Times strongly advocates the same policy. It is possible, therefore, that this or some similar measure will be attempted.

ATTEMPT AT MURDER.—A convict named Fitzgerald, in Massachusetts State's prison and employed in the workshop, seized a knife, just after the convicts returned from dinner on the 11th inst.; and suddenly stabbed six or seven of his fellow convicts—some of them severely, but none of them fatally. No reason can be given for his sudden attempt.

The papers record another great storm at New Orleans, the second of the season, which has done much damage.

Latest accounts via Liverpool report Italian affairs unchanged.

The Sardinians continued the siege of Ancona, and had taken another fort.

There was a ministerial crisis at Naples, and the cabinet had resigned.

Ancona capitulated on Saturday, the 29th, and Gen. Lamoriciere was taken prisoner of war with the whole garrison.

Westboro' Church, Mass., Oct 15th, 1860.

Elder O. R. Fassett closed his pastoral labors with us yesterday; and the tears shed on the occasion were an index to the strong hold he has taken on our affections.

The following resolution was passed by the church and congregation at the close of his discourse.

"Whereas God in his providence has indicated to our Pastor the duty of closing his labors with this church; therefore

Resolved, That we sincerely regret that circumstances require his resignation, and with heartfelt sorrow we take this opportunity to express the happiness we have enjoyed under his pastoral care. We feel that his labors among us have been a blessing to us.—The church and Sabbath school have both increased, and we have enjoyed a good degree of peace and prosperity. He has helped us through our trials, and has embalmed his memory upon our hearts. In closing his labors with us, we feel that our loss will be other's gain. We commend him and his family to the grace of God and the favor of the Christian church—desiring soon to meet where parting will be no more."

In behalf of the church.

GEO. H. CHILD, Clerk.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. Samuel Chapman.

Dear Bro. Bliss:—When I wrote last, dating No. Creek, Warren county, N. Y., July 15th, I had been holding a series of meetings in the Freewill Baptist church in that place for two weeks. Quite an interest was awakened. A few souls were converted, others were enquiring, What shall we do? and five had received baptism at my hands. The chapel being still open to us, and an increasing desire manifested to hear more on the subject of our faith, we protracted the effort some five weeks longer. Had preaching on the Sabbath, and about every evening in the week except Monday evening.—Eld. W., the Free-will minister, was on the point of leaving when I arrived there, but it being decided that we hold our meetings in their place of worship, he consented to stay and listen to our arguments for a few days. Becoming interested, however, he remained with us, taking an active part in the services for near three weeks, and then left of necessity, though with much reluctance, having heartily embraced and cheerfully confessed faith in the doctrines we taught. The church likewise, almost to a member, received the word gladly and understandingly. Several close Baptists, and other isolated Christians in that section also embraced the faith, and confessed it openly. The real Bible and historical advent doctrine was a new thing to that people, and but few manifested hostility to it when they had given us a fair hearing, and this few were backslidden Methodists and Roman Catholics. The common sinner trembled at the word, and quite a number of them were truly converted to God.—Twelve precious souls (including the 5 before reported) received baptism at my hands. During those seven weeks (the shortest nights in the year, and a busy time with farmers) the friends continued to come in from the country 4 and 5 miles to attend our evening meetings, which did not generally close till 10 1-2 o'clock, and coming with good conveyances, I frequently stepped in at their request, and went home with them. Having much to say after we arrived in answering friendly enquiries, and in family devotions, it was no uncommon thing for us to retire to our lodgings at 12 and 1 o'clock at night. This however served to confirm the word, and we enjoyed it exceedingly. When I began to talk of leaving, all seemed sad. Some said, "Do, Bro. C., stay a few months longer," and others said till the Lord come. Wishing to leave them in a prosperous and hopeful condition, I spoke with some caution and delicacy of organizing; when the enemy took occasion to say, "Now he will break up the F. will Baptist church." But having the confidence of those brethren, we succeeded in our plans without giving the least offence. I took pains to visit the principal families, told them our object and gave our reasons for organizing, assuring them that we did not expect nor wish to draw from them a single member, nor in any way injure them as a church, but should do what we could to benefit them, and prepare them to meet the Lord at his coming. This was our principal argument. "Your minister who, like yourselves, having embraced the advent faith, has now left you destitute of a pastor, and your denomination (as such) has no more sympathy with our views than other religious sects.—Your next minister, therefore, knowing but little of the reasons of our hope, will probably oppose the doctrines we have advanced, and if so, it would confuse the minds of the converts, and others who are but infants in the faith, by means of which the Lord might come and find them in a stupid state, unprepared to meet him," &c. &c. They saw the force of our reasonings, and readily consented to our proposition. Then we announced from the desk that on Saturday the 28th the friends will convene at the chapel for the purpose of organizing an advent church, and all may come that wish. Quite a congregation assembled, the constitution (a declaration of faith and church covenant) was read and fully explained, then opportunity was given for remarks on the subject, but as no amendment or alteration was suggested, we proceeded, saying, first, "now we do not expect a member of this church

to leave their ranks and unite with us, but do cordially invite all the converts, and the isolated brethren and sisters who have understandingly embraced faith in the soon coming of the Lord, and desire to associate yourselves together as a church, responding heartily to the covenant and resolutions read in your hearing to manifest the same by rising," when eighteen warm-hearted disciples readily responded to the call. Then they elected a prominent brother as their presiding officer, and another as secretary, or church clerk. It was then resolved that they establish and maintain a meeting for social worship at some private house every Wednesday evening, making it free to any who might be disposed to attend, and on the Sabbath unite with the Freewill brethren in worship at their chapel, and to "comfort one another with these" and similar words, 1 Th. 4:13-18. This was indeed pleasant and heart-cheering to all. The next day (Sunday) I preached to a large congregation on the resurrection of the dead; after which administered the Lord's supper; in which about 60 participated. 4 or 5 of them were close communion Baptists. This was peculiarly an interesting season. I remained there some two weeks longer. Obtained one subscriber for the Advent Herald, one for Mr. Shimeall's book, and 16 for the Voice of the Prophets, and enjoyed many precious seasons with that beloved people. On Thursday, Aug. 16th, I left them in perfect peace and fellowship with each other, and started for home. The next day arrived at Hartford, Ct.—Found my children and other relatives all well, and glad to see me, of course, we having been separated from each other nine months. Spent a few days there very pleasantly, and mingled with the advent brethren on the Sabbath. Bro. P. B. Morgan preached. On Thursday the 23d went to the camp-meeting at Wilbraham, Mass., where I met many very dear friends with whom I had mingled in former days since '43. We had some good advent preaching, and some that was foreign from the subject—a portion of which would have passed off much better had it come from a professed anti-adventist, claiming connection with the denomination called Christian. The social meetings in the tents were truly interesting. These, and the good preaching, were not only comforting to the saints, but blest of God to the awakening and conversion of sinners. Sixteen happy souls received Christian baptism.—Eld. Grant administered the ordinance. His remarks on the occasion, as he stood in the water, were very appropriate. Indeed the whole ceremony was solemn and well conducted. On the Sabbath it was estimated that there were 7000 persons present. To close the public services of the camp, the Lord's supper was celebrated. This service was performed, or concluded at 9 o'clock that evening. Some 300, I should think, participated. It was a solemn and profitable season. After the supper, social meetings were held in several of the tents; some of these were protracted till past midnight, and in one of the tents till 2 1-2 in the morning. Several of the brethren and sisters were signally blest. Monday morning we separated and went our several ways. On my return to Hartford I stopt and preached two evenings to the isolated brethren in Suffield, one evening to the little band at Jawbuck (Enfield), and spent Sabbath Sept. 2d with the church at Warehouse Point, and attended the funeral of Brother House. These seasons were profitable. The next week I spent in Hartford. Visited the brethren from house to house, and mingled with them in worship on the Sabbath. Had good preaching by bro. Ross. The next week I spent in visiting the brethren in Bristol, Plymouth, Wolcott, &c., and spent the Sabbath Sept. 16th with the Advent church in Cheshire. Preached morning and afternoon, and had a social meeting in the evening, to attend which some came three miles, and the services were protracted till nearly 11 o'clock. All said, "This, br. C., has been an interesting day to us." Then visited the isolated brethren in Meriden and Berlin, where I found some precious souls who truly love the appearing of the Lord (2 Tim. 4:8) and feast on his word. Returned to Hartford to mingle with the brethren in their prayer and conference meeting Friday evening, and to meet my appointment there on the Sabbath (23d ult.) That appointment being announced from the desk on the previous Sabbath, and published in the daily papers, quite a number of the Baptists with whom I had formerly associated, and others who were not in the habit of attending worship at the Advent chapel, were present morning and afternoon, and listened to an exposition of Matt. 24th, and to a discourse founded on Rom. 13:11, 12. Our brethren were not only comforted by the word, but happy to learn that those friends were deeply interested. On a respectful invitation, I came to this place on Wednesday last, where I labored much and with signal success in '43 '44. The brethren being scattered in various parts of the town, we had no public gathering during the week, but I visited from house to house and found it

very profitable. On the Sabbath (yesterday, Sept. 30th) we convened at their chapel for worship. A goodly number of the members and others were present, who manifestly feasted on the word through the day. This was manifested not in word only, but in deed also. By voluntary request of a prominent citizen, who mingled with us in worship yesterday, I preach at the Union meeting-house tomorrow evening, and may spend a few days in that neighborhood, six miles from our chapel. We are glad to find at this late hour, an ear to hear and heart to receive the word, on the subject of the near, very near coming of the Lord. In other words, the unadulterated advent doctrine. When through in this section, shall return to Hartford, meet a few calls there, and in adjoining neighborhoods, and then visit our colored brethren in R. I. And now I will say to our isolated brethren and sisters and the advent churches—especially those who are destitute of a pastor—in these Eastern States, if you want help from "bro. Chapman" in his usual way, please write, and if it shall seem best, he will visit you. The Lord direct my future steps, is my constant prayer.

Having now completed my journal, or the account of my labors to this date, I would gladly say, pray for me, dear brethren, and add no more. But perceiving that the few words of complaint (or "re-buke," if it be a more suitable term) uttered in my last letter to the Herald, have called forth a volume from the Editor, and some pointed remarks from several of the brethren, aiming to justify the criticisms and strictures on Mr. Shimeall's chronology, which have so frequently appeared in the columns of the Herald during the past year, and of which I complained; it seems that I am personally called on to speak again, and God forbid that I should utter a rash or uncourteous word that shall offend, or unnecessarily grieve a beloved brother in Christ; or that I should be so minute as to render myself tedious to the brethren who may be inclined to read what I say. In the first place I will observe that I know nothing of Mr. Shimeall, except what I have learned by reading his book. Have had no correspondence with him, directly or indirectly. But the book interested me exceedingly, and I was overwhelmed with joy, to see what a multitude of ministers, and other prominent men of the various sects had subscribed for the work; by means of which I did ardently hope that the nominal church would be aroused from her lethargic state, and that thousands who were then unprepared to meet the Lord, would at once arise, trim their lamps anew, and finally meet him with joy at his coming. As Mr. S. differed so little in his conclusions, as to the time of the "advent," for which we are looking, from Drs. Elliott, Cummings, and a host of other great and good men, I was much surprised to find a word said in our columns against the work, even if it was not perfect in all its parts; and when it became manifest that there was a fixed determination to destroy the usefulness of the book, I was, as an Adventist, discouraged and grieved to the heart, and that called forth the sentiments uttered in my last. And now, Bro. B., I will come more direct to the point. In your note, or comment on my letter, in the Herald of Aug. 4th, you enquire of bro. Chapman, "How can we, as an Editor, be honest, if we recommend as a sound chronological computation, one that contains"—two errors which you designate. In reply to that question, let me enquire of you, my dear brother, why should you feel such heavy responsibility resting on you? Did Mr. Shimeall or his friends request you to criticise, or carefully examine his work, and then if you found it perfect in all its parts, recommend it to the public? If so, and you on examination found some few mistakes, and these you publish to the world, there might in such case be some shadow of justification on your part; but even then, I should think it more suitable, and much more courteous, to inform Mr. S. of his mistakes—as a friend, and not through a public newspaper—and give him the privilege of correcting them in a prudent and judicious manner. In the same No., Aug. 4th, in speaking of Mr. S.'s mistakes, you say, "Now seeing those discrepancies what was our duty respecting them? Should we say, we have read Mr. S.'s book, and find its calculations and statements all reliable, when we believe them to be not?" &c. &c. To this I should reply the same as before. But you say, my dear brother, in the same connection, "We will not believe that one in a thousand of our readers have any wish that we should withhold facts, or neglect to correct errors," &c. Now, Bro. B., if in speaking of "our readers" you mean the subscribers for the Herald, and "not one in a thousand" of them that disapprove of your long-continued criticisms on Mr. Shimeall's chronology, I can on that principle, or by that rule of reckoning, assure the public from my own limited personal knowledge, that the Advent Herald must now have at least one hundred thousand subscribers. If I knew that statement was correct, or even as correct as Mr. Shimeall's book,

with all the mistakes that have been discovered in it, I should certainly feel released from laboring as I have done for the past eighteen years to obtain subscribers for it. And here I will say—not boasting, but as a matter of fact, frequently affirmed by Bro. Himes, and I think admitted by yourself—that "bro. Chapman" has procured more paying subscribers for the Signs of the Times and Advent Herald than any other one man. This have I often done by loaning money to the subscriber with which to pay for his paper, dollars of which will doubtless remain unpaid to me till the trumpet sounds. But for all this I enter no complaint, nor present any claim; for the pleasure I have taken, in hope of benefiting both the subscriber and publisher, richly compensated me for all my trouble.

In your long letter in the Herald of Sept. 1st, filling thirteen columns, addressed to "Bro. Chapman," you speak kindly of our early acquaintance with each other when in the city of Hartford we were taking our first lessons in the advent faith. I love to think of those times, and especially of the hours we spent together at your office, and in my store, comparing notes as we searched the Scriptures, and consulting history "to see whether these things were so." When we fully embraced the faith, and truly loved the doctrine, oh! how zealous we were in defending it. Then, had either of us discovered in Father Miller's reckonings some trifling mistakes—which in fact really existed, as we have since learned—neither of us would have presumed to expose them, except to particular friends, and most certainly should not have published them in a newspaper, and given the cavalier an advantage over us. We then alike, understood it to be the work of an enemy to criticise, and attempt to overthrow Father Miller's arguments. While I have my senses I shall never forget how you was stirred up, when Mr. Morris came out with his unkind criticisms on Mr. Miller's work. You seemed to manifest perfect indignance that he should presume even to speak lightly of such a work. When we had talked the matter over, and sympathized together for days, I was much pleased to see you manifest your native firmness, and say, "I will reply to that work," and still more pleased when it was completed in so masterly a manner. I wish I had the Signs of the Times which contains that reply. It would be interesting to read it over again even now.

Well, Bro. Bliss, I am the same warm-hearted Adventist that I was when we thus mingled together in '42 and '43. The disappointments we have passed through, have not shaken my faith in the least; for new light has appeared from time to time, as we have had need of it; and now, irrespective of any late published work, we have a flood of light from the Scriptures, and signs of the times, sufficient to warrant us in the belief that the coming of the Lord is right upon us. It seems to me hardly possible that it can be delayed till '68, but I set that down as a sort of outside, or extreme point. And now, my dear brother, my trouble with you is this: you seem to have shifted sides, and are—shall I say it?—acting the part of "Morris,"—not against Father Miller, as Morris did (for which he received your severe but righteous rebuke) but against another noble mind, and, no doubt, a man of God, equally sincere and conscientious in what he has done. Had he extended his chronology of the 6000 years (age of the world) and the prophetic periods to 1880, 1900, &c., as others have done, and given us a calculation for the eclipses that are to occur to A. D. 2000 (such as I saw published in an Advent paper a few months since, without comment) then it would have been proper and even requisite that some consistent Adventist (well qualified, like yourself) should reply, and if he used some severity, I would not complain. But I have said enough already, and perhaps too much; for the question between us is not: Were there, or were there not mistakes committed by Mr. S. in his chronology? but the question is: Was it right for an Adventist voluntarily to criticise, magnify, and expose through a public newspaper every error he could decipher in a work like the one under consideration? In other words would not this have been a more appropriate work for an enemy? After all that has been said and written respecting Mr. S.'s book, it is, as I learn from various quarters, having a wide circulation, and is probably doing more to arouse the ministry, and the various sects, than any other book or paper published in America. I am credibly informed that there are more than 100 of them now being read in the city of Hartford, and mostly by persons out of the Advent ranks, and I most cordially respond, Amen; feeling I presume some as the apostle did when he said, "If by any means we may save some of them."

And now in conclusion, I will barely add, as you, my dear brother, ask the question (in substance) some dozen or more times, "Was it wrong, brother C., for me to criticise and expose those mistakes as

I have done?" I answer, in all Christian courtesy and brotherly love, under the circumstances herein explained, I do, in view of the judgment, sincerely think it was wrong. I do not say your motives were wrong (that I leave), but the act itself—he being a decided Adventist, and all other things considered—it must have been entirely wrong; but I pray God to forgive both you and unworthy me, of all our shortcomings and imperfections, make us useful in winning souls to Christ, during the few moments of time that remain to us, so that when the trumpet shall sound we may each meet our Lord with a cheerful heart, and hear him say, "Well done, good and faithful servant; enter thou into the joy of thy Lord." God grant it, for Christ's sake, Amen.

Most sincerely yours as ever, in hope,

SAM'L. CHAPMAN.

P.S. I will say to the brethren and sisters in Christ, my address for the present is Hartford, Ct., care of Wm. R. Chapman. Hope the friends will continue to write.

S. CHAPMAN.

Wallingford, Ct., Oct. 1, 1860.

Bro. Bliss:—I would ask the privilege of putting in the Herald an advertisement extraordinary, because of the peculiar circumstances. We are very much in want of a girl or woman to do house-work. You know that my wife is unable to do any work; in that respect she is almost helpless. Hence we need one capable of assuming the responsibility of the entire work. There are five in the family, but no small children. We want a girl that can wash, iron, cook, &c. Our cooking is plain and simple. We desire then, a responsible, patient, ever pleasant girl, and it would be an additional recommendation, if she was a thorough Adventist—a sincere lover of the speedy appearing of Christ. We pay \$1.50 per week.

If this advertisement should meet the eye of any such, they will please address me, as soon as convenient.

JOHN PEARSON, JR.

Newburyport, Oct. 3, 1860.

We would add to the above, that any one assuming the above duties, would find a pleasant home in a Christian family.

Ed.

From Dr. G. W. Mitchell.

Dear Bro. Bliss:—The Herald is always welcome, thrice welcome. May you be upheld, and guided by the good Spirit, to publish the glorious truths connected with Christ's second advent, till the conflict is lost in peace.

Yours forever,

G. W. MITCHELL, M. D.

Putnam, O., Sept. 18, 1860.

From sister Mary McGregor.

Dear Bro. Bliss:—I have been a constant reader of the Herald, from the very first, and it still comes to me bringing good tidings, and I wish it to continue. My prayer to God is, Let it be sustained until we in triumph enter the glorious kingdom, where we shall not need it.

Please reconcile Matt. 27:5 with Acts 1:18, concerning Judas.

How sublime is that declaration of St. John, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him." Glory be to God, is the language of my heart. O my soul, bear with patience the ills of time. Trials, change, pain and sorrow, are the lot of man while on this sin-cursed earth. I believe in my soul that we are very near the glorious day. From your sister in Christ,

MARY MCGREGOR.

Albany, Oct. 2, 1860.

We conclude from the reading of the two passages that Judas "went and hanged himself," and that after hanging for a time, his fastening parted, and that, "falling headlong, he burst asunder in the midst, and all his bowels gushed out." He may have hanged himself on the edge of a precipice.—We regard both passages as historically true, and in harmony with each other.

The other passage referred to is a most glorious one. And having this hope, let each one aim at that purity of heart and life, which He enjoins on us, who is both our pattern and guide.

Ed.

From Dr. O. E. Noble.

Bro. Bliss:—I am much pleased with your course respecting the writers on chronology. Let us have good sound reasoning, logic, and above all the truth—else nothing. Pursue "the even tenor of your way," "nothing daunted," and God will be with you. The Herald must herald the truth to thousands, and not cease to speak until He comes whose right it is to reign.

Yours in Christian affection,

O. E. NOBLE.

Penn Yan, Oct. 6, 1860.

From Bro. Wm. Trowbridge.

Dear Bro. Bliss:—The Herald I prize more than any other paper I have the privilege of reading;—containing doctrines, in my opinion taught by the prophets, Christ, and his apostles.

Poor Papa! they shall take away his dominion to consume and destroy it unto the end. This is fast being done. The Lord hasten it; and then the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, will be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Even so, Amen.

Yours for the kingdom,

WM. TROWBRIDGE.

Sheboygan Falls, Oct. 4, 1860.

From Bro. H. L. Hastings.

Bro Bliss:—I see in the Herald for Oct. 6th a statement that "the edition of the Voice of the Church is exhausted. How soon another will be published we know not," &c. I beg leave to state through the Herald that the fifth edition of the Voice of the Church is not quite exhausted,—a few copies still remaining; and persons ordering it of me with the cash, will be supplied. The sixth edition, with some corrections, will probably be issued in a few weeks. Orders for it will be filled when addressed to the publisher.

H. L. HASTINGS,
Providence, R. I.

Oct. 8th, 1860.

They informed us at the Crisis office that the book was out of print. Will you please mail a copy to Mr. Daniel Elwell, Shippen, Cameron Co, Penn. pay postage, and charge this office till you are this way sometime,—informing us if you do so. Ed.

From Sister Martha Salt.

Bro. Bliss:—Enclosed please find 5 dollars towards the cause of our blessed Lord and Saviour, knowing that the time is near at hand when he shall come whose right it is. There is a field open here for an Adventist. We have no church, but there are numbers of this persuasion. If any one should come this way they can make our house their abode. Many are reading the Voice of the Prophets. From the signs of the times the day of the gospel invitations is near closing. There is no time for speculation and trifling. Ere long he that is filthy must be filthy still. May the Lord bless your labors to the good of others. Yours in Christian love,

MARTHA SALT.

East Liverpool Ohio Oct. 18, 1860.

The Pope appears to have been studying Revelations, and he sees in Garibaldi the terrible Antichrist that was to make war upon the saints. He is shrewd enough to see that the question who is the "Man of Sin" lies between them; if one of them be not he, the other is.—Am. Baptist.

OBITUARY.

DIED in Holden, Mass., Sept. 27, 1860, of dropsy, ANNA C., wife of Samuel B. Gleason, aged 48 years, 8 mo. 5 days.

She has been a great sufferer for many years, being afflicted with various diseases, and endured them all with Christian patience. She was not confined to her room till the last day of life. She has been a professor of religion for more than thirty years, and we believe a consistent Christian. Her common conversation has been in regard to her death, burial and the world to come; for months she did not expect nor desire to stay long. She nearly lost her speech the last day, but said I, "Do you love God?"

The ready answer was, "Yes."

I feel that I have met with a great loss. I weep, I mourn, I sorrow; but we sorrow not as those who have no hope. I would to God she were here in the body, and not absent from the body, but this cannot be. I will try to be reconciled to the will of God, and hope to meet her again in the resurrection of the just.

SAMUEL B. GLEASON.

DIED, in Gorham, Me., March 7, 1860, ROBERT FILES, aged 72 years.

Father Files had enjoyed religion for more than 50 years at the time of his death. He became a believer in the doctrine of the second advent, soon after Father Miller began to lecture and has ever been steadfast in the doctrine. For the last two years of his life, he grew in grace rapidly, and was full of faith and the Holy Ghost. He died very suddenly of disease of the heart, but he died at his post. Glory be to God. His widow feels her loss severely, but God is her refuge. Children of the deceased feel that they have lost a friend. A large circle of friends mourn; but may God grant, that we may meet an unbroken family in the kingdom of God.

Yours in hope of a glorious resurrection,

R. SANBORN.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1860.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER: Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE,

Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,

Washington, D. C., 7th Feb. 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Externally yours, ALONZO BALL, M. D.,

Physician of the Marine Hospital.

Dysentery, Diarrhoea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotorics of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDELL.

For most of the Pills in market contain Mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for \$1.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	40	.08
The Time of the End	75	.20
Taylor's Voice of the Church	1.00	.18
Memoir of William Miller	75	.19
" " " " " " " " " " " "	1.00	.16
Hill's Saints' Inheritance	75	.16
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
The Last Times (Seiss)	1.00	.16
Exposition of Zechariah	2.00	.28
Laws of Symbolization	75	.11
Litch's Messiah's Throne	75	.12
Orrock's Army of the Great King	40	.07
Preble's Two Hundred Stories	40	.07
Fassett's Discourses	25	.05
Scriptural Action of Baptism	75	.25
Memoir of Parnelia A. Carter	33	.05
Questions on Daniel	.12	.03
Children's Question Book	.12	.03
Bible Class, or a Book for young people,		
Preble's Three Kingdoms	.10	.01
on the second advent,	.15	.04
Knowledge for Children	.15	.03
The New Harp, Pew Edition, in sheep,	70	.16
" " " " " " " " " " " "	60	.10
The Christian Lyre	60	.09
Tracts in bound volumes, 1st volume,	25	.05
" " " " " " " " " " " "	35	.07
Wellcome on Matt. 24 and 25	.33	.06

Works of Rev. John Cumming, D. D.:

On Romanism	75	.24
" Genesis	50	.16
" Exodus	50	.18
" Leviticus	50	.16
" Matthew	50	.19
" Mark	50	.14
" John	50	.20
The Daily Life	50	.14
The End	50	.18
The Great Tribulation	1.00	.15
" " " " " " " " " " " "	1.00	.15

TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. * THE SIX KESLO TRACTS, at 6 cents per set, or		
" 2. Grace and Glory	1 50	per 100
" 3. Night, Daybreak and Clear Day	1 00	" "
" 4. Sin our Enemy, &c.	50	" "
" 5. The Last Time	50	" "
" 6. The City of Refuge	1 00	" "
" 7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by E. G. Brown. (1851).	\$0 12	single

B. 1. The End, by Dr. Cumming	04	" "
" 2. Litch's Dialogue on the Nature of Man	06	" "
C. 1. Prophetic View of the Nations (Whiting)	04	" "
" 2. The Sabbath, by D. Bosworth	04	" "
" 3. The Christian Sabbath	01	" "
" 4. Israel and the Holy Land. H. D. Ward	10	" "

D. SECOND ADVENT LIBRARY		
" 1. The World's Jubilee	04	single.
" 2. Prayer and Watchfulness	04	" "
" 3. The Lord's Coming a Practical Doctrine	04	" "
" 4. Glorification, by M. Brook	04	" "
" 5. Miller's Apology and Defense	04	" "
E. 1. The Earth to be Destroyed by Fire	04	" "
" 2. First Principles of the 2nd Advent Faith	04	" "
" 3. The Bible a Sufficient Creed	04	" "
" 4. The Present Age—Its Hope Deceptive	02	" "
" 5. Form of Sound Words	04	" "

F. TRACTS FOR THE TIMES.		
" 1. The Hope of the Church	02	single
" 2. The Kingdom of God	02	" "
" 6. Our Position	01	" "
" 7. Waiting and Working	01	" "
G. 8. The Bride of Christ.	02	" "
" 1. That Blessed Hope	01	" "
" 2. The Saviour Nigh	01	" "
" 3. The True Israel	02	" "
" 4. Time of the Advent	02	" "
" 5. Motive to Christian Duties	01	" "

H. 1. The Eternal Home	04	" "
" 2. The Approaching Crisis	10	" "
" 3. Letter to Everybody (1842)	04	" "
I. 1. Facts on Romanism	12	" "
" 2. Promises—Second Advent	04	" "
" 3. Declaration of Principles	.25	per 100

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 25 cts.—price 25, postage 3 cts.

GROVER & BAKER'S CELEBRATED

FAMILY SEWING MACHINES.

OVER 30,000 IN USE.

PRINCIPAL SALES ROOMS,

18 SUMMER STREET	BOSTON
495 BROADWAY	NEW YORK
730 CHESTNUT	PHILADELPHIA
181 BALTIMORE STREET	BALTIMORE
115 LAKE STREET	CHICAGO
91 MONTGOMERY ST.	SAN FRANCISCO

AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures cloms. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved, as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '62 For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100,000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Billingham, next door to Herald office.

I. C. Wellcome, Richmond, Me. } Proprietors.
R. R. York, Yarmouth, Me. }

(No. 969 tr.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!—PARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-roast, or in a tin kitchen before the open fire;
2d, The virtues of the Brick-oven;
3d, The economy of the heat;
4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patented and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE which combines the TRUE PHILOSOPHY of COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, (954, pd. to 960) Providence, R. I.



B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of



French Burr Mill Stones, of all sizes, and all kinds of

mill machinery. No. 23 Water street, Bridgeport, Conn., (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for."

J. V. HIXES.

995, pd. to 1001. 1 yr.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tr

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, OCTOBER 20, 1860.

Questions Respecting Joseph.

How many sons had Jacob?

Ans. Twelve.

Which son did Jacob love most?

Ans. "Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors." Gen. 37:3.

How old was Jacob when Joseph was born?

Ans. 91 years.

How do you know this?

Ans. "Joseph was thirty years old when he stood before Pharaoh," (Gen. 41:46); there was then seven years of plenty (v. 53), and two of famine (45:6), which made Joseph 39 years old when he sent for his father, who then said to Pharaoh, "The days of the years of my pilgrimage are an hundred and thirty years" (47:9); and 39 from 130 leaves 91.

Where was Joseph born?

Ans. In "Padan-aram" (Gen. 28:2) at the end of Jacob's fourteen years' service with Laban, 30:25, 6.

How old was Joseph when Jacob left the service of Laban to return to his own country?

Ans. Six years. Gen. 31:41.

How old was he when his father gave him his coat of many colors?

Ans. "Joseph being seventeen years old, was feeding the flock with his brethren, and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report," Gen. 37:2.

How did Jacob's love for Joseph affect his brethren?

Ans. "When his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him," Gen. 37:4.

What then occurred to Joseph?

Ans. "Joseph dreamed a dream, and he told his brethren: and they hated him yet the more," Gen. 37:5.

What was Joseph's first dream?

Ans. "He said unto them, Hear, I pray you this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaf stood round about, and made obeisance to my sheaf," Gen. 37:7.

What meaning did Joseph's brethren attach to this dream?

Ans. "His brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words," Gen. 37:8.

What other dream did Joseph have?

Ans. "He dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me," Gen. 37:9.

What effect did this dream have on his father and brethren?

Ans. "His father rebuked him, and said unto him, What is this dream that

thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying," 37:10, 11.

What event occurred soon after Joseph's dreams?

Ans. "His brethren went to feed their father's flock in Shechem," Gen. 37:12.

Where was Jacob dwelling at this time?

Ans. In "the city of Arbah, which is Hebron, where Abraham and Isaac sojournd," (Gen. 35:27)—about twenty-two miles south of Jerusalem.

What can you say of Hebron?

Ans. "Hebron was built seven years before Zoan in Egypt" (Num. 13:22); which must have been soon after the flood. There dwelt "the children of Anak" (ib.), whose sons were "giants," v. 33. It was then called, "Kirjath-arba; which Arba was a great man among the Anakims," Josh. 14:15. Joshua gave the hill on which it stood to Caleb for an inheritance. It was the capital of Judah, where David reigned seven years, 2 Sam. 2:11, and here Absalom set up for king, 15:9.

How far was it from Hebron to Shechem?

Ans. About fifty-seven miles—Shechem being about thirty-five miles north of Jerusalem.

Why should Jacob's sons go there to feed their flocks?

Ans. Jacob first resided there after returning from Padan-aram to the land of Canaan; and there "he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money; And he erected there an altar, and called it El-elohe-Israel," Gen. 33:18-20.

What did Jacob say to Joseph?

Ans. "He said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem," Gen. 37:15.

What transpired in Shechem?

Ans. "A certain man found him, and behold he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence, for I heard them say, Let us go to Dothan," Gen. 37:15-17.

Where was Dothan?

Ans. About nine miles north of Shechem, or sixty-six miles north of Hebron. "And Joseph went after his brethren and found them in Dothan," Gen. 37:17.

What said Joseph's brethren when they saw him coming?

Ans. "When they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him; and we will see what will become of his dreams," Gen. 37:18-20.

What did Joseph's brother Reuben do when he heard this?

Ans. "And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again," Gen. 37:21-22.

What did Joseph's brethren do when he was come to them?

Ans. "It came to pass when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him. And they took him, and cast him into a pit: and the pit was empty, there was no water in it," Gen. 37:23-24.

What happened after Joseph's brethren had cast him into a pit?

Ans. "They sat down to eat bread: and they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt," Gen. 37:25.

What did Judah then propose to do?

Ans. "Judah said to his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our

hand be upon him; for he is our brother, and our flesh: and his brethren were content," Gen. 37:26-27.

What did they then do with Joseph? Ans. "Then there passed by Midianites, merchant-men; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt," Gen. 37:28.

To be continued.

APPOINTMENTS.

TOUR WEST. I contemplate a tour West, as far as Cincinnati, O.; in the months of October and November. The following are my appointments, as far as Springfield, N. Y. Other notices will be given duly. In the meantime, I will be glad to hear from any, who wish for a visit, or single lecture, on my way out, beyond Springfield, or on my return. I shall go by the way of Buffalo and Cleveland. Address me, Boston, Mass.

Auburn, Sabbath, 21st.

Seneca Falls, Monday and Tuesday evenings, 22nd and 23rd.

Lockport, Wednesday evening, 24th.

Lewiston, Thursday evening, 25th.

Springwater, Saturday and Sabbath, 27th and 28th, as Bro. Hyde shall arrange. I shall visit Dansville, Conesus, Honeoye, &c., and then arrange for the tour further West, of which I will give notice.

J. V. HIXES.

N.B. To those applying to me for lectures, I would say, I will attend to their calls in order, and as speedily as possible. They will see my present published arrangement above, which will be an answer to all requests for a while. I leave for western New York and further west, Oct. 19.

Oct. 19, 1860. J.V.H.

The Lord permitting, I expect to preach at Canterbury Town-house Sunday, Oct. 21.

T. M. FREDLE.

QUARTERLY CONFERENCE. The next Advent conference of the western central part of Maine, will commence in the Read Meeting House, Richmond, Oct. 25th, Thursday P. M. at 2 o'clock, and continue over the following Sunday. We hope to see all our preaching brethren present to work in this part of God's vineyard, and as many other brethren and sisters as can consistently. Pray for God to bless this effort to the good of his cause. Let us rally, and continue in the work until the Master comes. Then will be our rest-day, if we are found faithful.

I. C. WELLCOME, Sec'y.

Richmond, Me., Oct. 7, 1860.

Providence permitting, I will preach in the school house near the depot, Newton, N. H., Oct. 21st.

B. D. HASKELL.

I will preach in Haverhill by appointment Oct. 21st, Sabbath, all day; in Lawrence, Oct. 22d and 23d, in the evening, as the brethren may arrange. The 25th I shall be at the Richmond quarterly conference; the first Sunday in November in West Poland, Me.

O. R. FASSETT.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. F. Guild. It is received, but we shall need your signature on the back, to transfer. Have cr. you the last dividend, on the Ad. Herald to No. 1036.

T. Smith. Rec'd. Thank you.

C. P. Whitten. It is received, and have marked your advertisement as paid to Jan. 1, 1862.

H. L. Hastings. You need not send the "Voice" to D. E. as requested in connection with your note—other books having been ordered in the place of it since the inside of our paper went to press.

D. Elwell. Have sent the End and Lyre, in place of the Voice on the 16th inst. Received now 8 cents, and \$1.18 before, leaving 9 cts. due. The Exposition of Zechariah lately given in the Herald, was by the Editor. We have an Exposition of Haggai, Zechariah and Malachi, an 8 vo. of 408 pp. by Rev. T. V. Moore, D. D., Pastor of the first Pres. ch. in Richmond, Va., which we sell for \$2, and 28 cts. postage.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel. All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to.

STYLER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, OCT. 16, 1860.

Mrs. Margaret Duncan, Boston.....1.00
Martha Salt, East Liverpool, Ohio.....5.00
Stock in Chappel. 1 share from Jason F. Guild, to constitute himself and Adelaide Guild Life Members in the A.M.A.
A part of a share by Thomas Smith of Hallowell, Me. \$10.00

RECEIPTS.

UP TO TUESDAY, OCT. 16.

The No. appended to each name is that of the HERALD to which the money credited, pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

R McKee, jr, 1020, \$ Norcross 1027 and books, H B

Hyde 1023—each \$1.

Wm Trowbridge 1040, Tho Wightman 1036, R Rider

1023, J Shearer 1055, I Fisher 1023, C Snow 1054, M

Thayer 1075, S H Withington 1062, E Bailey 1023—each

\$2.

H Norton 1057—\$5.

Mrs Tho Eastman 1088, from 1023—with our congratu-

lations; Mrs Francis Smith 1075 from 1010—each \$2.50.

ADVENT GAZETTE

SEALS
TRUMPETS
SARACENS
TURCO MOST
MILLENNIUM

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

SILVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communi-
cations for the Herald should be directed.
Letters, on business, simply, marked on envelope ("For
Office"), will receive prompt attention.

J. PEARSON, jr. } Committee
J. V. HIMES, } on
O. R. FASSETT, } Publication

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " " " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week ; \$1, for three weeks ; \$3, for three months ; \$5 for six months ; or \$9 per year.

THE BELIEVER'S WANTS.

I want the Spirit of Christ within,
Of love and peace and heavenly joy ;
Of grace to conquer every sin,
Of power to give up every toy.

I want to know God's highest love,
And share the riches of his grace;
I want to find the things above,
I want to see him face to face.

I want to live a stranger here,
This earth for me has not a home ;
I want to pass my days in fear
Of Him, who soon to reign will come

Illustrations of Scripture.

NO. 38. WHERE GOD IS NOT.

"The wicked through the pride of his countenance will not seek after God ; God is not in all his thoughts." Ps. 10 : 4.

A Sabbath school child, being asked if he could name a place where God was not, made the following beautiful and unexpected reply,—“No in the thoughts of the wicked.”

NO. 39. SATISFIED.

"I shall be satisfied when I awake with thy likeness." Ps. 17 : 15.

Their mother's [John and Charles Wesley father, Dr. Annesley, was one of the original nonconformists, a man of whom his daughter said for forty years his deep sense of peace with God through Christ had never been broken, and who died murmuring such words as these, "When I awake up in Thy likeness I shall be satisfied—satisfied ! "]

NOTE. We have sometimes heard this passage applied to death; but we are satisfied that it was spoken only in view of the resurrection. "We know that when he shall appear, we shall be like him; for we shall see him as he is," 1 John 3:2 "Who shall change our vile body, that it may be fashioned like unto his glorious body." Phil 3:21.

Seeing Jesus.

We are going on an errand such as we never went on before ; and what is that errand ? It is to see the Son of God. We now see Him by

faith ; we shall then see Him as He is. And when He comes at that day, all the splendour of the lightning, all the brilliancy of the noonday sun, all the brightness of the stars, all the glory of the firmament, shall be merged in his brightness as raindrops are lost in the ocean, as the glow-worm's light is obscured by the noonday sun. We shall see such a sight as we never saw before. If one prepares for the visit of an earthly sovereign, or makes ready to appear in her royal court, is it not reasonable that we should make ready for an interview with the grandest, most solemn and overwhelming that eye ever saw ? It will be no trivial meeting, no gala day no mere splendid procession ; but an interview with Him whom having not seen we love, and in whom, though now we see him not, yet believing we rejoice with joy unspeakable and full of glory.

From the Great Tribulation, by Dr. Cumming

The Son of Man.

The prophet in Babylon "saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom which shall not be destroyed." This same Son of man, thus predicted by the prophet, thus proclaimed by the evangelists is none else than He—oh, marvellous change—who sat upon the well of Jacob, and conversed with the woman of Samaria ; who walked the streets of Jerusalem ; who hung over it, and wept tears that were the awful premonitory tokens of its approaching doom ; who was despised and rejected of men ; who was emphatically a man of sorrows. What will the sceptic say, what will the philosopher feel, when He they despised, and mocked, and scorned, and scoffed at, shall appear the throned King, the arbiter of inexhaustible destinies ; whose words shall fix for ever an eternity of woe that flesh and blood will never exhaust, or a destiny of glory and of beauty which eye hath not seen, and man's heart hath not conceived.—*Ib.*

Faith in the Promises.

Thrice blessed faith in the glorious promises of God ! How it cheers us amid the din and strife of the great battle of life ! Without this certainty of a future, radiant with the unfading light of immortality ; this assurance of an enduring home at God's right hand when our earthly existence is ended, methinks life was not worth the having. Even the happiest lot is marred by cares, anxieties, and bitter disappointments.— True, life has its sunny glades, its pure affections, its clinging trust in early years, before we have learned to look doubtingly upon our fellow creatures, and later in life when cares thicken with each added year, there is mercifully granted many a gleam of joy, many a gushing fountain where we may slake our burning thirst as we pause in our rapid journeyings to that land where the "weary are at rest," yet do we not feel, in moments of calm reflection, it matters not what may be our earthly surroundings, or how fondly

we are loved and cherished in the home circle, or with what tenderness our own hearts cling about those to whom we not allied by the nearest ties of earth—do we not still feel that our immortal natures continually crave for food such as the trees of Paradise alone yield. Our purest and holiest aspirations can only be satisfied in Heaven. Though we may catch many a glimpse of the hallowed light emanating from the throne of God, while we sojourn here, it is reserved for the unfettered spirit alone to experience real, undying happiness when it first joins in that immortal song which angels cannot sing, "Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever." Yes, we earth-born creatures can only be supremely happy when we shall have cast our crowns at Jesus' feet, and as we gaze upon the glorious face of the Lamb, and the ineffable splendours of the New Jerusalem, feel that we are to go out no more for ever.

Tobacco and Hard Times

Now a-days how often do we hear people complaining of hard times ! They are poor ; they find it hard to provide for their daily wants ; they have nothing to give to the cause of God. And yet how much of this want arises from their own bad habits.—Just read the following paragraph :—A merchant of New York, lately on a visiting and collecting tour in Illinois, was disgusted and shocked at the enormous tobacco chewing and smoking, which he day by day witnessed. It seemed to him a practice almost universally indulged in by young and old, in every rank and condition in life. One day this same merchant, while traveling from one place to another, on a railroad, resolved to find out how many persons in the car in which he was seated used this filthy weed. There were twenty-two men and two women present, and eighteen men of the number admitted that they used tobacco at a cost, in aggregate of \$387 per annum. Each man made his own individual estimate, which was given and put down in a memorandum-book and the total footing was as we have stated. Now this would be an average of about \$17 per individual. That would be too high an average estimate, of course, for the whole population of the State. At only \$4 for each inhabitant, the total would be \$3,000,000.—Now, that enormous amount of money, distributed in Illinois, would make easy times. We won't go into the subject of drinking, in this connection further than to say we believe that it will cost Illinois \$2,000,000 in rum, whiskey, etc., to wash down or wash out, the effect of the \$3,000,000 thus wasted in tobacco.

The Moon.

It is ever changing, and may, in that respect, represent the vicissitudes of this world. But although it is continually waning or waxing, it always turns up the same lovely orb, shining with borrowed light, and moving with queenly splendour amid the heavenly constellations.

Her princely way among the stars in slow
And silent brightness."

last forever. Some pulpit orators, by a sweeping declaration, would annihilate sun, moon and stars, but for what purpose, we are unable to conjecture.

"They that turn many to righteousness shall shine as the stars forever and ever;" but if the stars are to be blotted out of existence "amid the wreck of matter and crush of worlds," then the for ever and ever during which the righteous shall shine, will be of limited extent. We learn from Isaiah 9 : 7, and from Daniel 7 : 14—27, that the kingdom of Christ is to last forever ; but in Ps. 72 : this perpetuity of the kingdom and its principles are compared to the endurance of the sun and moon. In that kingdom there shall be "abundance of peace as long as the moon endureth," and if the peace will be perpetual, so will the moon. In Psalm 89 : 36—37, the perpetuity of God's throne is compared to the sun and moon.

In the "Beloved City" there will be no need of the sun or of the moon to shine in it, but it will not follow that they will be blotted out of existence.

The glory of the Lord will lighten the City and the Lamb shall be the light thereof, but the sun and moon will continue to exist, though the cycles of eternity may not be measured by their revolutions. No doubt an entire renovation will take place in our earth and the atmospheric heavens, but this renovation will only bring about a new and more perfect order of things.—Ps. 102: 25—26. Is. 65 : 17, and 66 : 22—23.

Due West Telescope.

A Brother sends us the following, with a request for its publication :

The King of Jerusalem.

It is said that the only very intimate friend that Napoleon has at present is Baron Rothschild, the head of that family ; and that the thing that is being hatched out between them now is the long cherished project of the Baron to get himself made "King over Judah in Jerusalem." The Jews keep themselves so close that few of us realize the intensity of their feelings with regard to the land of their fathers. Few of us know, too, how many noble and great spirits are still extant among that race. Perhaps no writer has done so much to cast a halo of glory over modern Israel and their aspirations as Charlotte Elizabeth. She, however, takes almost too rose-colored a view of the race. Whatever may be said in derogation of the Jews, it is certain that, as a nation, they cherish a most profound and enthusiastic love of Palestine, an unquenchable desire to see the land in the hands of their race again, and a strong conviction that this desire will soon be fulfilled.

The course of events has been tending strongly in that direction for a long while. In the first place, the question of "Jewish disabilities" has been forced upon the notice of the governments of Europe until they have pretty generally removed them. With the enlargement of their sphere of action, a new spirit of enterprise has entered into the hearts of the Jews. It may probably be said of them, that they are the toughest and most persevering of all races. But that fiery force which led them, during the siege of Jerusalem, to clasp red-hot catapults in their

arms in order to pull them from the walls, owing to the persecution and obloquy that have, until lately, been heaped upon them by Christian and Moslem alike, has been forced to let itself out in low trafficking channels. But now with the new liberty they have found, they are like the early Protestants—disposed to advance in all walks of science and art. As a body they are as good as ever at money-getting, but then they produce also a Beethoven, a literary and a musical Mendelssohn, a D'Israeli, a Rachel, and hosts of others, great in all sciences and arts. One is startled every few days by the announcement that some bright star whom he has long admired is a Jew.

In this country there is no such thing as a Jewish disability, except the lingering prejudice; and it is wonderful to observe how this thrifty race are possessing themselves of the commerce of the West. In the cities they control a very large portion of the wholesale trade; but their success in the smaller towns is most noticeable. For instance in Indiana, one finds them in such towns as Lafayette, Indianapolis, and the smaller Wabash river towns, apparently outnumbering the American traders.

We said that the way was opening for them to repossess themselves of Palestine in various directions. Besides their money power, their new intellectual activity—their path to Palestine is being cleared by the weakening of the Moslem power and the political ascendancy which the Rothschilds, Barings and others are gaining. A few centuries ago, all Europe could not have given the Holy Land into their hands because of the Turks. Now Napoleon can probably do it if he will; not alone, because of his own private strength, but also because there is a strong desire felt throughout the better classes of Christendom to see the thing done. Nothing pleases the devout more than to behold the apparent fulfilment of some Scripture prophecy; and inasmuch as the sacred writings teem with prophecies concerning the restoration of the Jews, nothing would suit the most of Christendom better than to see this reinstatement take place. Years ago, there was a story afloat to the effect that the Baron had bought the whole of Palestine, and it is well known that many rich Jews have bought residences recently in Jerusalem, so sure are they that "the Lord bringeth back the captivity of Jacob."

As to the political influence of the leading European Jews, besides those who figure in the English Parliament, we find the Rothschilds positively controlling in a great measure the intestine broils of Europe. When the great Baron holds a levee at Frankfort, in Germany, the little dukes, counts, margraves and princelings of those regions, flock around him as their true king and master. The first question with most of them, when they propose a war, is, will Rothschild furnish the money? As to the poor Emperor of Austria, in his present dilapidated condition, he fears the Rothschilds' frown more than anything earthly. It is apparent then that there has been a great change in the feeling of other sects towards the Jews: that there has been a "revival of letters" among them; that the way is open for them to return to Jerusalem, if they will, as far as the condition of that country is concerned; that they long to regain the country, and that multitudes in Europe and America, of other races, would be glad to see them in possession again.

The Kingdom of Heaven.

ITS NATURE AND ESTABLISHMENT.

Thoughts suggested by the Parable of the Nobleman, Luke 19:11-27,—and presented to my Bible Class.

By O. E. NOBLE, M. D.

Verse 11, 12: "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a certain kingdom, and to return."

The Saviour was every way qualified for a teacher, and was ever intent upon instructing his disciples, using every means, and employing every occasion that offered, for that purpose.

The kingdom of God entered very much into the preaching and conversation of our Saviour. He taught his disciples to speak about it, and the Bible has much to say about it. At this time they were near Jerusalem, and probably the "thought" was suggested by their remembering that there in Jerusalem, David once reigned, and that his throne was promised to Jesus, who they believed their teacher to be. How natural, then, the thought that the kingdom of God was to appear immediately! The near approach of the company to Jerusalem, and the thought that occupied their minds, was their introduction to the parable which Jesus spoke. Two inquiries, suggested by this production, naturally present themselves.

First why did the disciples expect that the kingdom of God should immediately appear?

Second what do the Scriptures teach the kingdom of God to be? It will be our endeavor to answer these two questions in the light of divine truth; after which the doctrine of the parable will be considered and a comparison of the scriptures with the doctrine thus deduced be made: which we think, will show that the kingdom of God has not been, and will not be, set up, until Christ comes the second time. Then, to answer the objections which those Scriptures seem to teach—that the kingdom of God was set up while Christ was on earth,—and conclude with some general remarks.

And firstly, why did the disciples expect that the kingdom of God should immediately appear? It is obvious that this question must be answered in the light of the Scriptures. 2 Samuel 7:12, 13, 16, 17: "The Lord said, by the prophet Nathan, to David, and when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom, and I will establish the throne of his kingdom forever. And thine honor and thy kingdom shall be established forever before thee: thy throne shall be established forever. According to all these words, and according to all this vision, so did Nathan speak unto David."

In the Psalms the Lord refers to this promise, and renews his covenant in the following emphatic language: Psalm 89, 3, 4, 28, 29, 34, 37: 132, 11.—"I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will be established forever, and build up thy throne to all generations. My mercy will I keep for him forever more, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven! My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon and as a faithful witness in heaven. The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne."

As if to impress upon the memory of his people Israel, indelibly, this great truth, the Lord repeats and reiterates it, giving "line upon line, precept upon precept, here a little, and there a little." Consequently we have the prophecy of Isaiah added to the foregoing, respecting the reign of David's seed upon his throne, in the following words: "For unto us a child is born, unto us a son is given; and a government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even forever."—9:6, 7.

This wonderful personage who is none other than the Lord Jesus Christ, is to occupy the throne and direct the kingdom of David, and that even forever.

In Jer. 33:17, 20, 21, we find this language: "For thus saith the Lord, David shall never want a man to sit upon the throne of Israel. Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in

their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne."

I need not quote more upon this point. The Jews always understood all these Scriptures as referring to the promised Messiah, in and by whom they were to be fulfilled. To strengthen such belief in the disciples of our Lord, they had the announcement of the angel Gabriel to Mary, in the following words: "And thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke 1:32-33.

Being familiar with all these promises and declarations of God, had not the disciples every reason to believe that Christ had come to, and would occupy, the throne of David; and thus the kingdom of God should immediately appear? Could they arrive at any other conclusion? Surely not. But, there was another reason, still stronger, why "they thought that the kingdom of God should immediately appear." The Saviour had preached and instructed his disciples to preach, that the kingdom of heaven is at hand.

Having shown from the foregoing Scriptures that the disciples expected that the kingdom of God should immediately appear, we proceed to answer the second question:

What do the Scriptures teach the kingdom of God to be?

Perhaps there is no doctrine of the Bible about which there is so much vagueness and indefiniteness as there is about the kingdom of God. Instead of having the definite article "the," it ought to have the indefinite, "a," prefixed to it. Then it might mean, the church, or the gospel, or the gospel Minister, or grace in the heart,—or anything else that the imagination might conjure up, without foundation in the word of God. And why all this jargon? all this idle speculation? this fancy of the imagination? Is it because there is no guide—no definiteness in God's word? Or, is it owing to the fact that a correct Bible view of the subject would come in collision with some favorite doctrine? These are questions that naturally arise in the mind, and force themselves upon it, while listening to the different theories of the day upon this subject.

Converse with a "D. D." upon this great and important topic, and, more than probable, he will have for your edification and amusement some half a dozen kinds of kingdoms of heaven, located in as many different places! But thanks be to God, he has not left this subject more obscure than other doctrines of the Bible; neither is it so indefinite that the faithful and sincere student of the Scriptures cannot obtain a correct idea of its nature and location. With these preliminary remarks, I proceed to an examination of the question:—What do the Scriptures teach the kingdom of God to be?

I shall use the phrases, "The kingdom of God," and "The kingdom of heaven," interchangeably—as does the Bible; for they are synonymous terms.

The first Scripture to which I will call your attention, is the language of the Saviour to his disciples; and I will quote it as revealed by each of the Evangelists.

Matt. 16:28:—"Verily I say unto you, there be some standing here, which shall not taste of death till they see the Son of Man coming in his kingdom."

Mark 9:1:—"And he said unto them Verily I say unto you, That there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power."

Luke 9:27:—"But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God."

Mark this language, as penned by the three historians. Jesus says to his apostles, There are some of you, who, before you die, shall enjoy the privilege of seeing the Son of Man come in his kingdom—seeing the kingdom of God come with power—seeing the kingdom of God. Here is a promise made by the immutable Son of God, that some of his disciples should see, here in the flesh, the kingdom of God!

By reference to the several passages quoted, it will be seen that the Saviour had just been talking about his second coming. Did Christ redeem his promise? Did he do it literally? I answer, yes—both.

And how was this remarkable promise of the Saviour fulfilled? It was thus: Matthew and Luke say: "Six days after [the promise] Jesus taketh Peter, and James, and John, and bringeth them up into a high mountain, apart by themselves, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light," or, "shining exceeding white as snow."—Matt. 17:1-2; Luke 9:2-3.

Observe, here, Jesus at this time, in his transfiguration, appeared in his glory. This appearance of the Saviour corresponds with Daniel's description of it, in his vision of him, when "the judgment was set, and the books were opened."—Daniel 7:10—last clause. For he says, I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow." Mark says; "It was exceeding white as snow."

Let us take another step in the examination of this subject. While Jesus was in the glorified state, with his face shining, as well as his raiment, there appeared and talked with him, Moses and Elias, who also appeared in glory. For Luke says:—"And behold, there talked with him two men, which were Moses and Elias, who appeared in glory."—9:30-31.

Moses died about 1484 years before, on Mount Nebo, in the land of Moab, and the Lord buried him in a valley in that land. Deut. 34:5-6. The three disciples who were with Jesus in the Mount of transfiguration testify that they saw Moses with him—"in glory," says one of them. Elias (or, otherwise, Elijah), was taken up into heaven in a chariot of fire, without tasting death (See 2d Kings 2:11), about 930 years before. He also, appeared with Jesus in glory. That the above description is the fulfillment of the promise of Christ to his disciples,—that some of them should not taste of death till they had seen the kingdom of God, or the Son of Man come in his kingdom,—is evident.

In the scene just described, on the Mount, is a perfect delineation—a true miniature, of the kingdom of God.

Firstly, Christ appeared in his glory, as he will when he comes the second time.

Secondly, Moses and Elias (or, otherwise, Elijah), also appeared in glory with him. The former representing the resurrected saints, who shall have died previous to the second advent; and the latter representing those who will have been changed "in a moment"—"in the twinkling of an eye"—not having tasted death,—both representing the glorified saints, when the Saviour comes to be glorified in them.

The foregoing was the fulfillment of the promise of the Saviour to his disciples, that some of them should see the kingdom of God, &c. before they died. That this view is correct, is evident from the testimony of Peter. His language is:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount."—2d Peter 1:16-17.

This is the kingdom that Christ taught his disciples to pray for when he said: "After this manner therefore pray ye, our Father who art in heaven, hallowed be thy name, Thy kingdom come. Thy will be done in earth as it is in heaven."

That this is the same kingdom, is evident from the fact that the will of the Father cannot be done here on earth as it is in heaven, until Christ comes the second time, and his people be like him. Jesus would not teach his church to pray for that which he knew could not be. This is the kingdom which Paul had in contemplation when he said to Timothy: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom." When the Sav-

our said to the Jews, for rejecting him, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof," he meant the same kingdom.

This is the kingdom that is alluded to in Revelations 11:15, &c, where it is said: "And there were great voices in heaven saying, 'The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.' For it is said: 'And the nations were angry, and thy wrath is come, and the time of the dead; that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which corrupt the earth.'"

It is no other than this kingdom that Daniel had explained to him, in these words. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—7:27.

Without multiplying quotations (which might be done, to a great extent), I will only add, that this is the kingdom which Christ has gone to prepare, and receive and to return with, as taught in the parable.

Having given the Bible view of the nature of the kingdom of God, that it is composed of Christ in his glory, and his entire household of faith, also glorified, I now proceed to an examination of the doctrine of the parable, and to compare the Scriptures with the doctrine thus deduced, which I think, will make it appear that the kingdom of God has not been, and will not be, set up, until Christ comes the second time.

We see in this parable two classes of individuals brought to view: one class represented by the servants; the other, by the citizens of the nobleman.—His servants having been called, he gave them their talents to improve upon, and directed them to occupy until his return. These, I suppose, represent those who profess allegiance to Christ. His citizens, to whom he gave no directions, and who disowned allegiance to him, represent all classes of non-professors. The nobleman represents Christ. The time that he is gone, after calling his servants, and giving them directions, and his return, after having received the kingdom, represents the time that intervenes between the ascension of Christ to, and his return from heaven, after having prepared and obtained that kingdom. The calling of the servants by the nobleman, and his reckoning with them, represents Christ reckoning with his servants at the end of the world, on his return. The slaying of his enemies by the nobleman, represents the destruction of the enemies of Christ at his coming, when he shall come "in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ."

To be Continued.

The Holy Spirit—His Person.

That Jesus Christ, the son of Mary, is a person all admit, who believe in him at all. He was born into the world a helpless babe; grew from infancy to childhood, from childhood to manhood, and mingled in the busy scenes of life, as a man among men, till he expired on the accursed tree. Nor did his personality cease when he arose from the dead. His identity was entire, so that by "many infallible signs" he proved it to his disciples, up to the time he ascended into heaven in their presence. And this same Jesus whom they saw "Go away into heaven, shall so come again in like manner as he went into heaven;" his identity, therefore, still remains, and will remain.

But did he have an identity before he was born of the virgin, became flesh, and dwelt among us? This question the word most clearly determines. "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God." "And the word was made flesh and dwelt among us." John 1:1, 2, 14. John 16:5. "And now, O Father, Glorify thou me with the glory which I had with thee before the world was." Our Jesus, then, had a personality of his own before

the world and in the beginning, before He was made flesh. His was the great work of opening and pointing out the way to God, and making it possible for God to be just and to justify the sinner. Without Him and his work, no sinner could be saved. But as important as is his work in human redemption, it is no more important than that of the Holy Spirit. While, therefore we recognize Jesus Christ as the chief corner stone, the sure foundation, and "honor Him even as we honor the Father," we should not forget the Holy Ghost and the necessity of his work to complete what Christ Jesus began.

The same Bible which brings God to light, and speaks of his work in creation, also gives distinct personality and personal action to the Holy Spirit. Gen. 1:1, 2. "In the beginning God created the heavens and the earth: and the earth was without form and void and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Thus early was the Holy Spirit introduced in the work of creation. And through the whole history of God's intercourse with man as revealed in the Bible, there is a continuous exhibition of his person and agency.

But in the Gospel He is more fully revealed. In announcing to the virgin, the incarnation, Gabriel said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: and therefore that Holy thing which shall be born of thee shall be called the Son of God."

Thus, ere the "morning stars sang together and the sons of God shouted for joy," in the beginning of the creation of the world, the Spirit of God was a personal agent in bringing into being that fair heritage; and hence when moral darkness covered the earth and creation lay wrapt in gloom, how befitting the case, that the first positive step in the new creation, the production of a new species of humanity, the "only begotten Son of God," the same spirit should begin the great work which shall culminate in rendering earth lustrous with God's glory, and peopleing it with beings who shall shine like the sun in the kingdom of God! And to this end the Holy Ghost must come upon the spotless virgin.

Time rolls onward, and the babe of Bethlehem is the man of Galilee; and he comes to John at Jordan's bank, to be baptized. "And coming up straightway out of the water, he prayed; and the heavens were opened and the Spirit of God in a bodily shape like a dove descended from heaven and rested on him. This was the holy anointing which should qualify him for his work. Hence, when he went into the synagogues and stood up to read; and there was delivered to him the book of the prophet Isaiah, he found the place where it is written, (Isa. 61) "The Spirit of the Lord is upon me because the Lord hath anointed me to preach the Gospel to the poor." &c. Luke 4:18. Thus he first produces and then qualifies the Son of God for his work. And without measure the spirit was given him, and rested on him. To the eternal word himself, identity is no more positively ascribed than to the Holy Ghost, both in person and acts.

And how precious are the promises in the gospel! "I tell you the truth it is expedient for you that I go away: for if I go not away the comforter will not come unto you; but if I depart, I will send him unto you." John 16:7. That comforter he taught his disciples, was the Holy Ghost, John 14:26.

That spirit has come into the world in person, as truly as Jesus himself was here in person. And when the afflicted saint is disposed to murmur or repine at his tribulations, the thought of an ever-present comforter should cheer his heart, and hush all the tumultuous passions of the soul. "He may abide with you for ever," said Jesus. "I will not leave you comfortless." Peace, then.

"Peace troubled soul, thou needst not fear, Thy great provider still is near."

Whatever good the saint may believe the Lord Jesus could or would do him, were he personally present, he may hope to receive from the Holy Spirit who is his substitute and is always with him. O consoling, precious thought; an Almighty ever present comforter, the instructing,

helping, praying, transforming, comforting, sealing and witnessing spirit; the gift of God to the church through the intercession of his dear Son. Have faith in the Holy Ghost. J. L.

We either misapprehend the meaning of some of the phraseology employed in the above, or else it is not such as we should use to express our view of the eternal personality of him whose goings forth have been from old, even from everlasting. Ed.

Waifs from the West. No. 4.

Minneapolis is the county-seat of Hennepin Co. and is situated on the west side of the Mississippi, ten miles above St. Paul and directly opposite St. Anthony. It has excellent water privileges and manufacturing advantages, and is surrounded by a good farming country. One of the bridges connecting it with St. Anthony is a wire suspension bridge which was completed in 1855, at a cost of \$50,000. The population in 1857 was estimated upwards of 2,000, but I doubt if there has been much increase since that time owing to the commercial crisis of the autumn of that year, and other things which I will not here mention.

Among the religious societies in the place, none have suffered more severely than the Congregationalist. Last spring their church was burned down, and as the fire was the work of an incendiary, and as arguments like this are the most potent that rum-sellers and their victims can use, the opinion prevails that it was owing to the pastor's fearless, able and scathing rebukes of the rum power that the loss was sustained. Before the society had recovered from this affliction another came with almost crushing weight upon them. On the 5th of July, their pastor, the Rev. Mr. Nichols—his wife, one child, a brother-in-law, and two children were drowned in lake Calhoun, about three miles from Minneapolis. The children in bathing dresses had gone into the water, but soon found themselves beyond their depth and drowning, and the others perished in attempting their rescue. This sudden and afflictive providence cast a gloom over all faces, and a brother remarked to me that it was the most solemn sight he ever beheld, when these six persons lay side by side to be carried out to burial. The society being thus left destitute of pastor and meeting-house, the Free-will Baptists offered them the use of their house a portion of the time, which they accepted, but as yet have no settled minister.

In the forenoon of Sunday, August 19th, I attended meeting in the F. W. Baptist church and heard a Congregationalist minister (name unknown) preach from Luke 15:10, "There is joy in the presence of the angels of God over one sinner that repenteth." In the afternoon I spoke in the same place from Mark 13:34-37, and though I did not feel as much liberty in speaking as I generally do, yet I trust I was enabled to make plain the following propositions:—1. The church of Christ on earth is his house, each member being his by creation redemption and adoption. 2. Christ left his household for wise purposes, viz. that they might receive the Holy Ghost, John 16:7;—that He might intercede for them in heaven, Heb. 9:24;—prepare a place for them, John 14:2:—and receive for himself a kingdom, Luke 16:11-15. 3. Christ intends to return to his family. And 4. In his absence it is the duty of all to work and watch. The work God designs to accomplish is to take out of the nations a people for his name; hence the commission reads, "Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Our position should ever be that of waiting and working.

"Till o'er our ransomed nature,
The Lamb for sinners slain,—
Redeemer, King, Creator—
In bliss returns to reign."

About half past 5 o'clock, we attended prayer meeting in a private house; and at 7 went to hear a Congregationalist minister preach who was among my hearers in the afternoon. His text was, "Lord, Remember me when thou comest into thy kingdom." Luke 23:42. His po-

sition on the kingdom was a very singular one: it was this,— "The kingdom of Christ is not physical and human, but spiritual and divine, and he entered into it at his death." Now I was aware that some modern theologians have taught that the kingdom of God was set up during Christ's personal ministry;—or more especially when the apostles, anointed with the Holy Ghost went forth everywhere preaching the gospel:—or, when Constantine, having defeated Licinius in battle, by one edict abolished idolatry and declared Christianity the religion of the Roman empire;—and I knew also that the Scriptures connect the establishment of the everlasting kingdom with the destruction of all earthly governments (Dan. 2:34, 35, 44; 7:9-14, 17-27;)—the expiration of the times of the Gentiles (Luke 21:24-31);—the sounding of the seventh trumpet (Rev. 11:14-18);—the appearing of Christ as the Judge of the living and dead (2 Tim. 4:1):—and, in short, with the immortal state in the world to come (Corinth. 16:50-57), but never before did I hear that when my Redeemer expired in agony on the cross, and his disciples were scattered with sad and desponding hearts,—wicked men and devils rejoiced, and the hosts of hell triumphed,—that then Christ entered into his kingdom; Why not— if it must be associated with the first advent at all—connected with the hour when He triumphed over the tomb, and was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead?" But as the speaker made no attempt to sustain his position by quotations from the Scriptures, and merely surrounded it with the flowers of rhetoric, we will let it pass for what man's opinion is worth when unsustained by the word of God.

"What is the chaff, the word of man,
When set against the wheat?
Can it a dying soul sustain
Like that immortal meat?"

How can men preach "the gospel of the kingdom" as plainly and fully as they ought, if they know not the nature, location and time of the establishment of the kingdom to which the gospel pertains? They may teach that men are sinners, Christ the only Saviour, and the Holy Ghost the only Sanctifier, and do it well; but if they are unenlightened respecting the glorification of the church, the restitution of the earth to its paradisiacal state, and the kingdom of God, they cannot rightly divide the word of truth.

Monday, August 20th. We had arranged to leave this morning with the stage for Monticello, 40 miles up the river, but the driver having a sufficient number of passengers without us, we were left. This was quite a disappointment, inas much as the stage would not go up again till Thursday, and we could not think of remaining till that time. We had therefore to either wait till next day and then cross the river and go by stage to Big Lake, which would leave us about 3 miles from Monticello and 7 from my father's; or hire a carriage. We concluded to do the latter; from inquiry we found a person who offered to let us have his team for about what it would cost us to go by Big Lake, if we would furnish a driver. Sister Woodman very kindly volunteered to go and bring back the horses, the owner thereof was willing to trust to her horsemanship, and by 11 o'clock, having added another lady passenger to our number, we were on our way to Monticello, where we arrived about half past 8 in the evening, and put up with Bro. Wm. Chandler, formerly of Brompton, Canada East. I had often partaken of this brother's hospitality in bygone days, and it was truly pleasant again to meet and enjoy the sweets of unchanged friendship.

August 21st. Our sisters, Woodman and Spencer, returned to-day in safety to their homes in Minneapolis. To them we are deeply indebted; may the Lord reward them. At an early hour in the afternoon, Bro. Chandler had conveyed us to my father's in Humboldt, where, after a separation of more than four years, I was permitted to greet my beloved parents, and to mingle with brothers and sisters in the home circle. In taking a retrospective view of the long journey, we have made without accident; the numerous expressions of kindness received on the way;

the improvement of our health, and the spiritual blessings bestowed by our heavenly Father, we would here raise our "Ebenezer, saying, Hitherto hath the Lord helped us."—1 Sam. 7:12. It is true the bright clouds which have been over our path-way, have at times had a tinge of blackness; for, as every rose has its thorns, so the joys of earth are nearly allied to sorrows; yet from an honest heart we can say

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise."

J. M. OBROCK.



ADVENT HERALD.

BOSTON, OCTOBER 27, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Exposition of Daniel's Prophecy.

CHAPTER IV.

Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof trouble thee. Belteshazzar answered, and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. v. 19.

Daniel was overwhelmed with amazement at the obvious import of the dream, and perplexed how to make known its meaning; which would be a painful and perhaps a perilous service, though he would be unlikely to hesitate because of personal considerations. But whilst the Lord's prophets could denounce God's judgments through zeal for his glory, they might compassionate the subjects of his displeasure and desire their exemption from the threatened evils.

The time during which Daniel kept silence is rendered by Stuart "a moment." An hour, he says, "would have rendered Nebuchadnezzar very impatient." The same word is rendered "hour" in Dan. 3:15, where it evidently implies, not sixty minutes, but a short time, or immediately. The term is not necessarily specific as to the period of duration, and means that Daniel was astonished for a time, until the king gave him assurance to proceed.

Nebuchadnezzar could not fail to notice that Daniel's hesitation resulted from the ominous significance of the dream; yet he would learn the worst that was to befall him. Daniel's response shows, in a very courtly way, his good wishes towards the king, but he complies with the command of his monarch, and proceeds to unfold its meaning.

ITS INTERPRETATION.

The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It is thou, O king, that art grown and become strong: for thy greatness is grown and reacheth unto heaven, and thy dominion to the end of the earth. vs. 20, 21, 22.

By alluding to the prominent characteristics of the tree, Daniel showed that he had carefully listened to the king's narration of his dream, and had all the particulars, brought to view in it, present in his mind. This enabled him to say more pointedly, to the king that the tree represented him, that its

height represented his greatness, and the distance to which it was visible, the extent of his dominion.—Daniel adds.

And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. vs. 23—25.

The king had spoken of the "watchers," in accordance with his own theology; and Daniel, in accordance with his, ascribes the decree to the Most High God; who had purposed that as the tree was cut down, so Nebuchadnezzar should be humbled by being driven from men; and that as that was to be wet with the dew of heaven and have his portion with the beasts, so was the king to eat grass with them, and roam in the fields—a hopeless maniac, for seven long years, until he should recognize the Most High as his ruler, and the ruler of all.

And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. v. 26.

The continuance of the tree's stump, as before explained, denoted the recovery of the king's reason, and his restoration to power. He was therefore not to die during the period of his lunacy, nor have his kingdom usurped by others; but before he could resume the exercise of sovereignty, he must know and recognize God over all—"the heavens" being here put by a metonymy for Him whose throne is in the heavens.

Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity. v. 27.

Daniel speaks encouragingly to the king. Hezekiah, when told that he must die, by prayer to God averted his doom. The Ninevites, who repented at the preaching of Jonah, were saved from the calamity that threatened them; and why might not the Chaldean monarch be saved from his impending punishment, if he would first do that which the punishment was designed to bring him to do? But he did not repent, although the predicted evil was delayed a full year. For,

All this came upon the king Nebuchadnezzar.—At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? vs. 28-30.

The king had ample opportunity to conform to Daniel's counsel; but in claiming that by his own skill and wisdom, he had enlarged, beautified and made Babylon what it was, and in not recognizing God as the bestower of all skill and knowledge, he showed how puffed up he was with pride and a sense of his own importance—for the humbling of which the punishment had been threatened.

While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee: and they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. vs. 31-3.

There is a metaphor in the use of the word "fell," as applied to the "voice"—illustrative of the sudden and startling manner in which the words were uttered, repeating the sentence in his dream; and it was carried into immediate execution.

It has been questioned whether Nebuchadnezzar was not actually changed into some kind of animal; and there have been speculations as to the kind of animal he was made to assume; but all such conjectures are fanciful; for the sole change in him was, doubtless, mental. Like some other maniacs, he may have supposed himself to have become a beast of some kind, and laboring under this illusion, may have assumed the habits of a beast, and taken up his abode with them.

The word "hour," in v. 33, is the same in the

original as that in v. 19, and confirms the idea of its expressing only a brief period; for the change must have passed on the king almost instantly.

It is not said, in v. 25, who should drive the king from the companionship of men, nor is it here said who did thus banish him. In former times maniacs were abandoned and shunned by their friends; and on its being seen that the king was insane, and conforming to the habits of beasts, he would naturally be removed from his palace and left to associate with them.

The word here rendered "grass" is expressive of any vegetable production that could be eaten. The king, not unlikely, may have supposed himself an ox, and so fed on actual grass; and it is not improbable that feeding on grass would actually sustain life.

By similes, the hair and nails of Nebuchadnezzar are likened to those of birds—illustrative of their being left to grow neglected, and so attaining a great length.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

"T." The question is a very simple one as you say; but it may be more simply stated thus: set down,

40. 5. 25. 390. 24. 40. 40. and 3.

These Nos. added make 587

If then we deduct the

40. 5. 40. 40. and 3;

Which make 128, no one possessed of common discernment can fail to see that there remain the

25. 30. 390. and 24.

Nor can they fail to see, as these last Nos. added make just 459, that in the deduction of the 40. 5. 40. 40. and 3, which make 128, the Nos. 25. 20. 390. and 24, are all included in the 459 remainder.

No one possessed of common discernment, therefore can fail to see when 24 is added to 459, making 483, that this last No. contains the 24 twice over.

Again, with letters,

A. B.

C. D.

If it is 70 years from A to C, and 70 years from B to D, it must be just as long from A to B, as it is from C to D; and if it is 18 from C to D, it cannot be 19 from A to B.

Also, when we add the 70 from A to C, and the 18 from C to D, that we get the whole distance from A to D. And therefore that in adding 19 from A to B, 70 from A to C, and 18 from C to D, the 19 from A to B is twice included.

Any one who puts forth computations involving errors of this kind, cannot afford to defer acknowledging and correcting his error for a single week; for any suspicion that he cannot, or that he will not see and rectify such inaccuracies cannot but be very injurious to him; whilst a prompt and honest recognition is all that could be asked for under the circumstances.

T. Wardle. It was received, and will come in turn. Also comments on notes.

D. T. Taylor. Received. Soon.

H. B. Woodcock. The sealed book of John's vision, had one worthy to open it, and the seals were all unloosed before him. If, therefore, it was the same as Daniel's sealed visions, it would follow that John's was the unsealing of Daniel's. Whilst it was said to Daniel, "The words are sealed," it was said to John, "Seal not the words." The "year-day" system has no connection with symbolic representations that are independent of time. If you put the trumpets and seals in the future, you may as well give up everything. The Rider on the white horse, can symbolize none other than our Saviour. No "Victor Emanuel," however euphonious his name may be, can fulfil that prediction.

C. A. Thorp. Thank you for "Heaton's Register," for September, received Oct. 18.

H. B. There is not merit enough to those lines as poetry, to warrant their anonymous publication. They would be only of private interest to the friends of the deceased.

T. M. Preble. Received. Thank you.

Dr. R. Hutchinson. We have received a letter for you. Where shall we send it?

We were gratified in adding the name "William Miller" to our list of subscribers last week.

A NEW WORK. "Music Hall Discourses, miscellaneous sketches, ministerial notes, and prison incidents. Also Song of Creation, a Poem, by Rev. Henry Morgan, pastor of the Boston Union Mission Society. To which is added a sketch of his life.—Second enlarged edition. Boston: H. V. Degen & Son, 456 Washington st. 1860."

MONEY ITEM. We have only funds enough in the treasury to pay our expenses for the present week.

An Exciting Week.

The last week has been one of great excitement to the citizens of Boston. 1st. They have had as their guest Mr. Ralph Farnum, the only survivor of the battle of Bunker Hill, which was fought June 17th, 1775, and who is now in his 105th year.

2d. They have had brilliant displays of torch light processions by the two great political parties in this section—the Lincolnites, on the evening of 16th Inst. numbering over ten thousand lanterns and torches by actual count, and extending some six miles in length; and the anti-Lincolnites, on the evening of the 17th Inst. numbering by count about five thousand, and extending several miles. And,

3d. The city has been visited on the 17th to the 20th Inst. by His Royal Highness, Albert Edward the eldest son of Queen Victoria, and heir apparent to the British crown.

These events have brought crowds to Boston,—in numbers, probably, never surpassed.

An Extraordinary Meeting.

By request of the Prince, Mr. Farnham visited him at the royal apartments temporarily provided in the "Revere House," on the morning of the 18th Inst. Here was a great grandson of George the third, against whom Mr. Farnham was a "rebel," soliciting an interview with one whose head was forfeited to his great grandfather's government. The representative of a generation that had passed away, and of an army that had dethroned the British rule on our soil, now conversed with the heir of that throne, and whose generation cannot be said to have yet come upon the stage of action. How we would have liked to witness that interview and listened to that conversation. The "Sovereign," Mr. Farnham, and the "Prince," Master Guelph, exchanged photographs, and each enjoyed the interview. Mr. F. remarked to the prince that he heard so much said in his favor that he feared the people were all becoming loyalists. He conversed with the duke of Newcastle respecting the capture of Burgoyne, relating incidents of his own observation, with which the duke was much interested.

A Great Pageant.

On the 18th Inst. a brilliant display of troops were reviewed on the common by the Prince of Wales; who rode Col. T. B. Lawrence's elegant black charger, and caparisoned with the prince's own royal housings. His youthful form seemed in striking contrast with his colonel's uniform. There was seldom, and probably never, a finer assemblage of troops in Boston. And the number of visitors could hardly have been ever surpassed. It was estimated that not less than one hundred thousand spectators were on the common during the review.

After the review, the prince and suite exchanged horses for barouches, and were escorted by the military through the principal streets; which were densely lined with spectators, who also crowded every window, and other available standing place. His arrival in and departure from the city were also attended with crowds of spectators.

One of the neatest spectacles during the week, was a collection of twelve hundred singing children, selected from those attending our public schools, and all dressed, the boys in black and the girls in white, assembled in the Music Hall, where the Prince, almost as youthful as they—being in his 19th year—visited them and listened to their united singing. The fluttering of 12 hundred white handkerchiefs, on his entrance, it was said, could be likened only to so many white doves. The rousing cheers of the boys, must have been peculiarly pleasing to him. He will doubtless regard his visit to Boston as among the more agreeable of those to this continent.

A Greater than a Prince.

How elated we are with the visit of a Prince! What a rush there was to see him! And yet how few look for a visit from the Prince of the Kings of this earth, the Lord of lords and King of kings. Yet such a Visitor has announced his purpose of soon coming to earth again, in awful pomp, in transcendent majesty—before whom all earthly princes will dim and pale, as the stars do at the rising of the sun.

Every Eye shall see Him.

When the King of kings comes, every eye shall see him. Thousands who sought a view of the Prince failed of a sight, or saw his form only in the distance. How they ran, and pressed, and strove to get a glimpse of him; and how anxious each was to see him! But when the King comes, every eye will behold him in all his glory. No one will fail of a full opportunity to see him. Yet how diverse will be the emotions of spectators then. Whilst some will gaze with joy,—saying this is the Lord, we have waited for him, and he will save us, others will seek to hide from his piercing eye, and find re-

fuge mid the falling and crushing rocks and mountains. But though they seek for annihilation, they will not then be able to find it.

Foreign News.

We have European dates to the 7th inst. The affairs of Italy are still in a critical state, owing to the clashing between Garibaldi and Cavour, and what are regarded as rash purposes on the part of Garibaldi. It is reported that Garibaldi has invited Victor Emanuel to go to Naples and assume authority, and that he would retire to his home.

The English Government is interfering to advise against an attack on Venetia.

Ancona has capitulated and Lamoriciere with the whole garrison were taken prisoners.

The Empress of Russia was safely delivered of a prince on the 3d inst.

A letter from Rome, says that the Piedmontese Lancers galloped close to the gates of Rome, in the chase of the Pontifical gendarmes.

ITALY.

Turin, Sept. 20th.—Ancona capitulated this morning. Lamoriciere is a prisoner, with the whole garrison.

Victor Emanuel issued an address to his soldiers at Ancona, extolling their bravery and the righteousness of their cause. He concluded by saying that he assumes the command, and as he desires to be foremost where there is danger.

The repulse of the Garibaldians at Capua is fully confirmed. One account says that they lost four hundred killed and wounded, and three hundred prisoners. Their positions were nevertheless maintained, and the attack renewed in force.

The King's troops are reported to number fifty thousand, and he is determined to show fight. The Garibaldian ministry at Naples had resigned, on account of the preponderance of Bertani. Signor Conforte was about to form a new ministry, professing extreme opinions.

It is stated via Genoa, that Garibaldi had sent a dispatch to Naples, dated the 1st, announcing a victory along the whole lines, and that the royal troops were being pursued.

The Ditte of Turin publishes dispatches dated Naples 2d, stating that the royal troops were repulsed from Caserta and were surrounded. The Garibaldians made two thousand prisoners. The above victories lack confirmation.

The Cologne Gazette publishes a note of Lord John Russell to the British Minister at Turin, expressing fears that the attacks on Naples and Roman States may lead to an attack on Venetia. The King of Sardinia is hot at liberty to assail Austria, having promised to live at peace with her, and such an act would expose Italy again to uncertainty.

The Papal Government is making fresh enrollments and promising large rewards to the remaining Papal troops concentrated at Tivoli. The Spanish Government has demanded a Congress of the Catholic powers, with the view of guaranteeing the integrity of the States of the Holy See.

The French Cabinet admitted the expediency of such a Congress, but says that territorial changes demand a general European Congress.

Rome and Sardinia.—A summary of the Pope's Allocution at the Consistory of the 28th is published. He reproved and condemned in the strongest terms the detestable and sacrilegious attack of the King and Government of Piedmont. He protested and would not cease to protest against their acts, which he declared null and of no effect. He eulogized and blessed his defenders, and called on the European powers for assistance. He deplored the disastrous and pernicious policy of non-intervention, and called on the powers to examine seriously into its dangerous effects; and concluded by expressing his conviction that the Catholic princes and people would yet come to the assistance of the Father of the Faithful, who is attacked by the parricidal arms of a degenerate son.

It is reported that Napoleon, in reply to the Pope maintained the non-intervention principles, and while promising to maintain order in the Holy See, his desire was to consign Rome to the protection of a genuine Italian power.

SYRIA.

Paris, Saturday, A. M.—The Moniteur says the affairs of Syria has entered on a new phase. Military action will now be exercised by our troops. Some other chiefs have been arrested and tried at Beirut.

The Caimakan of Druses is now among the prisoners. These measures have produced a kind of panic among the Druses of the mountains, and their attitude is more undecided. Measures have been taken for the protection of the French manufactures.

Ancona has capitulated. Lamoriciere surrendered to Admiral Persano, who sent his own boat for him and manned the yards of his vessel, and gave him his own cabin.

Lamoriciere is to be sent to Turin via Leghorn.

The Sardinian Chambers have resolved that King Victor Emanuel be authorized to annex to Sardinia the Provinces of Central and Southern Italy in which the population, by direct suffrage, vote to become an integral part of the Sardinian Constitutional monarchy.

The Sardinian army has not yet entered the Neapolitan Territory, but Garibaldi announces that they soon will. Their headquarters will be at Aquila. Victor Emanuel will command in person.

The forts of Pescara and Ajasta, in Sicily, have surrendered. Messina still holds out.

The Provinces of Umbra, Viterbo and the Marches are lost to the Papal government. Subreco and Arsoli are in a state of insurrection, and the only provinces left are Civiti Vecchia, Frosinone and Vallettri.

Garibaldi has made some modifications in the Ministry, to meet the views of the Neapolitans.—Bertani, nick-named Garibaldi's evil genius, has been dismissed.

A better feeling now exists between Victor Emanuel and Garibaldi, the latter having written a letter inviting the king to come to Naples, and permit him to retire to his island home.

A new manifesto of Mazzini declares that no king of Italy should be proclaimed before the kingdom of Italy is organized at Rome.

Garibaldi has issued a decree granting pensions to the Mothers and Sisters of Agisilas Milano, who attempted to assassinate the king of Naples.

The details of the defeat of the Garibaldians at Capua show that the English and Hungarian brigade was badly cut up.

INTERESTING FROM SYRIA.—The Russian Commissioner arrived last evening. Kurchid Pasha was put on trial this day.

Sept. 17th. Fuad Pasha issued a proclamation to-day, to the Christians of Damascus here, ordering them back in 15 days, otherwise their pittance of 5 cents per day will be stopped, informing them that he has caused houses to be emptied for them. Only yesterday, about 50 Damascenes arrived here who could not live there on account of the annoyances they were constantly subject to, such as boys throwing stones at them, and their water being cut off. The English Admiral left last evening, for Akka, where new placards were put up last week.

Sept. 19. Five of the Druse Sheikhs came to Beirut, out of some thirty ordered to appear.

Sept. 20. The Druse Sheikhs called on Fuad Pasha. A severe proclamation has been issued against those Druse Sheikhs who keep away.

Sept. 21. Thirteen Druse Sheikhs called on Fuad Pasha, and were arrested.

Thirty-five were called on to come by proclamation of Fuad Pasha, and threatened with confiscation of their goods if they did not appear.

Fuad Pasha has employed two of the most powerful Bedouin Arab Sheikhs in the Houran District (Sheikh Mohammed Duhy and the Emir Feisul) to fight the Druses, and they have already destroyed Midel es Shems, a large Druse village east of Bani-as, which is the great rendezvous for all the Druses in that region, and the point whither the Lebanon Druses had intended to flee.

Sept. 22. Fuad Pasha left this morning with a large body of Turkish soldiers.

NARROW ESCAPE OF QUEEN VICTORIA, PRINCE ALBERT AND THE ROYAL FAMILY.—The Tribune's correspondent, writing from Bonn, in Germany, Sept. 30, has the following in regard to the narrow escape of Victoria, Prince Albert, the Royal Family and Lord John Russell, on the return of the Queen from Prussia. The writer says:

"We have had almost an accident on the railroad between Rolandseck and Andernach, the story of which came so directly to me that I must believe it, although no hint of it comes into the papers.

On the 24th inst., an extra train left Cologne for Coblenz, and the down train was telegraphed to await at a station this side Andernach until it had passed, there being but one track. By whose fault is not known, but the conductor of the down train was not informed of the message, and at a curve in the road somewhere near Brohi, the watchman suddenly saw the extra train rushing in one direction, the regular one in the opposite, directly against each other. His red flag of danger was seen by both engineers, waving the extra train to stop, the other to return to the station. The extra train was moving at lightning speed, and could not at once be brought to; the engineer of the other undertook to reverse his engine, and the machinery refused to work! 'We must jump for our lives,' he said to his companion, but before doing so he determined to try once more. Fortunately, this time with success, and when the extra train came thundering up, the other had begun to gather way, and the crash was just barely escaped.

A few seconds more, and the accident would have

had a place in history through all time; for, upon the extra train, were the Queen of England, her husband, Prince Albert; her daughter, Alice; Lord John Russell, and the entire royal party now visiting Germany."

In addition, the foreign papers received by the Arabia give the particulars of an accident to Prince Albert in Germany, which came near being attended with fatal results. His Royal Highness was riding to Coburg in a carriage, when the horses took fright, and the driver being unable to control them, the Prince jumped out to avoid the consequences of a collision with another vehicle and the bar at a railroad crossing, which was inevitable, and in so doing he received a number of bruises, but was not severely injured. The coachman was badly hurt by the collision which ensued.

HORRIBLE ATTEMPT AT WIT.—We find the following in a religious paper:

The credit of first introducing salt provisions into the navy, is given to Noah, from the fact that he took Ham with him into the Ark.

Adam and Eve being much provoked when they were turned out of Paradise,—immediately "raised Cain."

And Joseph's brethren put him into the pit, because they considered it "as a good opening for the young man."

There is not only no wit in the above, but it is trifling with religious subjects to play puns on the words of inspiration.

HUMILITY THE EVIDENCE OF PENITENCE.—"If that man is converted," said Rev. Mr. Jay to the venerable John Newton,—"if that man is converted—referring to a certain profligate who professed to be converted, "I shall never again despair of the conversion of any body." "I never have," was Newton's reply, "since the Lord converted me."

No one that has a realizing sense of his own sinfulness, will be disposed to feel that his own conversion was any less an act of Infinite grace, than would be that of the vilest offender. Paul felt himself one of the chief of sinners; and no one who believes that the blood of Jesus Christ will cleanse from all sin, can doubt its efficacy, or that of God's grace, to any who come to him and live, even though they be the vilest of offenders.

NOT THE FORM OF SOUND WORDS.—When H. Ingraham, Esq., the proprietor of the London Illustrated News, left the party in attendance upon the Prince in Montreal, he said he wanted to go where it was more quiet. He found the quiet that knows no waking, on board the ill-fated steamer Lady Elgin. His artist and correspondent have left Canada for Chicago, for the purpose of taking charge of his remains, and will send his body home.

This we copy from a religious paper, that teaches the doctrine of the resurrection. We submit that when a disbelief of that doctrine is fast becoming so prevalent—when Spiritualists, Swedenborgians, Universalists, Unitarians, and a pretty large sprinkling among other denominations are believing that death is our last change, and that at death the spirit enters on its eternal state—that we who believe in the re-awakening of those who sleep in the dust of the earth, should not speak of death as a sleep "that knows no waking."

A young licentiate who had a sufficient degree of self conceit, received on one occasion from Dr. Emmons upon whom he had called, some wholesome counsel for his vanity. As he rose to leave, he asked the Doctor, "why young men felt so small after talking with him?" "Because," was the reply, "they feel so important before they come here."

The pastor of one of the Milwaukee churches went into a district of that city on Sunday, wherefrom many of the excursionists on the ill-fated Lady Elgin had gone, and found in different houses no less than one hundred children, bereft of fathers and mothers, and wondering why they did not come back.

How many desolate hearts and homes are made by only a single disaster like the above.

FANCIFUL.—Rev. Dr. Curry, in the September Ladies' Repository, expresses the opinion that our Saviour first became fully assured of his own proper divinity at the time of his baptism. This is being "wise above what is written." When doctors of divinity indulge in such assumptions, they damage their own reputation, if not the divinity they are professedly set to vindicate.

It is the man that makes the most noise that secures the attention of the world. A silent elephant may remain unobserved amid the foliage of the wood but a croaking bullfrog will be sure to attract attention the darkest night.

Letters for Dr. Hutchinson may be sent to our care, 46 1-2 Kneeland St. Boston, Mass.

When I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents on a tombstone, my heart melts with compassion; when I see the tombs of parents themselves, I consider the vanity of grieving for those we must so quickly follow; when I see Kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divide the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions and debates of mankind; when I read the dates of the tombs, of some that died as yesterday, and six hundred years ago, I consider that great day when we shall be contemporaries, and make appearance together.—[Addison.]

A firm in Savannah have just received an order for 200,000 feet of pine lumber for the Holy Land. Portions of the cargo are destined for Jerusalem and Damascus. A similar venture made last year was successful. As the Savannah Republican truly remarks, "there is something novel in the thought that the palaces of the Holy Land are to be rebuilt with materials taken from the forests of Georgia."

Eating Humble Pie. The following we find in the Quebec Vindictor:

Retraction. In our issue of the 25th ult. appeared some remarks relative to the reception and interview betwixt the Hierarchy of Canada and His Royal Highness the Prince of Wales. The editor of this journal learns with much regret that the article alluded to is considered highly offensive, and unbecoming a Catholic writer, by the Bishop Administrator of the diocese. We therefore as in duty bound, recall the article in its entirety, and beg to apologize to his Lordship and fellow Bishops for any offence we may have given them. In doing so we have to observe that the information and suppositions that prompted the article in question were incorrect and unfounded.

It must be very nice for the editor of a religious journal to be so under the supervision of his bishop, as not to be at liberty to give expression to his own convictions.

ETERNITY.—From a sermon preached by Samson Occom, the Mohegan Indian Preacher, at the execution of Moses Paul, in 1772!

"And O, Eternity! Eternity! Eternity! Who can count the years thereof? Arithmetic must fail; the thoughts of men and angels are drowned in it. How shall we describe Eternity? To what shall we compare it? Were it possible to employ a fly to carry off this globe by the small particles thereof, and to carry them to such a distance that it should return once in a thousand years for another particle, and so continue until it has carried of all this globe, and framed them together in some unknown space, still it has made just such a world as this after all, Eternity would remain the same unexhausted duration.

It is now seriously suggested by some European writers that the Jews should be restored to the Holy Land, under the auspices of the Christian powers.

They would be better inhabitants of Syria than the Mahometan. Faber, in his prophecies, predicted their restoration in 1866.

Hartford Courant.

But does the Bible predict any future restoration except at the resurrection?

A petrified fish, over sixteen feet in length, and very perfectly preserved, its scales and fins being distinctly marked, has been taken from the coal mine at Blue Mound, Kansas. Its species has not been determined, but it is much larger than any fish found in the Kansas rivers.

Boston Journal.

It must have been caught and detained by the mass of vegetation now constituting the coal of that mine, when it was submerged; which was, in our view, at the epoch of the deluge.

A self-sufficient student, once entered a library and enquired for an ancient manuscript. The nature of the inquiry led the librarian to suppose the person versed in what he was looking at. Curiosity prompted him to watch; and, fancying the student perplexed, politely enquired if he could render aid, which was rejected with a consequential air. The librarian very wittily apologized for his offer by informing the would-be pendant, that he naturally supposed he wanted aid, from the fact, that, all the while, the manuscript had been upside down.

DIGNIFIED.—A correspondent of the Chronicle, who regrets the removal of Rev. Mr. Yerkes from the first church in Pittsburgh, Pa., to Brooklyn, N. Y., says, "his removal will be severely felt; he stands very high with all, and is a real clever fellow."

How would that have sounded, if said of Peter respecting Paul?

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

My Journal.

Tuesday, July 31. Visited the friends in Brooklyn, N. Y. In the evening I spoke at the house of Mr. Dannatt. Had a few of the faithful out to hear, and a season of interest. I defended the year-day theory, and the position of 1867-8. At the close I was introduced to a Moravian minister, who told me he was much interested in the subject of Christ's coming, and believed it to be near at hand, but did not believe in the year-day theory. Yet he was free to say, that, much as he had examined the subject before, he had received some light from my discourse, and should look into the subject again, with a view to further light. He has already spoken out on the subject to his people, and will continue to do so. What the result will be, I know not. I only know the fate of others, who, though very popular and distinguished as pastors and preachers, in some of our large cities, have been warned by the executive power of their flocks that they must desist from the advocacy of the speedy, pre-millennial and personal advent of Christ. In this way, some of the most earnest men are put to silence. But the time hastens, when bold and true men will not be subjected to the gag. We shall have revolution and reformation, and the truth will yet be proclaimed. For, we are under the administration of the angel flying through the midst of heaven, crying with a loud voice, the hour of his judgment is come. Shall the angel's voice be hushed by an unbelieving ministry or membership? Never.

But while at present, many believers in the popular and influential branches of the church, are restrained or prohibited from proclaiming the truth, God has a noble company, of both ministers and laymen, who will be outspoken on this subject—men who will not be silenced. They fought a battle for God and truth in 1840-'44, and achieved a glorious victory. A writer of that time gives the following as the results of that conflict:

WHAT ADVENTISM HAS ACCOMPLISHED.

1. When this cry first commenced, the prophecies were generally looked upon as a book of mysteries, which it was presumption, if not sacrilege, to attempt to understand or explain. That spell has been broken, and the Christian public understand that those deeply interesting portions of the word of God are also a part of his revelation to man.—And even the clergy, of all orders, have been constrained to speak out and give some explanation of the prophecies, however crude it might be.

2. The fable of the world's conversion, and the universal triumph of Christianity, which almost universally prevailed ten years ago, has been exploded, and the church now understands that the man of sin is to remain in the world until the Lord comes and destroys him by the brightness of his coming. That there is to be no millennium until "the first resurrection," at the coming of the Lord. That idea cannot be made to grow again as it has done.

3. That kindred doctrine, the return of the Jews to Palestine, where they are again to be exalted to peculiar privileges, is exposed, and the old apostolic doctrine, that there is no respect of persons with God, is made to stand out in bold relief, so that the church must see and acknowledge it to be the truth of God.

4. It has produced a very general conviction on the public mind, that we are near the end of time, and just ready to appear before the bar of God.—The general outlines of prophecy, as exhibited in the four great kingdoms, is seen and acknowledged by very many to be nearly accomplished. And hence the conviction fastens on the mind, that the end of all things is at hand.

5. It has developed a vast amount of German rationalism, neology and infidelity in the church, and has demonstrated the fact, that nearly, or quite all our theological schools are under its influence. And it has proved, that if the Lord does not come speedily and end the strife, that the country must soon be flooded with this system of neology.

6. Wherever it has gone, the Advent doctrine has awakened sinners, reclaimed backsliders, quickened believers, and promoted the cause of God generally. Thousands on thousands can witness the truth of this remark in their own experience; and will have cause to bless God eternally for the Advent doctrine and Advent preaching.

7. It has shown professedly orthodox ministers to be so degenerate in their sentiments, as to make common cause with infidels and Universalists against the coming of the Lord. And has also shown the church to be so degenerate as to cast out her chil-

dren for looking for, and speaking of the return of her Lord.

8. It has given to the church and world a simple, plain, common-sense system of interpretation of the sacred canon, so that every man, who will take the trouble of reading the Bible, and collating the different portions of it, may understand the word of God without the aid of learned commentaries.

Adv. Shield, pp. 89, 90.

Although Adventists did not realize their hope at that time, their mission and work did not end in their disappointment. Their work was begun, and well begun, and is to be prosecuted to the end. God will have a ministry and membership who will carry on this specific work. And now, with a position clearer and stronger by the fresh light that has been given, Adventists should prosecute their work with more zeal and self-sacrifice than ever. Till Jesus comes, the work of Adventists is a plain one: they are to go through the land and proclaim everywhere, "Behold! the Bridegroom cometh; go ye out to meet him."

There is one voice, in the old world,—loud, clear, distinct and commanding—that will not be silenced. I refer to the celebrated Dr. Cumming. His teachings on this great theme undoubtedly exercise a more potent and extensive influence upon the minds of men, than any other living divine's. He is one of God's special messengers to give the cry, "Behold, he cometh," in this last hour of the gentile dispensation. He is a man of the people,—the eagerness with which the hungry multitudes devour his productions showing that he is a good servant, giving meat in due season. He is just getting out a new work, which will be re-published in this country in a few months, entitled, *Redemption draweth Nigh*, to which will be added two sermons recently preached by him in Paris, on the Future of Europe, and the Future of England. This may be the work referred to in his preface to the Great Tribulation, which he called a photographic sketch of the millennial state; to which he added a sort of prediction as to the manner in which the former work would be treated. He says:

"I need not add that, like all my previous volumes on 'prophecy,' this will receive plenty of that style of secular criticism which consists in scoffs, ridicule and caricature. The world cannot endure the truths of prophecy. Its argument is, 'All things continue as they were. Do not disturb our comforts, our gains and industry. On such, the day of the Lord cometh as a thief in the night.'"

I think, with the magnanimous editor of the *Due West* (S. C.) Telescope, that "it is well there is found at least one sentinel on the watch-tower, who slumbers not, nor sleeps; who stands always with open eyes, and with becoming fearlessness is ever ready to give the alarm." I shall give this new work of Dr. C. as wide a circulation as in my power to do. It is true I do not agree with all Dr. C.'s views, and this is not necessary. If I did not work with any till I should agree with them in all things, I might never do anything. And as Dr. Cumming is a man of the people, the people will, as they have done, understand him, without any difficulty. And the millions of his readers, enlightened by his expositions and blessed by their deep unction, will continue to read his works, despite of indifference on the part of some, and opposition by others; and their circulation, already so extensive, will increase and widen to the ends of the earth. God speed this earnest, faithful and noble advocate of the doctrine of the advent. I thank God, from my very heart of hearts, for raising up such a man for this great work.

Wednesday, August 1. I called upon a number of friends in New York, and found them generally in good cheer, and looking for speedy redemption. But they live in the great Babylon of America, mid the whirl of business and pleasure, and are, as a church and people, pressed down by outward circumstances. They are still holding on, in the hope of obtaining an available pastor to build them up. May God remember them, and gather his people once more in that great city, and enable them to speak out effectually, as in former time, for God and truth.

Sabbath, Aug. 19, was the anniversary of my thirtieth year of pastoral labor in the city of Boston. I delivered a commemorative discourse on that occasion, to a large assembly of my old friends and parishioners. As the discourse will be published, I will not here go into any details. The sketch I gave of my position and labors may be of some interest to old friends, who requested its publication.

I pray for grace to finish my ministry with honor to God and good to mankind.

JOSHUA V. HIMES.

Bro. Bliss:—I should be happy to send you a more encouraging report, but it is the best I could do.

My circumstances require that some method be taken to collect, as soon as may be, what is due. It certainly will not be difficult to raise the requisite amount, and even much more among the professed

friends of our Association, it all will consent to adopt at once a thorough, uniform system of contributing in small sums.

With your permission I will specify briefly respecting "ways and means."

In urging the adoption of the penny a week system for the maintenance of the mission, our abilities and disabilities as a people, with the various demands upon our liberality, have been considered.—A plan therefore so simple, involving no hard burdens, and so effectual for good in answering many, an earnest call "come over and help us," asking for tracts &c. which, for the want of means, we are now compelled to deny, it is to be hoped will not be urged in vain. It would seem that no lover of our benevolent Jesus and his cause can question, I will not say despise, the motives which prompt our appeals in reference to this matter.

And now brethren and sisters in the bonds of our "like precious faith" and love divine, I must again entreat of you to give the subject your candid, prayerful attention.

Sometimes facts briefly stated, and figures which a child may comprehend will move to action.

Well, supposing we have within 200 miles of Boston, to say nothing of more distant parts, one thousand persons at least, who could each give annually 52 cents, or one cent per week, without embarrassment, to sustain the home mission? Without any doubt, such is the fact.

But how much would that make? Ah, that is just the question we love to answer! You will not turn away now, will you, and say, "I know nothing about these figures—am tired of so much begging?" No, my brother, we are bound in one common interest.

The price of a Savior's blood has been paid for us! "We are not our own." Let us see then what our mites paid into His treasury will amount to, \$520! Yes, even so. By each contributor giving but one cent per week, we have so much raised for this cause! With this, we may add not less than \$350 received by our missionary where he bestows labor. Here we have in one year at the lowest estimate, in the success of such a plan, \$870! Allowing \$12 per week salary, and about \$150 for traveling expenses &c. there is still left for tract distribution \$76! Think of the light and joy we may spread abroad by scattering three or four thousand of such little messengers of truth which that sum might procure!—And we have now on hand many works of the kind priceless in their contents, waiting for willing hands and warm hearts to set them agoing. Would there not be happiness for us, too, in such a service?

Now, what we propose, can just as easily be done as to "eat of that which is good," when we are hungry! We have but to commence—work by rule—all, each of us giving "our ourselves to the Lord" and unto one another "by the will of God."

Again, there are doubtless 500 or more children and youth in our Sabbath Schools, who can each give one cent a month, besides their weekly contributions for other objects, which would increase the tract fund to one hundred and thirty-six dollars! Just think now my young friends, that by five hundred of your class giving 12 cents each per year, to this cause, sixty dollars would come together so easy and none of you be a bit worse off! Come, now, form little missionary Societies—your friends will help you—and see how happy you can be in doing good. Many of you have already done nobly, for which you have our hearty thanks. May our Father in heaven bless you every one with a heart to do good.

Perhaps many of you will look over the home Mission report with feelings of discouragement.—Some may wonder even that we talk yet about these little pennies, when, after our best efforts this year, so far, we present such arrears!

To such I would simply mention the fact, that during 9 months, my collections—exclusive of the penny contributions and donations—amount to about \$350, which, with half the sums before named, with what I shall receive this quarter, would amply cover all expenses.

There is one other thing that may and ought to be done by us as a people, or by many of us, i. e. discontinue the use of tobacco! Mr. Editor, it would be a low estimate to say that there are among us 200 who love and pay for the Herald, many of whom are deeply interested, too, for our mission, whose annual expenditure in such indulgence would not fall much short of six hundred dollars! Think of it, Adventists in New England, where we beg a few pennies to sustain us in giving this last awful and glorious message of God to this generation—a little of your temporal good to enable a handful of us to assist in breaking heaven's bread to the hungry soul—think of this fact: \$600 spent for tobacco! I feel that you will not, cannot censure, or feel displeased with us for making these appeals for help. We ask only one cent per week as each one's offering to the mission and tract fund, while here is

six cents or more expended weekly by a host of you without the least complaint!

There are unquestionably as many as 400 professed believers in the speedy coming of Jesus Christ in our country who at an average individual cost of the insignificant sum of six cents per week, are—shall I say it?—laying down at the feet of this powerful tobacco idol more than twelve hundred dollars every year! Say, my brethren, would it not be better to scatter all over the land about 50,000 well-written tracts on our precious faith with this money? If not, it would enable us to well support one missionary in the field, besides keeping our loved Herald entirely free from debt!

My purpose at this time has been to present merely some of the aspects of this matter, and the results of a systematic, steady giving in small sums, in a financial view. May we not hope that brother Bliss, or some one of our experienced writers, whose soul is moved with a sense of the moral obligations involved, in this regard, will speak out plainly and earnestly on such subjects?

I may be allowed to say that these rather disconnected facts and thoughts are offered for the candid, prayerful action of my Christian friends, after considerable observation and on mature thought. That I have written also in the hope of inducing others more able to speak, and all concerned to act as good stewards of the manifold grace of God, is true.—To Him, therefore, I would commend these interests, ever praying that he will "make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

G. W. BURNHAM.

New Haven, Ct., Oct. 6, 1860.

HOME MISSION REPORT.

Monies received for Sabbath services during the third quarter, ending Oct. 1st: July 8th, Athol, Mass. 7.75; 15th, Truro, 5; 22d, Haverhill, 5.10; 29th, Salem, 4.30; Aug. 5, Haverhill, 5; 12th, Templeton, 10; 19th, North Springfield, Vt. 5; 26th, Hebron, N.Y., 8.27; Sept. 3, Freehold, 5.50; 9th, N. Haven, Vt., 5.55; 30th, N. H. balance due, 9; 15, Low Hampton, N. Y., 10.50; 30th, 7.50 88.47

In Penny Collections—

July 8th, Athol, 2.87; 14th, Truro, 7.04; 17th, Perry's Mills, N. Y., 3; 22d, Haverhill, 3.94; Aug. 12, Templeton, 1; Sept. 7, New Haven, 10; 8th, Massen, N. Y., 1.09 19.04

Donations and for evening services—

July 5, church in Albany, N.Y., 5; Aug. 3, friends in Burlington, Iowa, 2.10; 19th, S. Burke, North Springfield, Vt., 1; M. L. Brush, 3; Sept. 7th, a friend in Middlebury, 2 13.10

Whole amount received

120.61

EXPENSES.

July 2, New Haven, Vt. to Worcester, Mass. 6.25; 3d, to Boston and return to W., 2.70; 6-9, to Athol and return to W., 3.20; 13th, to Wellfleet, 3.15; 19th, to Haverhill, 2.45; stamps, .30; Aug. 4, to Haverhill from Salem, .60; 8, to Templeton 2.60; 13, to Worcester, 1.40; 18th, to Belknap Falls, Vt. 3.12; North Springfield, 30; 20, Fair Haven, 1.80; 22, to Hebron, N. Y., 1.05; 27th, to Albany, 1.75; 31st, to Freehold, .75; Sept. 5, New Haven, Vt., 4.70; 12th, to Low Hampton, 1.65; 25th, 36 38.73

Salary for 13 weeks..... 156.00

Making..... 194.73

Monies received..... 120.61

Arrears of this quarter..... 74.12

" at the end of 2d qr. July 1st..... 50.62

Due me at this time..... 124.74

Salary for 38 weeks..... 456.00

Expenses..... 121.27

Making..... 577.27

Received during the time..... 452.53

Balance due as above..... 124.74

G. W. BURNHAM.

From Bro. Danl. Campbell.

Dear Bro. Bliss:—I send a brief account of some of my labors in the Lord's vineyard. Part of the time, on account of the state of my family's health, I consented to devote half of my time to the Bellville mission, but hoped before this time to have spent some time in Huron and London District; but being confined in this region, I have done something in spreading the gospel of the kingdom, and something that relates to our duty in living for that coming King. I have had the privilege of laboring at seven field meetings this season in the region of my labor. I was with Bro. R. Hutchinson in two of the above, and Bro. R. Burtenshaw at one. We had, except at one of them, quite a gathering of people, and the effect was very generally good. The seed has been sown, and we are looking for more manifest fruit. At the last of these meetings, were two Wesleyan preachers. I have had the privilege of seeing Elder John M. Orrock and hearing him preach five times, to the comfort and edification of the people. I was pleased with his company, as also with sister Orrock. The truth is gaining as much as could be expected in the wilderness of the people; and considering the amount of united effort put forth to advance the good cause.

What prevents Elders Robinson and Litch from writing more in these evil times? I do not think we can always judge of the amount of a man's faith

by the amount of what he writes. In relation to definite time and the evidences of the coming of the Messiah, in the way in which time has been presented almost every year since 1844, what would have been the state of the cause of the personal reign among us, if the brethren had generally pursued the course, that some have? Every rational man knows that the cause would have been cried down by the public, and that justly, as far as these persons were concerned. They would have merited it, but not the cause. I think, as Bro. J. Litch and others have often acknowledged, that the argument for '43 or '44 was the most apparent until the time passing made the thing manifest; but the manifestation is the thing that should be looked at with care at the first. The union of those that believed was great, and the effect was mighty, on saint and sinner. No time, before or since, that I know of, has produced such effects, sweet and blessed. I contended that several passages of Scripture were fulfilled in writing the vision of an appointed time, so far as writing time and event in sobriety is concerned. Proof—Hab. 2:1-4; Matt. 25:1-7. I conceive that the disappointment caused confusion—first the shut-door sentiment; and on the other hand, in losing sight of the true value of these days as standing for years, and taking to account the tarrying of the vision as a positive proof of these days standing for so many years. Taking the above view we can prevent running to the extremes to which some are still exposed, and acknowledge the truth that while the Saviour inspired the prophets, he himself is the greatest of prophets, and will give the increasing evidences of the end of time himself. He will secure to himself the glory, knowing the things noted in the Scripture of truth, Dan. 10:21, by which the wise will understand the leading events and the definiteness of the time, in bringing us to the definite time of the tarrying. The true motive is the certainty of the nearness, from time and event, and the uncertainty of the day, week, month, or even year before the great Prophet, Priest and coming King shall manifest it by the sign of the Son of man, when all the tribes of the earth shall mourn, Matt. 24:30. As yet we can say we know not when the time is, Mark 13:38; and in view of the above statements let us look at the following warning, in the same connection and some parallel texts: Mark 13:35-7, Matt. 24:42-3. Let all of us who are expecting to escape the coming evil live in obedience to the truth and keep the word of Christ's patience that he may fulfil his word, in keeping us from the hour of temptation that shall come on all that dwell on the face of the earth. Rev. 3:10, 11.

I would inform the friends that the state of my family's health has prevented me from fulfilling six appointments sent by the Herald, and also one at Kincardin. My wife in this cause has had to bear more than frail nature, it would seem at times, can long endure. Let all our old friends remember us in faith, prayer and love, stand nobly against seduction and the evils of the last days. Your brother in the blessed hope,
DAN'L CAMPBELL.
P.S. My address is Ameliasburg.
D.C.
Ameliasburg, C. W., Sept. 21, 1860.

From Bro. Charles R. Clough.

Dear Bro. Bliss;—I cannot send you the names of some new subscribers. I have traveled since in the south part of this state during the past summer. Have tried to obtain subscribers for the Herald. Some promised me they would subscribe at some future day; others appeared to be afraid to take a Millerite paper, for fear of censure from their church. I believe that I have been successful in removing prejudice from the minds of some that has long existed against the advent cause, and that you will before long receive their names as subscribers for the Herald.

I believe, brother, that I have good reason to convince me that you occupy a critical, and trying, position, and I am willing to do all I can in my weakness to assist you and the cause for which I think you are labouring so hard to promote. I trust you will hear from me soon again. I am as ever your brother in tribulation.

CHAS R. CLOUGH.

Snidersville, Wis.

There is no question, we suppose, of that fact, brother.

From Bro. Meyers.

Bro. Bliss:—I send you five dollars to pay for the Herald till next new year; the remainder you can appropriate for the benefit of the Association. The Herald is a welcome messenger to me.

JOST MEYERS.

Baltimore, Sept. 18th, 1860.

These are the kind of notes we like to receive. A few hundred such communications would make the continuance of the Herald a certainty, and de-

feat the predictions of those who foretell its discontinuance.

From Bro. J. Cady.

Bro. Bliss; the Herald is a welcome visitor. I prize it above any other paper I know of, and shall try to pay for it as long as it gives as good satisfaction as it does now.

JACOB CADY.

Poyssippi, Wis.

If we would indeed see God, we must leave our vain efforts to magnify to infinity the ideas we already have; and seek that purity of heart which is 'blessed,' because it reflects His image without distortion. "Blessed are the pure in heart, for they shall see God."

OBITUARY.

DIED, in Philadelphia, Oct. 5th, 1860, of pulmonary consumption, MARY ANN GUNNER, aged 29 years.

Sister Gunner was born in England; came to this country when about 20 years of age; and soon after made a profession of faith in the Lord Jesus Christ, and has ever maintained that profession without wavering. She has been a faithful member of the church, and been at her post through all our trials and darkness, as far as, and even beyond, what her bodily health would admit. Her disease was gradual in its approach, and she sunk slowly to the tomb. Her end was what might be expected of one who had lived her life. The evening of her days was very bright and joyful: as she expressed it the last night of her suffering, "It is all right." During the day and night preceding her departure, she would frequently speak of the angels all around her room, beckoning her to come, and enquiring of others if they did not see them. And when the last moment came, with uplifted eyes and outstretched hands she with faltering utterance said, "I'm going home," and ceased to breathe.

While standing by the side of that sick and dying bed, the words of the poet came forcibly to mind: "The chamber where the good man meets his fate, Is privileged above the common walks of virtuous life, Quite on the verge of heaven."

Her gratitude to the kind friends who ministered to her comfort during her sickness, was deep—especially to her eldest sister, with whom she made her home, and who day and night ministered to her wants.

Rev. Mr. McRea, of the Protestant Episcopal church, who frequently visited her, very much endeared himself by his kind attentions, and sympathy.

On the 8th inst. her remains were taken to Weymouth, N. J., the residence of her parents, and committed to the dust. Her funeral discourse was preached by the writer, in the M.E. church at Weymouth, from 1 Thess. 4:13-18.

"The memory of the just is blessed."

J. LITCH.

Oct. 11, 1860.

Died, in Philadelphia, June 26th, 1860, after a painful illness, CAROLINE D. PROBASCO, in the 24th year of her age.

Sister P. gave her heart to the Lord and put on the Lord Jesus in baptism, about seven years since. Although rather reserved in her communications respecting her religious experience, she has ever maintained her profession by a consistent life. For many months before her death she gave signs of increasing bodily infirmities, until the latter part of the winter, when she was compelled to give up her school, and was confined to her house, and mostly to her bed. In the school of affliction, she learned to think less of earth and its toys, and more of Christ.

And as the outward man perished, it was evident the inward man was renewed, and she was becoming more conformed to the Saviour's image. Under the most extreme agony of body, her patience and submission to the divine will shone out more brightly, and she spoke more freely of her religious prospects; and her mouth was often filled with praise to God. As the monster appeared in view, he had lost all his terrors, and with perfect composure she made a disposition of all her earthly interests, and committed herself into the Saviour's hands, and left the world in joyful hope of a part in the resurrection of the just.

To the widowed Mother the pang of parting with her only child was indeed painful; but she sorrows not as those who have no hope. The time of separation will not be long; for soon the voice of the Archangel and the trumpet of God will call forth the sleepers in Jesus, to their glorious and everlasting reward.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

J. LITCH.

ADVERTISEMENTS.

Ayer's Sarsaparilla, FOR PURIFYING THE BLOOD.

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blotches, Boils, Blains, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.
J. C. AYER & CO. GENTS: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,
Yours,

ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocoele, Goitre, or Swelled Neck.

Zebulon Sloan of, Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Goitre—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhoea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.

DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venereal and Mercurial Disease. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.

DR. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREEM.

Julius Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alternative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivalled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	.40	.08
The Time of the End	.75	.20
Taylor's Voice of the Church	1.00	.18
Memoir of William Miller	.75	.19
" " " " " " " "	1.00	.16
Hill's Saints' Inheritance	.75	.16
Daniels on Spiritualism	.50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
The Last Times (Seiss)	1.00	.16
Exposition of Zechariah	2.00	.28
Laws of Symbolization	.75	.11
Litch's Messiah's Throne	.75	.12
Orbrook's Army of the Great King	.40	.07
Preble's Two Hundred Stories	.40	.07
Fassett's Discourses	.25	.05
Scriptural Action of Baptism	.75	.25
Memoir of Permelia A. Carter	.33	.05
Questions on Daniel	.12	.03
Children's Question Book	.12	.03
Bible Class, or a Book for young people, Preble's Three Kingdoms	.10	.01
" " " " " " " "	.15	.04
Knowledge for Children	.15	.03
The New Harp, Pew Edition, in sheep,	.70	.16
" " " " " " " "	.60	.10
The Christian Lyre	.60	.09
Tracts in bound volumes, 1st volume,	.25	.05
" " " " " " " "	.35	.07
Wellcome on Matt. 24 and 25	.33	.06

Works of Rev. John Cumming, D. D.:

On Romanism	.75	.24
" Genesis	.50	.16
" Exodus	.50	.18
" Leviticus	.50	.16
" Matthew	.50	.19
" Mark	.50	.14
" John	.50	.20
The Daily Life	.50	.14
The End	.50	.18
The Great Tribulation	1.00	.15
" " " " " " " "	1.00	.15

TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. * THE SIX KELSO TRACTS, at 6 cents per set, or
" 2. Grace and Glory 1.50 per 100
" 3. Night, Daybreak and Clear Day 1.00 " "
" 4. Sin our Enemy, &c. 1.00 " "
" 5. The Last Time .50 " "
" 6. The City of Refuge 1.00 " "
" 7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by F. G. Brown. (1851). \$0 12 single

B. 1. The End, by Dr. Cumming .04 " "
" 2. Litch's Dialogue on the Nature of Man .06 " "

C. 1. Prophetic View of the Nations (Whiting) .04 " "
" 2. The Sabbath, by D. Bosworth .04 " "
" 3. The Christian Sabbath .01 " "
" 4. Israel and the Holy Land. H. D. Ward .10 " "

D. SECOND ADVENT LIBRARY
" 1. The World's Jubilee .04 single.
" 2. Prayer and Watchfulness .04 " "
" 3. The Lord's Coming a Practical Doctrine .04 " "
" 4. Glorification, by M. Brock .04 " "
" 5. Miller's Apology and Defense .04 " "
E. 1. The Earth to be Destroyed by Fire .04 " "
" 2. First Principles of the 2nd Advent Faith .04 " "
" 3. The Bible a Sufficient Creed .04 " "
" 4. The Present Age—Its Hope Delusive .02 " "
" 5. Form of Sound Words .04 " "

F. TRACTS FOR THE TIMES.
" 1. The Hope of the Church .02 single
" 2. The Kingdom of God .02 " "
" 6. Our Position .01 " "
" 7. Waiting and Working .01 " "
G. 8. The Bride of Christ. .02 " "
" 1. That Blessed Hope .01 " "
" 2. The Saviour Nigh .01 " "
" 3. The True Israel .02 " "
" 4. Time of the Advent .02 " "
" 5. Motive to Christian Duties .01 " "

H. 1. The Eternal Home .04 " "
" 2. The Approaching Crisis .10 " "
" 3. Letter to Everybody (1842) .04 " "

I. 1. Facts on Romanism .12 " "
" 2. Promises—Second Advent .04 " "
" 3. Declaration of Principles .25 per 100

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

GROVER & BAKER'S CELEBRATED

FAMILY SEWING MACHINES.

OVER 30,000 IN USE.

PRINCIPAL SALES ROOMS,

18 SUMMER STREET BOSTON
495 BROADWAY NEW YORK
730 CHESTNUT PHILADELPHIA
181 BALTIMORE STREET BALTIMORE
115 LAKE STREET CHICAGO
91 MONTGOMERY ST. SAN FRANCISCO

AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures clons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '62 For sale at this office.

Buy the Best.

This we believe is **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE, Whitefield, Me., Aug. 23, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co. Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. } Proprietors.
R. R. YORK, Yarmouth, Me. }
(No. 969 tf.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!—**PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.**—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-Jack, or in a tin kitchen before the open fire;
2d, The virtues of the Brick oven;
3d, The economy of the heat;
4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, (954, pd. to 990) Providence, R. I.



B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of



French Burr Mill Stones, of all sizes, and all kinds of mill machinery. No. 23 Water street, Bridgeport, Conn., (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HIMES."

995, pd. to 1001. 1 yr.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, OCTOBER 27, 1860.

Questions Respecting Joseph.

Continued from our last.

What did Reuben do when he found that Joseph was not in the pit?

Ans. "Reuben returned unto the pit; and beheld, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go?" Gen. 37:29, 30.

What did Joseph's brethren do with his many-colored coat?

Ans. "They took Joseph's coat and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no." Gen. 37:31, 32.

What did Jacob say when he saw it?

Ans. "He knew it, and said, It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days." Gen. 37:33, 34.

What did his children do?

Ans. "And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him." Gen. 37:35.

And what became of Joseph?

Ans. "And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard." Gen. 37:36. "And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. But the Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison." Gen. 39:20, 21.

What did the keeper of the prison do with Joseph?

Ans. "And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him; and that which he did, the Lord made it to prosper." Gen. 39:22, 23.

What came to pass after this?

Ans. "It came to pass after these things, that the butler of the king of Egypt, and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward." Gen. 40:1-4.

What did the butler and baker do?

Ans. "They dreamed a dream both of

them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which were bound in the prison." Gen. 40:5.

What did Joseph say to them the next morning?

Ans. "Joseph came in unto them in the morning, and looked upon them, and behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day?" Gen. 40:6, 7.

What did they reply?

Ans. "And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? Tell me them, I pray you." Gen. 40:8.

What was the butler's dream?

Ans. "And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine was before me; and in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes; And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." Gen. 40:9-11.

What was Joseph's interpretation of the butler's dream?

Ans. "Joseph said unto him, This is the interpretation of it: The three branches are three days: yet within three days shall Pharaoh lift up thy head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler." Gen. 40:12, 13.

What was the baker's dream?

Ans. "When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and behold, I had three white baskets on my head: and in the uppermost basket there was of all manner of bake-meats for Pharaoh: and the birds did eat them out of the basket upon my head." Gen. 40:16, 17.

How did Joseph interpret the baker's dream?

Ans. "Joseph answered, and said, This is the interpretation thereof: The three baskets are three days: yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree: and the birds shall eat thy flesh from off thee." Gen. 40:18, 19.

Did the dreams of the butler and baker come to pass?

Ans. "It came to pass the third day, which was Pharaoh's birth-day, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker, as Joseph had interpreted to them." Gen. 40:20-22.

How long had Joseph been in Egypt when he interpreted the butler's and baker's dreams?

Ans. Eleven years; for he was seventeen years old when sold into Egypt (Gen. 37:2), and was thirty, when he stood before Pharaoh (41:46), two years after this 41:1.

When Joseph told the butler that he should be restored to his office, what request did he make of him?

Ans. Joseph said to him, "Think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon." Gen. 40:14, 15.

Did the butler remember Joseph?

Ans. "Yet did not the chief butler remember Joseph, but forgave him." Gen. 40:23.

To be continued.

APPOINTMENTS.

TOUR WEST. I contemplate a tour West, as far as Cincinnati, O., in the months of October and November. The following are my appointments, as far as Springwater, N. Y. Other notices will be given daily. In the meantime, I will be glad to hear from any, who wish for a visit, or single lecture, on my way out, beyond Springwater, or on

my return. I shall go by the way of Buffalo and Cleveland. Address me, Boston, Mass.

Lockport, Wednesday evening, 24th.

Lewiston, Thursday evening, 25th.

Springwater, Saturday and Sabbath, 27th and 28th, as Bro. Hyde shall arrange. I shall visit Dansville, Conesus, Honeoye, &c.—and then arrange for the tour further West, of which I will give notice. J. V. HIMES.

N.B. To those, applying to me for lectures, I would say, I will attend to their calls in order, and as speedily as possible. They will see my present published arrangement above, which will be an answer to all requests for a while. I leave for western New York and further west, Oct. 19. J.V.H.

Oct. 15, 1860.

QUARTERLY CONFERENCE. The next Advent conference of the western central part of Maine, will commence in the Read Meeting House, Richmond, Oct. 25th, Thursday P. M. at 2 o'clock, and continue over the following Sunday. We hope to see all our preaching brethren present to work in this part of God's vineyard, and as many other brethren and sisters as can consistently. Pray for God to bless this effort to the good of his cause. Let us rally, and continue in the work until the Master comes. Then will be our rest-day, if we are found faithful. I. C. WELLCOME, Sec'y.

Richmond, Me., Oct. 7, 1860.

I have arranged to preach in Franklin, Mass., Sabbath, Nov. 11th. G. W. BURNHAM.

Bro. Bliss:—Please to give notice in the Herald that I will preach at Truro, Cape Cod, the first Sunday in Dec., the 2d. The Lord willing, I will spend some five to eight weeks there and in that vicinity, as may be duty. W. M. INGHAM.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

O. E. Noble. Have sent Heralds of the 13th inst. a 2d time to Penn Yan.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, OCT. 23, 1860.

Mrs. Isaac Bell, of Weedsport, N. Y. 3.00
O. E. Noble, M. D. Penn Yan, Pa. 5.00
Elizabeth Farnsworth, Groton, Mass. 1.00
Mrs S. H. Putnam, 1.00
B. Barker, Homer, N. Y. 1.00

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 185 Lydius-street.
Burlington, Iowa, James S. Brandenburg.
Bacon, Hancock County, Illinois, Wm. S. Moore.
Bristol, Vt. D. Bosworth.
Chazy, Clinton Co., N. Y. C. P. Dow.
Cabot, (Lower Branch,) Vt. Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill. O. N. Whitford.
De Kalb Centre, Ill. Charles E. Needham.
Cincinnati, O. Joseph Wilson.
Dunham, C. E. D. W. Sornberger.
Durham, C. E. J. M. Orook.
Derby Line, Vt. S. Foster.
Eddington, Me. Thomas Smith.
Fairhaven, Vt. Robbins Miller.
Richmond, Me. I. C. Wellcome.
Hartford, Ct. Aaron Clapp.
Homer, N. Y. J. L. Clapp.
Haverhill, Mass. Edmund E. Chase.
Lockport, N. Y. R. W. Beck.
Johnson's Creek, N. Y. Hiram Russell.
Morrisville, Pa. Wm. Kitson.
Newburyport, Mass. John L. Pearson.
New York City Elder D. I. Robinson.
Philadelphia, Pa. J. Litch, No. 127 North 11th st.
Portland, Me. Alexander Edmund.
Providence, R. I. Anthony Pearce.
Princess Anne, Md. John V. Pinto.
Rochester, N. Y. D. Boddy.
Salem, Mass. Chas. H. Berry.
Springwater, N. Y. S. H. Withington.
Shabbonas Grove, De Kalb county, Ill. N. W. Spencer.
Somerville, De Kalb Co., Ill. Wells A. Fay.
St. Albans, Hancock Co., Ill. Elder Larkin Scott.
Stanbridge, C. E. John Gilbreth.
Sheboygan Falls, Wis. William Trowbridge.
Toronto, C. W. Daniel Campbell.
Waterloo, Shefford, C. E. R. Hutchinson, M. D.
Worcester, Mass. Benjamin Emerson.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, OCT. 23.

The No. appended to each name is that of the Herald to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

B T Libbey 1057, N Sleeper 1039, F Davis 1048, D Johnson 1036, E Davis 1038, L Nichols 1041, Wm Miller 1035, E Smith 1062, M Winslow 1023, J Carver 979, W S Wood 1028—each \$1.

E Hough 1036, M M Christie 1062, L Stickney 1101, Mrs Isaac Bell 1075, B Martin 1023, J Hewett 1049, A Rockwell 1028, to Feb 1st—each \$2.

A M Pottle 1049—\$3.

G Egrie 1023—50 cts.

Digitized by the Center for Adventist Research

and I thought of one of Flavel's gems in which he moralizes thus :

"There's skill in fishing, that the devil knows ;
For when for souls Satan a fishing goes,
He angles cunningly ; he knows he must
Exactly fit the bait unto the lust.
He studies constitution, place and time,
He guesses what is his delight, what thine,
And so accordingly prepares the bait,
While he himself lies closely hid to wait
When thou wilt nimble at it."

Yes, the devil is an old angler and very skillful : he knows well how to present the bait and hide the hook. Let us watch unto prayer.

Saturday, September 1st. A ride of ten miles brought us to Monticello, where we were to spend the following sabbath. At one place on the road we turned aside to examine some pits, supposed to be the work of Indians. The pits are in two rows, and about sixteen in number, and though now partly filled with sand, each one might have been sufficiently large at first to have concealed four or five persons. They are situated in a bank on a bend of Elk River, and give such command of the stream—which is here some 25 or 30 yards in width—that those protected by them might do terrible execution on an approaching foe. As the Sioux and Chippewa tribes have been long at enmity with each other it is not improbable that on this spot many years ago, a party of one tribe watched the approach of a party of the other, and what the result was imagination may picture, but the records of eternity alone will unfold.

There are in Monticello two churches—Congregationalist and Methodist—besides a fine large building used as an academy and court house, in which the Baptists and others preach occasionally. On Sunday Sept. 2nd. I spoke twice in the Methodist chapel. My theme in the A.M. was, Christ in glory with the Father and in poverty with men on earth,—2 Cor. 8 : 9 ; and in the afternoon, The redemption that is in Christ Jesus ;—showing that as man by the fall lost in mind, body and estate, so through the righteousness of the second Adam, all who repent and believe the gospel are here renewed in the spirit of their mind in knowledge, righteousness and true holiness. The bodies of such will be renewed at the return of the Saviour ; and the lost inheritance will emerge from the fires of the last day redeemed from the curse which now rests upon it, and the world close as it began—with Eden. This view of redemption is consistent, scriptural and God-like, and the Lord gave me freedom of speech in laying it before the people. We used the Methodist hymn book in our services, and as the positions assumed on Redemption were sustained by the Bible, and also by the hymn book—the latter of which is with some excellent authority—it was difficult to see how any valid objection could be waged against the doctrine presented ; yet, I doubt not, some thought strange things were brought to their ears.

Friday, Sept. 7th. Returned from my father's to Monticello amid a rain storm, and went in the evening to the Methodist chapel, but it was so dark and wet that no meeting was expected. There were however, four persons beside myself, two of whom were Methodist preachers, and as we had met for worship, I proposed—after a little conversation—that we should spend a season in singing and prayer. Two verses of a hymn were sung, and as I had proposed the exercises, I thought it proper to lead in prayer, fully expecting that the ministers, at least, would follow, but in this was disappointed. Next evening a goodly number being assembled I endeavored to shew them that the word of God is the lamp furnished by Heaven to light the weary pilgrims of earth through the night of time to the regions of eternal glory ; and at the close of the service announced to preach next day at 3 P. M. We were immediately informed by an official member of the society that an appointment at that hour would interfere with the monthly Sunday school concert, which no meeting had interfered with for years, but that we might have the house in the evening. This information was quite unexpected, forasmuch as we had every reason to believe from the steps we had taken, that we could have the chapel in the afternoon and evening of the Sabbath ! and

when we ascertained, after part of the audience had gone out, that the concert was not to be in the Methodist house, but in the Congregationalist [such meetings being held in these churches alternately], and other things being taken into account which I need not particularly mention—it was obvious that it was the design of some in authority that we should occupy the house as little as possible, therefore,—

Sunday, Sept. 9th. I went to the chapel and heard the Methodist minister who had just come on the circuit, make some remarks on Paul's solemn charge to Timothy : "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth ;" and after service I arose and announced that as some had come from a distance expecting preaching in the afternoon, I would preach in the Academy at 3 P. M. and at 7 in the evening. The preacher in charge followed with an appointment for a prayer meeting in the chapel at half past 7 o'clock,—a thing which they have not had there on Sunday for many months. My appointment was also announced in the Congregational church, but whether we could get a good audience or not, under the circumstances, remained to be seen. The question was decided, however, when at 3 P. M. we had about sixty hearers, and in the evening the house well filled. The master of assemblies was with us and his "words were as goads, and as nails fastened" in a sure place. A Methodist minister—not the one appointed to the circuit—closed the evening meeting with prayer, and after service I gave him several tracts to read at his leisure. The prayer meeting in the chapel was a failure, and I think there will be no difficulty in getting a hearing in Monticello hereafter.

It is not with pleasure, but with sadness of heart I am compelled to write of opposition received from any who profess Christianity. A lack of brotherly kindness is an injury to a church and a stumbling block to sinners. I know however, that "the present truth" has never in any age been long popular with the masses ; and the doctrine of the speedy coming and kingdom of Messiah is not a truth to be loved by a lukewarm church and a careless world ; but we must not compromise it for the sake of peace. Shining or scorching, I am resolved to cling to it ; and if error has the patronage of the great, and truth the frowns of the multitude, I hope to be able to say with Luther,—"I would rather bleed with Christ than reign with Cæsar."

J. M. ORROCK.

For the Herald.

The Inheritance of the Saints.

NO. 3.

When the Son of man sits upon the throne of his glory, and passes sentence upon the nations, he says to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." See Matt. 5:31-34.

Should a father build a house for a child, with the design of giving that child possession, in case a given course of trial developed filial affection, leaving it to the judgment of the eldest brother to decide the case, and appropriate the inheritance, at a specified time. And should the trial terminate favorably, and the child be deemed worthy of the inheritance, and should the elder say to his younger brother, "Come, ye blessed of my father, inherit the house prepared for you from its foundation," none would be at a loss to understand what was meant.

It appears to me the same idea is expressed by our Lord in the passage quoted. The earth was made for man. They are adapted to each other. God made the world, and man upon it, and gave it to him as a "dominion" (see Gen. 1:25.) After all was completed, he looked upon it and pronounced it "very good." And if the infinitely wise Creator, who could speak a world into existence at will, after having created it, and placed man upon it, viewed it with satisfaction, it would be blasphemous presumption in us to say it might be improved. It becomes us with reverence to acknowledge perfection in all his works.

But man's dominion was a conditional one.—It depended upon obedience. Should he yield to temptation and partake of the fruit of an interdicted tree, his dominion would be forfeited, and his rival the tempter would become "the prince of the world." Man by yielding, becomes the servant of the old serpent the devil. For "his servants ye are to whom ye yield yourselves servants to obey," says Paul.

The withering curse upon the earth, and the many woes and sorrows under which the race groan, attest the fact of man's fatal act of disobedience. That arch-fiend, "who kept not his first estate, but left his own habitation," and who, because of his unholy aspirations after power, was cast out of heaven, viewed with envy, man's happy state of native innocency, and his undisputed dominion of a world so admirable as to make the morning stars sing together and all the sons of God shout for joy. He plans an assault, and executes it through the agency of the serpent. It was to charm or "beguile" them to eat of the forbidden fruit. Fatal snare ! not only did it entrap the feet of the primitive pair, but all the family, with one exception, have fallen an easy prey to the wiles of the deceiver.—His conquest is universal. The dominion of earth is his—his by conquest, not by right. His reign is replete with deception, tyranny and suffering. Thanks be to God, his wicked reign will speedily terminate. Christ, the woman's "seed," who was to "bruise the serpent's head," was tempted by Satan in the most powerful manner. The most alluring promises of power and glory could not charm him. He waded through poverty, reproach and suffering ; was tempted in all points like as we are, yet without sin. He said, "The prince of this world cometh, and hath nothing in me." In every conflict with the enemy he was victorious, till the last, when he yielded his body a voluntary sacrifice for the sins of the world. He was crucified, was buried. If that grave could have held him, Satan would still be triumphant in the dominion of earth. But he who laid down his own life, had "power to take it again." He vanquished his enemy in his own prison-house, the grave, leading captivity captive. And, glory to God ! "he is exalted to be a prince and a Saviour." "The Lord said unto my Lord, Sit thou on my right hand, till I make thy foes thy footstool." "And the God of peace shall bruise Satan under your feet shortly." "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion ; the kingdom shall come to the daughter of Jerusalem," Micah 4:8.

That the tower of the flock is Christ none will doubt ; and I think all must admit "the first dominion" to be that given to Adam. If so, Paradise will be restored in Christ the second Adam, and the daughter of Jerusalem, or "the meek, will inherit the earth."

Before this world of ours was made,
In counsel wise, a plan was laid,
Between the Father and the Son,
By which the work should all be done.

In execution of that plan,
Was made by God, a living man ;
One well qualified at birth,
To hold dominion of the earth.

It was not good that one alone
Should hold possession of the throne.
So, when the plan was all complete,
Woman was made a helper meet.

The first dominion of this earth,
Was given the holy pair at birth :
Beast, bird, and fish, were, in this plan,
All subject to the will of man.

An ample yield of herb and fruit,
The earth brought forth, for man and brute ;
And bliss was then, with no alloy :
Obedience yielding perfect joy.

Satan, with most bewitching will,
Did the mother of all beguile,
And sin, the bane of Adam's race,
Entered the holy, happy place.

Thus with God was lost communion,
And of earth the first dominion.
Yes, lost—till by the woman's seed,
The earth shall be from Satan freed.

Ere many years have sped their flight,
The Son of man will claim his right
To hold dominion of an earth,
Which from his will received its birth.

Satan he'll bind with a great chain,
And end on earth his bloody reign.
All who in faith, that Saviour seek,
Will reign with him : for they are meek.

H. BUCKLEY.

The Husking Party.

It was a bright moonlight night when a large party came to assist Mr. Harrington in husking his corn. The unhusked corn lay in large heaps in the meadow near the barn. Little circles were formed so that conversation and husking might go on at the same time. The gathering was a social as well as an industrial one.

There was one man not possessed of the ordinary powers of mind, who was always present on such occasions. He never joined any circle, or engaged in conversation with one. He would take his place at the heap at a distance from, and out of sight of the rest, and strip the husks from the corn with great diligence and perseverance.

During the evening, a discussion arose as to the relative distance at which cannon and thunder could be heard. It was quite earnestly debated, as questions which are incapable of being settled often are. One indeed suggested that they should not attempt to decide the question till they had compared the sound of a thirty-two shot, with a thirty-two pound thunderbolt ; but his suggestion did not receive any attention.

It was finally agreed to leave the decision of the question to Nat. Miller. Accordingly he was called from his retired nook, and the question was stated to him ; "Could cannon or thunder be heard the farthest ?"

He preserved a grave silence for a moment or two, and then answered. "It all depends on how the Lord has a mind to thunder. He can thunder so loud that the dead in their graves shall hear his voice and come forth. There shall be a resurrection unto life, and one to condemnation." He left them, and returned to his secluded place and resumed his work. Some remark was made about his oddity, but he seemed to have carried away with him the desire for conversation. They husked on in silence, for the most part, till the time came for them to go home.

There was one in whose ears the phrase, "a resurrection unto condemnation," seemed to be constantly repeated. At first it did not trouble him. The resurrection was so far off, that it was a matter of little interest to him. But the word condemnation arrested his attention. He tried to divert his mind from it by the consideration that a condemnation after the resurrection was a great way off, and need not occasion immediate fear. Then he thought of the words of Christ : "He that believeth not, is condemned already." He went home with the thought that he was already condemned burdening his soul. The thought introduced other solemn thoughts which added to his burden. His burden was not removed till he exercised faith in Christ. The words of a man of defective mind led to the conversion of a soul. Have any words of the reader, though of a sound mind, led to a similar result ?—*Sunday School Times.*

NOTE. It is worthy of consideration by those who so readily give currency to the idea that the resurrection is very far removed from the present moment, whether in so doing they are not diverting the minds of sinners from giving immediate attention to their souls' salvation. Ed.

The Kingdom of Heaven.

ITS NATURE AND ESTABLISHMENT.

Thoughts suggested by the Parable of the Nobleman, Luke 19:11-27,—and presented to my Bible Class.

By O. E. NOBLE, M. D.

(Concluded.)

Having examined the parable in its details, we deduce the following general doctrine,—to wit :

The Savior having been here on earth, has left it, and gone far away into heaven, and is there to receive a kingdom, at which time he is to return and establish it here, set it up on "the new earth." This is what the Savior designed to teach his disciples by the parable. The same doctrine is also taught by other portions of Scrip-

ture, which will now be quoted and compared with the doctrine deduced from the parable.

Daniel says: "I saw in the night visions; and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—7: 13-14.

Here we have in the words of the prophet, the same sentiment as is taught in the words of the parable: to wit—when the Son of Man comes with the clouds of heaven, his kingdom is given to him. And—mark—it is "that which shall not be destroyed." That this has reference to the second advent of Christ, is made certain by vs. 9 and 10:—"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him; and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened."

Paul understood the coming of Christ to be when he receives his kingdom; for he says to Timothy: "I charge thee, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom."—2 Tim. 4:1.

We have, furthermore, the testimony of John, in Revelation; "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign forever and ever."—11:15. That this is the return of Jesus from heaven is evident, not only because it is at the sounding of the seventh angel, (which is the last trumpet,) but also because it is said in connexion: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which corrupt the earth."—18.

Can language be more explicit than that of the three inspired writers just quoted? And it agrees with the doctrine of the parable. Consequently, we have the testimony of four sacred witnesses, and among them the Lord Jesus himself, that it is only at his second coming that he will receive and establish his kingdom. Therefore, the kingdom of God has not been, and will not be, set up while Jesus is far away in person. How proper, then, the prayer?—"Thy kingdom come; thy will be done in earth, as it is in heaven."

That this kingdom was to be established on this earth after its renovation, I need not spend much time to prove; for there is a great amount of evidence. If there were no other passages in the Bible except that just quoted from the Lord's prayer, it would be sufficient; for the will of God can never be done in earth as it is in heaven, so long as there is a sinner upon it. But there are many more, a few of which will be quoted.

Peter says: "We according to his promise look for new heavens and a new earth, wherein dwelleth righteousness," (or, the righteous dwell.) 2 Pet. 3:13. No sin then,—all holy.

With this language of Peter, agrees the song of those "redeemed out of every kindred and tongue, and people and nation," and who said, "we shall reign on the earth." Rev. 5:9, 10.

The Psalmist also says: "The righteous shall inherit the land, and dwell therein forever."—Psa. 37:29.

The Savior said: "Blessed are the meek, for they shall inherit the earth."—Matt. 5:5.

Isaiah had a view of the reign of Christ on the new earth, when he said: "Then the moon shall be confounded and the sun ashamed when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously."—24:23.

Zechariah also says: "And the Lord shall be

king over all the earth: in that day shall there be one Lord, and his name one: and men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."—14:9-11.

All these passages prove conclusively, we think, that the kingdom of heaven will be set up on the new earth, when the saints are glorified. For when, as the Lord says to Isa. "Thy people shall be all righteous: they shall inherit the land forever," (60:21) it is then that "The tabernacle of God is with men, and he will dwell with them." (Rev. 21:3,) and they with Christ in his kingdom glorified. For he says;—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

I proceed now to notice some of those passages which seem to conflict with those which teach that the kingdom of God will be set up when Christ comes in glory, and which are quoted to prove that he had a kingdom, and did set it up while on earth.

The first class which will be noticed are those which speak of the kingdom of heaven being at hand.

Matt. 3: 2: "John said, repent ye, for the kingdom of heaven is at hand." 4: 17: "Jesus said, Repent, for the kingdom of heaven is at hand." 10:7: "Jesus said to his disciples, Preach, saying, The kingdom of heaven is at hand." He directed the seventy to say, Luke 10:9. "The kingdom of God is come nigh unto you."

The question is asked—and with propriety—if these Scriptures do not teach that Christ was about to set up his kingdom? We respond, yes, most certainly; and add, that he offered to immediately, and that it was according to the Scriptures of the prophets. Jesus having about completed his ministry, and having given ample testimony of his Messiahship, and consequently of his right to the throne of David and his kingdom, journeyed towards Jerusalem to claim and establish it as predicted. For Matthew says: "And when they drew nigh unto Jerusalem, and were come to Bethphage unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her. Loose them and bring them unto me. And if any man say aught unto you, ye shall say, the Lord hath need of them, and straightway he will send them." All this was done that it might be fulfilled which was spoken by the prophet, saying, "Tell ye the daughter of Zion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass. And the multitude that went before, and that followed after, cried, saying, Hosanna to the Son of David: Hosanna in the highest." 21:1-5-9.

Mark says: "Blessed be the kingdom of our father David, that cometh in the name of the Lord." 11:10. John says: "Much people that were come to the feast cried, Hosanna, blessed is the king of Israel that cometh in the name of the Lord." 12: 12-13. Luke says: "The whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that had been seen, saying, Blessed be the king that cometh in the name of the Lord, peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would cry out." 19:37-40.

What did Jesus mean to teach the Pharisees by His answer? Evidently, that the disciples had done right in announcing him as the King of Israel, and if they had not done so, the stones under their feet would, for the Scriptures must be fulfilled. By these Scriptures it will be seen that the kingdom of heaven was at hand: that the King of Israel offered it to the Jews: offered to occupy the throne of David, and establish his kingdom; came in his predicted regal authority, and entered into the temple amid the shouts of the multitude, who acknowledged him as King. But the chief priests and Pharisees, the representatives of Israel, rejected him, and would not have him to reign over them. "There-

fore," said the Saviour, "I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Immediately afterwards, he uttered the parable of the vineyard, in which he portrayed the character of the chief priests and Pharisees so vividly, that they perceived he spoke of them. From this time, there is nothing said respecting the kingdom of heaven being at hand. Soon, Jesus delivered his scathing discourse to the Scribes and Pharisees, and closed with his awful denunciations upon them and Jerusalem. (See Matt. 23:13, to end.)

And now, the fulfilment of all those Scriptures relating to the Messiah's occupying the throne, and raising up the tabernacle of David, must be deferred until he comes whose right it is to reign, and God will give it him. See Ez. 21: 27:—"For the Lord said by Moses, In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build as in days of old."—9; 11.

The programme of the kingdom will also then be changed. But there is another passage of Scripture which is adduced to prove that the kingdom of heaven was established while Christ was on earth; and it is frequently quoted from the pulpit exultingly. It is this;—"And when he was demanded of the Pharisees when the kingdom of God shall come, he answered them and said, The Kingdom of God cometh not with observation: ... for behold; the kingdom of God is within you."—Luke 17: 20, 21.

It is claimed that this is positive evidence that the kingdom of God was then set up. But it seems that the disciples had not learned that it was so, even when Jesus was about to go into heaven. For, "They ask of him saying, Lord wilt thou at this time restore this kingdom to Israel?" Hear the answer: "It is not for you to know the times or the seasons which the Father hath put in his own power."—Acts 1: 5-7.

It is just as clear by this Scripture that the kingdom of God was not then set up, as the other that it was. How, then, Shall they be harmonized? Bear in mind the nature of the kingdom, as exhibited to the disciples on the mount in the glorification of Jesus, Moses, and Elias. Was there such a kingdom in the Pharisees? For the Saviour was talking to them? Was it even among them? By no means, all must answer. It is certain, also, by Rev. 11:15-18, (which has been quoted), that the kingdom was not then set up. And as is seen, also, in Daniel 7: 13-14. We see that it is impossible to so construe these passages as to harmonize with Luke 17: 20, 21; therefore it must be so explained as to agree with the others. And how can it be done, and no violence done to language?

There are examples in the Scriptures for substituting the King for the kingdom,—or, in other words, where the King is put by substitution.

According to John, Jesus was proclaimed King of Israel. He stood in the midst of the Pharisees: he did not come with pomp, with outward show nor with observation. He was the representative of the kingdom of God. The answer of Jesus to the question of the disciples in the parable, is evidence that the kingdom of God had not been set up.

"He said, therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return."

The next passage that demands attention is in 1 Cor. 15:24-25.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet."

It is claimed that this proves that Christ has a Kingdom to deliver up to the Father: consequently, He now reigns. In the absence of other Scriptures this would be true: but with others it cannot be so—as we shall see.

Psa. 110 1: "The Lord said unto my Lord Sit thou at my right hand until I make thine enemies thy footstool."

Peter, in his memorable sermon on the day of Pentecost, said: "This Jesus hath God rais-

ed up; whereof we are all witnesses. Therefore being by the right hand of God exalted... He hath shed forth this which ye now see and hear. For David is not ascended into the heavens; but he saith himself for me, "The Lord said unto my Lord, Sit thou on my right hand until I make thy foes my footstool." Act 2,32—35.

Paul, in his Epistle to the Hebrews, speaking of the superior character of Christ, asks, "But to which of the angels said he (God) at any time Sit on my right hand until I make thine enemies thy footstool?" 2; 13.

Again: Paul, in closing his arguments respecting the sacrificial offerings of Christ, says: "But this man sat down on the right hand of God; from henceforth expecting (or waiting) till his enemies be made his footstool."—10; 12-13.

It is plain by these quotations, that God is to subdue all enemies to His Son: Therefore it is he (God) that is to put down all rule and all authority and power. It is he (God) who must reign till he hath put all enemies under His (Christ's) feet. Thus it appears that Christ does not reign.

Again: There are other Scriptures which teach that, when Jesus receives his Kingdom, it will exist forever. For, Paul says; "But unto the Son he (God) saith, Thy throne, O God is for ever and ever."—Heb. 1: 8. Gabriel said to Mary, respecting Jesus: "And he shall reign over the house of Jacob forever, and of his Kingdom there shall be no end." Daniel says of the dominion which is to be given to the Son of man: "It shall not pass away; and his Kingdom that which shall not be destroyed." Isaiah says there shall be no end of the Government of Christ upon the throne of David, to order his Kingdom. More might be adduced to prove that the reign of Christ will be eternal. The passage in Corinthians which has been quoted, has perplexed many, in view of its apparent conflict with the rest of Scripture respecting the reign of Christ. But if understood in the light of Divine truth, all this perplexity will vanish. Christ came, not only to redeem man, but also to recover this earth from the usurpation of Satan; for Paul says, "The creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. 8; 21. Remembering that the Father is to subject all enemies to his Son, and that when Christ receives his Kingdom it will be an eternal one; and also that he will rescue the world from the usurpation of Satan, we proceed to read the passage:

Then cometh the end, when he (Christ) shall have delivered up the Kingdom (which he has rescued from Satan) to God even the Father; when he (the Father) shall have put down all rule, and all authority and power. For he (the Father) must reign (with Christ at his right hand) till he hath put all enemies under his (Christ's) feet,"—as saith the Psalmist: "Sit thou on my right hand, until I make thy enemies thy footstool." This is evidently the meaning of this passage.

Again; it is contended that the Kingdom of heaven is spiritual and that it is in the hearts of Christians; and for proof quote Rom. 14; 17: "For the Kingdom of God is not meat and drink but righteousness, and peace, and joy in the Holy Ghost," but all this is only the fruits of the Gospel which is of the Kingdom. For the Saviour said; "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof—which are, righteousness, peace, joy, &c. In Matt: 24, 14, 4: 23: 9, 35, the Gospel is said to be of the Kingdom. James says those whom God has chosen are "heirs of the Kingdom which he hath promised to them that love him."—2: 5. When Christ rewards his servants, he will say "Come ye blessed of my Father, inherit the Kingdom."—Matt. 25; 34.

Christians are first heirs and then inheritors of the Kingdom. The Gospel is now preparing subjects for the kingdom of God,—not a spiritual one, in the popular sense of the word, for Christ has no such, nor ever will have. He who is to occupy the throne of David, came as predicted; came literally; fulfilled all that

was said in the prophets of Him, in every particular literally relating to his first advent.

He ascended in a material body, literally, the angels said he would so come in like manner. The throne and Kingdom of David were literal, and the promise is that Christ should have them both to sit upon one, and direct the other; and "Even forever"—"and of his Kingdom there shall be no end."

Then if the prophecies respecting the first advent were fulfilled literally, we may reasonably expect that all others will be. And of this, there has been a positive demonstration. The exhibition of the Kingdom of God to Peter, James and John, on the mount, is a pledge of literality respecting all else. For the coming of this literal Kingdom the Saviour taught his Church to pray, "Thy kingdom come; thy will be done on earth as it is in heaven": and they must continue thus to pray, "Until the time of restitution of all things which God hath spoken by the mouth of his holy prophets since the world began." Acts 3, 21. Then will the long-desired Millennium commence, when "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." "Then shall the righteous shine forth as the sun in the kingdom of their Father," Matt. 13:41-43. Then will the kingdoms of this world become the kingdom of Our Lord and of his Christ, and he shall reign forever and ever.—Rev. 11; 15. The tabernacle of God will then be with men, and he will dwell with them and they shall be his people. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."—Rev. 21:3-4.

In view of all this, every Christian should pray, Thy kingdom come. Thy will be done on earth as it is in heaven. For there shall be no more curse, for the former things are passed away. May we be made meet to be partakers of the inheritance of the saints in light, that we can say in all sincerity, Come. Even so, Come Lord Jesus, come quickly.

NO. 32. GRIEF FOR SIN.

"And when he was in affliction, he besought the Lord his God and humbled himself greatly before the God of his fathers, and prayed unto him and he was entreated of him: and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God." 2 Chron. 33:12, 13.

Dr. Buchanan, when a young man, and under conviction, wrote thus to Rev. John Newton: "O, sir, what shall I do to inherit eternal life? If the world were my inheritance I would sell it, to purchase that pearl of great price. How I weep when I read of the prodigal son, as described by our Lord! I would walk many miles to hear a sermon from 2 Chron. 33:12, 13. He proceeds: 'Tomorrow is the day you have appointed for a sermon to young people. Will you remember me and speak some suitable word, that by the aid of the blessed Spirit may reach my heart?'"



ADVENT HERALD.

BOSTON, NOVEMBER 3, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

THE TERMS OF THE HERALD. The terms of the

Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Exposition of Daniel's Prophecy.

CHAPTER IV.

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? vs. 34, 35.

The "end of the days," was the end of the "seven times" that were to pass over him; which shows that the times predicted were fulfilled and ended in the infliction of maniacy on Nebuchadnezzar.—Therefore they could be symbolic of no more than years.

Lifting up the eyes to heaven, is expressive of the posture of prayer. This could not have been previous to the return of his reason, but was doubtless simultaneous with it. The last thing he was sensible of, before becoming a maniac, was the voice from heaven; and with the first dawn of returning consciousness, his thoughts would naturally turn to the place whence the voice came.

There is a metaphor in the use of the word returned, as applied to understanding, expressive of its recovery; which may have been as sudden as its loss. On its restoration, as would appear from the narrative, he must have found himself herding among the cattle; which, with his deplorable condition, must have made him sensible that his dream had had its fulfillment in his own person. He praised God, therefore, for his recovery, and expressed himself in the language of true penitence. He is now fully convinced of God's sovereignty, and recognized his greatness and power.

"That liveth forever." So spake the one who was clothed in linen, and sware by Him, (Dan. 12:7). And "the four and twenty elders" that fell down before him, "worship Him that liveth forever and ever," Rev. 4:10.

"An everlasting dominion." "The Lord is King for ever and ever." Psa. 10:16. "The Lord is the true God, he is the living God, and everlasting King," Jer. 10:10. He "shall reign over them in mount Zion from henceforth, even for ever," Mic. 4:7. "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end," Luke 1:33.

From "generation to generation," is another phrase expressive of perpetuity. Human dynasties change, and human kings rule only over their own generation; but God's government is unaffected by any contingency.

By a simile, the comparison of the inhabitants of earth to "nothing," illustrates God's infinite superiority to them. The expression in Isa. 40:15-7, is similar: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing, and they are counted to him less than nothing, and vanity."

By the "army of heaven," reference is evidently made to the inhabitants of heaven—that is, intelligences other than those living on the earth. Thus we pray, "Thy will be done in the earth as it is in heaven." "Our God is in the heavens: he hath done whatsoever he hath pleased," Psa. 115:3.—"Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places." Ib. 136:6. God is omnipotent.

At the same time my reason returned unto me: and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose words are truth, and his ways judgment: and those that walk in pride he is able to abase. vs. 36, 37.

On the recovery of the king's reason, his lords and counsellors manifested the same regard for and deference to him that they had previously done.—The stability of his empire seems not to have been interrupted during his maniacy; nor the lustre of his reign dimmed. And there is nothing to indicate that he was not a true penitent, or that he may not be numbered among the redeemed of our race from the curse of Adam's fall. It is supposed that he lived only one or two years after his recovery; but this cannot be determined with precision.

MONEY ITEM. Friends will notice the smallness of our receipts at the present time.

"How to Dodge it."

"I believe you have claimed that the kingdom of Israel was taken from Saul, because he consulted with departed spirits,"—said one to us a few days since, who at one time preached the near coming of his Lord, but who now enquires concerning the living of the dead.

"No," we replied, "we have not claimed this: The kingdom was taken away from him, for taking the spoils of the flocks and the herds of the Amalekites, when the Lord had commanded him 'utterly to destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass,' (1 Sam. 15:3.) What we have claimed is that the Lord slew Saul, because he consulted with a familiar spirit."

"Well, then, what is your proof of that?" "You will find it in 1 Chron. 10:13, 14. 'So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it, and enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse.'"

"Well that is the passage I wish to see,—I want to see if there is any way to dodge it."

Ah, friend, you should never study how to dodge God's word; you should seek to learn its actual meaning, that you may obey it.

"O," said he, "I was only speaking after the manner of."

"Of Spiritualists?" we enquired.

"No, of Sectarians,"—he added.

Not of any true Christian said we; for none such will seek to dodge any Scripture; and how can you with such a plain declaration, adhere to spiritualism?

I could not, if I took all the Bible as plenary inspired; and that you certainly cannot do.

Most certainly we do thus take it.

What, don't you eat pork?

No.

Lobsters?

No.

Eels?

No—but only because we do not love them, or esteem them as wholesome.

But are they not forbidden in the Bible?

They were forbidden to the Jews; but Peter was shown that the prohibition respecting certain animals no longer existed, when he had a vision of a great sheet let down from heaven, "wherein were all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air," and a voice said, "Rise, Peter, kill, and eat."

Do you suppose the object of that vision was to show merely that the distinction between clean and unclean meats was done away with?

I suppose its object was to show Peter that "God is no respecter of persons; but that in every nation he that feareth him and worketh righteousness is accepted with him;" but in showing him this by a vision of all manner of beasts, which he was invited to slay and eat, he was also shown that the previous prohibition respecting food was done away with. For that which is used to illustrate, must be as truthful as that which is illustrated.

Well, I am in a hurry now, but I should like some time to call and talk with you. Good morning.

Good morning, call any time, shall always be happy to talk with you.

And so he left to ponder how he might "dodge" the obvious meaning of the passage in question.—Should we learn how he dodges it, we may again refer to the subject. Those words "How to dodge it," bring to mind the wish of a Universalist, some years since, that Prof. Stuart would invent a new rendering of a given text that stood in the way of his theory of universal salvation. Many there are who go upon the principle that if they can get around a scripture in some way, they become safe in respect to it. So thought Saul when he said to Samuel, "The people spared the best of sheep and of oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." But Samuel said, "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft; and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1 Sam. 15:22, 23.

Let the effort of all be to understand the meaning of God's word, that they may believe its teachings, and conform to its requirements. Nothing can be gained by "dodging it."

Italian Affairs.

It would really seem as if we are approaching the time when the cry will go forth, "Babylon the great is fallen, is fallen, and is become the habita-

tion of devils, and the hold of every foul spirit; and a cage of every unclean and hateful bird." When we come to review it, it all seems like a dream.

Garibaldi is the chosen instrument of deliverance. He stamps his foot upon the earth, and armies rise up. He frowns, and kings tremble before him. He waves his sword, and empires crumble into dust. With his little band of brave spirits, he embarks at Genoa. We hear of him first at Palermo; he has landed, and the citadel of Sicily falls into his hands.

In a day or two the whole island is conquered! He arranges its government, and then passes over to the mainland. We wait for the next arrival, and he is in Naples; the King has fled; his armies and navies are in the hands of the Liberator. Is it, done by magic, or how is it done? Done it is, and that is enough. We now see what the power of a king is, with all his armies, navies, and munitions of war when the people are disgusted with his tyranny, and refuse to stand by him. It is a grand lesson to the enslaved people of Europe. It teaches them how they have hitherto been forging their own chains, and riveting them on one another's hands. Truly the people are being taught some useful lessons there in Italy, in this year of grace 1860—lessons which it would have been to their comfort and advantage to have learned in the years of grace which have long passed. It would have saved them from rivers of blood, and oceans of tears; oh! what bitter tears have been wrung out of the people of the two Sicilies! The old Bomba, and the young Bomba, who has recently ran-away to save his head both did their utmost to oppress, beat down, and destroy every aspiration and hope that did not centre in the perpetuation of their power; but even the Lazzaroni became impatient, though like dogs they had long crouched and licked their master's hand, and lo! now see the effect of their rising! It is but the work of a day, and almost without blood.

And now what next? Ah! that is the difficulty. The crisis in Italian affairs has now come, and we wait with intense anxiety the result. Will the Liberator go on? If the States of the Church are annexed to Sardinia (and they seem to be conquered), will the other powers submit. To sweep away the whole thing—Pope, Papacy, cardinals and all—would now be the easiest thing in the world—the results, who can comprehend them, or foresee what would occur, should Garibaldi go on. The onus of action will, if possible, be thrown on the Roman States themselves. We think we see now the announcement of M. About—a palace and a garden in the city of Rome—rising up in the distance, but we have many fears. God is working; perhaps it is best for human agencies to stand still. But the next news—oh! the next news from Europe and yet things move so fast, that before this comes to our readers all may be finished.

Yes, to-day it seems to be done. The one part of the Papal troops at Perugia is beaten, and they have surrendered. Lamoriciere escaped almost alone into Ancona; but what can 4000 men do in such an emergency? Nothing but surrender, and save their lives by submission. And so another of the independent States of Italy has been swept away by this Garibaldian tornado. The Pope has fled, or is about fleeing, which must be prevented. He is wanted yet, and he is of no use any where else except to make mischief. We hope the Emperor, who has kept the people of Rome so long from turning him out, will now, also, since he is about frightened out of his propriety, keep him from running away. Let him stay to see what he has been doing. The Vatican has often uttered thunders which made the world tremble; let it hear now the thunders of the people, when they are enraged and crying for blood in atonement for blood shed. It will be a good lesson to the old gentleman and his consistory of cardinals—a wholesome lesson to many other people who have long trifled with humanity in order to feed themselves and their satellites: so, if we could make our voice heard now, we should cry out loudly, "Don't let him go! keep him in his palace. Give him a garden. Let his lieges kiss his slipper, and burn incense before him." It is the best thing they can do; it is their appropriate employment.—*Christ. In.*

Well, brother of the Christian Intelligencer, what follows, when the cry is made that "Babylon is fallen." Then will be "heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings saying Alleluia: for the Lord God omnipotent reigneth." Rev. 19:6. For Daniel "beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the Most High; and then the time came that the saints possessed the kingdom." Dan. 7:21, 2. The end of the "Man of sin" is to be only at Christ's coming—"that Wicked...whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" 2 Thes. 2:8.

Ed.

An Extra Herald.

It has been requested that there be an extra edition of the Herald, containing articles especially adapted for circulation. In compliance with this, it is proposed to issue, a few weeks hence, a paper containing a reprint of our entire articles on the Image of Nebuchadnezzar's dream, with such other articles, original or selected, as shall be considered suitable for such use. It will be the regular edition of the Herald for the week of issue; of which an extra quantity will be printed to fill the orders that may be previously received.

The price of extra copies will be \$2, per hundred; fifty for \$1; or ten copies for 25 cts. We circulated 17000 copies of a paper thus prepared in 1846.—Will those wishing such a paper to circulate please send in their orders that we may know the size of the edition that will be needed. It will probably be issued about the first of December.

One reason of the issue of this, is the hope that by its extensive circulation by our friends, the subscription list of the Herald will be increased.

Our Articles on the Great Image as before published in the Herald, would fill up all but about the last six cols. of one No.—making nine distinct articles, with the following headings:

1. The Chaldean Monarch's dream. Three columns.
2. The Head of Gold—Babylonia. Four cols.
3. The Breast and Arms of silver—Medo-Persia. Two cols.
4. The Belly and Thighs of Brass—Grecia. Two cols.
5. The legs of Iron—Rome. Two cols.
6. The Feet of Iron and Clay—Rome divided—Two cols.
7. The kingdom of the Stone and Mountain—Five cols.
8. The Smiting of the Image. Three cols.
9. The Stone, Enlarged to a Mountain, and filling the earth—Three cols.

These articles in a tract form, would make about 50 pages; which would be a ten cent tract. But by putting them in this form, which by the hundred will cost only two cents, they can be circulated at a very cheap rate; and as they cover the whole ground of the four kingdoms, it has been thought they would be very appropriate for circulation at this time—leaving space for six columns of more miscellaneous matter, appropriate to such a number—from which advertisements will be omitted.

The success of this number may determine the expediency of occasionally issuing like Nos. in the future.

Any suggestions are desired in connection with orders for extras.

A Proposition.

A Bro. proposes, if any brother or sister who feels unable to pay \$2 a year for the Herald, and will pay one dollar a year for it, and also forward the name of a new paying subscriber, that he will pay the other dollar for them—to the number of fifty or more dollars.

We are pleased with this proposition, and hope it will be numerously responded to. Will those thus responding remind us of the proposition, so that we may correctly charge our brother with the sum he will make up.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

J. Pearce. Will insert.

We have indications of a revival in our congregation here. Wanderers are coming home to their Father's house, and the unconverted seem more serious. Oh, for one united spirit of prayer and labor throughout our land, that a gracious God may display his power to save. Yours, &c.

G. W. BURNHAM.

Brooksville, Fla., Oct. 20, 1860.

BORROWED SPLENDOR.—Rev. Dr. Tyng of New York told his society the other evening that an eminent jeweler's house of that city cleared, from diamonds rented to ladies to glitter in the presence of royalty, at the grand ball, a sufficient sum to pay the rent of their store for a year.

There is more shining in borrowed light, than the majority of people generally imagine.

ON THE KNEES.—A clergyman, observing a poor man in the road breaking stones with a pickax, and kneeling to get at his work better, made the remark "Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones." The man replied, "Perhaps, master, you do not work on your knees."

Foreign News.

The news is mainly confined to the details of the battle of Volturmo.

The Neapolitans, estimated at 30,000 strong, attacked the Garibaldians, first, under the cover of a thick mist, carried some positions, and for a time succeeded in driving back the Garibaldians, whose number did not reach half of theirs.

Garibaldi went forward, revolver in hand, and after a desperate fight of eight hours' duration, the Neapolitans were broken and routed, and pursued close under the walls of Capua. The brigade of Germans was cut off and driven to the mountains.

The Garibaldians took 5000 prisoners. It is estimated that the Neapolitans had 5000 men killed and wounded, and the Garibaldians from 1200 to 2000.

The Royalists subsequently made a sortie to rescue the German brigade, but were repulsed.

The King of Naples and brothers were present at the battle.

There were contradictory rumors in circulation that Capua had surrendered, and also that the bombardment was progressing, but neither are confirmed.

The line of the Volturmo is still strongly protected, and it is said that the Neapolitans are prepared to defend their positions.

Some Sardinian troops assisted the Garibaldians. Garibaldi had called on the King of Sardinia to go to Naples and also send him 14,000 men immediately.

The Piedmontese troops had entered the Neapolitan territory and reported that three of the Great Powers protested against it.

Mazzini, by request of the dictator, had quitted Naples.

Affairs in the papal States remain unchanged.

Farther Point, Oct. 26. Steamship Canadian from Liverpool 11th and Londonderry 12th, arrived off this Point at 6 1-2 o'clock this morning. Her advice is one day later than those by the City of Washington.

The Paris correspondent of the Times says that private trustworthy accounts from the Island of Sardinia speak of the commencement there of maneuvers by secret agency for promoting a movement in favour of annexation to France in the same manner and by the same means as were employed by French emissaries in Savoy and Nice.

No new movements are reported in Naples. Gen. Cialdini had received orders to close on the Neapolitan frontier, and decisive events are expected to take place at any moment.

Garibaldi was about to convoke the Electoral Colleges of the Two Sicilies for the 21st of October, to vote by universal suffrage.

The Piedmontese corps d'armee in Naples will amount to 20,000 men.

The Sardinian Chambers were debating the law for annexation. The vote was expected to be taken on the 11th inst.

It is reported that Russia was about to recall its Ambassador from Turin.

Advices from Rome confirm the statement that the French would reoccupy Viterbo. The Pontifical gendarmes were to precede the French by twelve hours. The inhabitants were prepared to repulse the gendarmes, but would yield to the French. The Marquis Depposi had proceeded to Viterbo to reassure the inhabitants.

Victor Emanuel was at Maceria.

The statement is confirmed that Spain had proposed a Congress of the Catholic Powers at Gaeta.

An extraordinary credit grant had been made to the Naval Department by the Austrian government for the construction of floating batteries to defend the entrance of the ports.

SYRIA.

Letters from Damascus say that since the departure of Fuad Pacha the Mussulmen had recommenced massacring the Christians, and had already killed twenty. The remaining Christians were emigrating to Latakai.

The Mussulmen were furious against the Christians, and had threatened the life of the Russian Consul.

The new Pro Dictator of Naples, as soon as he was appointed, addressed a letter to Mazzini, complimenting him on his patriotism, but asking him to give a proof of it by leaving the country, telling him that even without intending it he caused disunion, and that many used his name with the parol intention of hoisting another banner in Italy.

A Congress on the affairs of Italy will probably soon assemble.

The London Daily News' correspondent at Naples, an Italian, has been killed. His anxiety for the result of the battle of Volturmo led him too far in advance, and he was unfortunately shot.

The Patrie says that Garibaldi has thanked the seamen of the English ship Renown, who saved the Garibaldians guns on the 1st. The men were that day on leave of absence.

The Piedmontese troops were expected before Capua on the 15th inst, and it was anticipated that the Neapolitans would evacuate that place before their arrival, and retire to Gaeta.

St. Johns, N. F., Oct. 29. Steamship Fulton, from Southampton 17th, passed Cape Race Sunday evening, where she was intercepted by the news yacht.

The Neapolitan Princes had ordered a renewal of the attack on the Garibaldians.

It is asserted that there was great consternation in the Turin Cabinet in consequence of the Russian and Prussian Ambassadors having submitted formal protests against the Sardinian invasion of Italy.

Mazzini has refused to leave Naples.

The Diplomats at Gaeta had protested against the decree relative to Milano. All the Ambassadors signed it except the French.

General Goyon had reoccupied Viterbo.

Three new forts with rifled cannon had been completed between Sido and Malomocco.

The whole Venetian shore was being reviewed and is to be connected by an electric battery.

The vote on annexation was to be taken in Sicily on the 21st inst.

It is asserted that great consternation prevailed in the Turin Cabinet, in consequence of the Russian and Prussian Ambassadors having permitted formal protests against the Sardinian invasion of the kingdom of Naples. The Russian Ambassador will demand his passports if no attention is paid to his protest.

The Engagement at Caserta.

The Paris correspondent of the London Times says: although you will not fail to receive from Naples authentic and detailed accounts of the late encounters between the Garibaldians and the Royal troops at Caserta, I still deem it important to send you the official despatch of Nino Bixio, to-day published in the Genoese journals, because the frank and truthful character of that brave adventurer renders any information conveyed by him extremely reliable:

"October 2, 5, 45 P.M.

Yesterday I telegraphed to you that we had driven back the enemy. To-day we have made an end of it. Seven thousand prisoners are in our hands; their General is one of the number. We have had great good fortune in all our movements.

On the first news from the camp there was great dismay in Naples, and fears were entertained for the safety of the town. Our (Piedmontese) Infantry, the Bersaglieri, and the disposable artillery were instantly marched to Caserta.

This reinforcement was not unavailing, and had full leisure to distinguish itself. The Garibaldians raised shouts of joy on seeing their brethren of Northern Italy, and the Neapolitans were frightened at the sight of those regular uniforms.

The Piedmontese artillery wrought wonders. It fired grape shot at the rate of five shots in two minutes, and the result was frightful. The Bersaglieri, aided with the Garibaldians, and these latter with the former; they vied as to which of them should take possession of the most dangerous positions.

The first result of the battle was this: The royal troops forced their way into our quarters, but they were driven back with very heavy loss. Some thousands of them have by this time reached Naples, but unarmed and under good escort. A general is among them; many officers also, of course.

The second result is, that after so terrible a defeat the royal troops will not again have the whim of taking the offensive; nay; they will have great trouble in keeping on the defensive.

The third result I need not tell you. At the moment I write it is perhaps accomplished by an army among whom the weariness and languor of a siege have been followed by the ardor of a recent victory.

The dead and wounded on our side were not few, as may be expected from the severity of the action.

Never believe anything of what they write to you about the numerous forces the Dictator may have at his disposal. His army, far from increasing, is greatly thinned. Is is therefore impossible to expect great deeds from him before Gaeta.

Certainly, if all the red shirts which I see strutting proudly about the Toledo, with ponderous broad swords dangling after them, were instead of at Naples, at the camp before Capua, we should only have some delay, and some loss to complain of; as the number of these worthies is so great, that they could rout the Royal troop shy mere fisticuffs.

The Dictator has now issued a peremptory decree bidding all these people to join their respective corps. We shall see."

"A land flowing with milk and honey." That is, says Ingram Cobbin, "A land full of fine grass for cattle, the eating of which would fill them with milk, and abounding with flowers, from which the bees should gather more honey than in any other part of the world: both of which was true of Canaan."

PREDICTED EVENTS. The Paris correspondent of the London Post says: "We must now expect two events—the flight of the Pope from Rome and the retirement of Francis 2 from Gaeta. It is impossible, after what has taken place, for Pius 9 to remain in the eternal city. He has by the advice of Antonelli sought to burn, pillage and destroy the property and persons of the people of his States. He has failed. His army of hirelings is beaten. His criminal intentions have been prevented by heaven. Pius 9 must go."

AN INTELLIGENT ELEPHANT. Tell my grand children, said the late Right Rev. Daniel Wilson, writing home from India, that an elephant here had a disease in his eyes. For three days he had been completely blind. His owner, an engineer officer, asked my dear Dr. Webb if he could do anything to relieve the poor animal. The doctor said he would use nitrate of silver, which was a remedy commonly applied to similar diseases in the human eye. The huge animal was ordered to lay down, and at first on the application of the remedy, raised a most extraordinary roar at the acute pain which it occasioned. The effect, however, was wonderful. The eye was in a manner restored, and the animal could partially see. The next day, when he came, and heard the doctor's voice, he laid down himself, placed his enormous head on one side, curled up his trunk, drew in his breath just like a man about to endure an operation, gave a sigh of relief when it was over, and then, by trunk and gesture, evidently wished to express his gratitude. What sagacity! What a lesson to us of patience!—Independent.

None but a physician knows how much a reliable alternative is needed by the people. On all sides of us, in all communities everywhere are multitudes that suffer from complaints that nothing but an alternative cures. Hence a great many of them have been made and put abroad with the assurance of being effectual. But they fail to accomplish the cures they promise because they have not the intrinsic virtues they claim. In this state of the case, Dr. J. C. Ayer & Co. of Lowell, have supplied us with a compound Extract of Sarsaparilla, which does prove to be the long desired remedy. Its peculiar difference from other kindred preparations in market is that it cures the diseases for which it is recommended, while they do not. We are assured of this fact by more than one of our intelligent physicians in this neighborhood and have the further evidence of our own experience of its truth.—Tennessee Farmer, Nashville, Tenn.

In Chinese, the characters used to represent amen literally denote "Yes, I wish it may be so, with all my heart," which is sufficiently expressive. Scarcely less so is the compound word the South Sea Islanders have for "hope." It is manaloana, or the "swimming thought"—faith floating and keeping its head aloft above water, when all the waves and billows are going over—a strikingly beautiful definition of "hope"—worthy to be set down along with the answer which a deaf and dumb person wrote with his pencil, in reply to the question, "What was his idea of forgiveness?" "It is the odor which flowers yield when trampled on."

PAINFUL CONTRAST. The song of Jubilee over the progress of Christ's kingdom, is mingled with the wail of misery by reason of the violence of iniquity. If truth and righteousness have made progress during fifty years, so also has wickedness in its most hideous forms. And along with the wonderful openings of providence for good that this missionary Jubilee records are outbursts of evil, which show that Satan is not idle, and that the conflict for the ascendancy of truth and righteousness must yet be severe. The wild, fierce tragedy of fanaticism in Lebanon which has sent a thrill of horror through the Christian world, reminds us of the warning of prophecy, "Woe to the inhabitants of the earth and of the sea! for the devil is come down to you, having great wrath, because he knoweth that he hath but a short time."—N. Y. Ind.

The New York Herald estimates that the Prince's tour of a month in the American States cost him \$100,000, and that other people spent on themselves and him, in wardrobes, balls, decorations and displays, not less than two or two and a half millions. The New York Ball, estimating each wardrobe at \$200, (and some of the ladies spent thousands) represented alone an outlay of a million dollars.

A man and woman who were traveling stopped to camp near Decaturville, Tenn., on the 14th inst., and built a fire near a dead tree, which caught fire after they had fallen asleep, and burning off near the ground, fell angling across them, breaking both the woman's legs just below the knee and killing the man almost instantly. Their condition was discovered the next morning by some negroes. The woman had not been able to extricate herself.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disintitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. Thomas Wardle.

Dan. 12:6, 7. "And one said to the man clothed in linen, which was upon the waters of the river, How long to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

In entering upon the examination of this subject, we are not altogether unapprised of the magnitude of the undertaking. We have not failed to see, in the many different views, which it has been our privilege both to hear and read, that among the learned and pious there exists considerable difference of opinion on the application of these times in the book of Daniel.

While some have taken the ground, that they are not to be understood, they reason that "so many have attempted to explain them, and have given for their date of commencement almost as many different years for commencing them, as there has been written on the times," such reason unwisely; for I hold it as a truism, that what I do not know another may know, and what I know not to day, I may know to morrow.

But it is said, "The commencement is shrouded in so much mystery, that it is almost, if not quite impossible to come at a correct understanding of them."

On the other hand, we believe that what God has in his wisdom seen fit to communicate through the holy prophets, and preserved the same down to our day, he means it to be understood, in the time of the necessity of his church. We believe further, that if any man lacks wisdom, he may ask wisdom of God, and that he giveth it liberally and upbraideth not. We believe furthermore that, what Sir I. Newton said to Halley concerning revelation generally, may be said of the mass of Christians, and a large number of our own brethren at the present time, viz. "you do not read on this subject because you do not understand it, and you do not understand it because you do not read."

We have read, we believe God's word to be true, and given to be understood. Whether we understand this subject before us or not, we of course leave for the reader to decide, and we pray God to guide the writer and the reader to a proper understanding of the important subject of,

"How long to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times and an-half; and when he shall have accomplished to scatter the power of the holy people all these things shall be finished."

It is very evident (to my mind at least) that our Father in heaven attaches very great importance to this period of our world's history, from the fact that he has given it, or its equivalent seven times in the Old and New Testament, and has connected this period three several times with another prophecy, which marks the approaching end of time, viz., the darkening of the sun and moon and the falling of the stars: by these God says to this generation, it shall not pass away before all shall be fulfilled, which precedes the coming of Christ; and as the stars or meteors annually shoot athwart the heavens by hundreds, God seems to say in streams of living fire, I mean what I have said!

We need then to examine closely this period of a time, times and an half. Its first occurrence is Dan. 7:25, where we are told that the saints shall be given into the hand of the little horn, until a time, times and the dividing of time. Next it occurs in our text. Then in Rev. 11:2, 3. "The court which is without the temple leave out, and measure it not: for it is given unto the gentiles; and the holy city shall they tread under foot forty-two months. And I will give unto my two witness-

es, and they shall prophesy a thousand two hundred threescore days, clothed in sackcloth."

Here there is no point given in either of these periods by which we can date their commencement.—There are only the facts named which should transpire during the 1260 years. Again, the same remarks will apply in Rev. 12:6, 14, and in Rev. 13:5. "And there was given unto him a mouth speaking great things and blasphemies: and power was given unto him to continue forty-two months."

This shows only the continuance of the same power as the little horn in Dan. 7:25, but in connection with the time, gives no point or fact by which we may commence the 1260 years. This blasphemous beast and the little horn undoubtedly refer to the papal power.

To solve the question of "How long to the end of these wonders?" Let us inquire what are the wonders about which Daniel is so desirous to know? First we notice the oath which the man clothed in linen swore; and his attitude was one that is regarded by the Jew as the most solemn oath that can be taken, and besides the language settles that, for he appeals to him that liveth forever, in confirmation of the statement he makes. Here then we may have confidence in what is said if we believe in God.

But what are the wonders?

They are not all to be found in this 12th chapter, for the very commencement of the chapter introduces us to the standing up of Michael, or reign of Christ, and resurrection of the righteous dead; and the train of communication is continued until we reach the fifth verse; and Daniel says, "I looked and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And said to the man clothed in linen, which was upon the waters of the river, 'How long to the end of these wonders?' " this shows plainly that Daniel had seen part of this before; the question then arises, where did he witness the like before? and the answer is in the 10th chap. 5-9 verses. "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground."

This is the same being that appeared to John on the isle of Patmos, saying "I am Alpha and Omega, the first and the last:" the coming one whom we call Jesus.

Jesus appeared to Daniel after he had been mourning and fasting three full weeks, in which he ate no pleasant bread, neither came flesh nor wine into his mouth, neither did he anoint himself at all, until three whole weeks were fulfilled. He tells us the reason for all this mourning and fasting; saying,

"In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed long: and he understood the thing, and had understanding of the vision.

In those days I Daniel was mourning three full weeks." Dan. 10:1-2

It was during this fasting that the thing was revealed to him. But why tell us that it was true? The time appointed long? And assure us that he understood the thing, and had understanding of the vision? What question?

These four questions we must settle in the light of God's word, before we can solve the problem of Daniel's "time times and an half."

We will answer the last question first, as the 9th Chap. of Daniel is an explanation of chap. 8th.—The prophet seems to have had nothing to say when the angel ceased to instruct him, in the 9th chapter. We conclude, then, that Daniel did not afterward fast and pray further in reference to the vision of Dan. 8; but such cannot be concluded in reference to Dan. 7; for at the close of it Daniel says, "Hitherto is the end of the matter. As for me Daniel my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart." Dan. 7:28. From this quotation we find that his cogitations troubled him, to the extent that his countenance changed; and his keeping the matter in his heart, clearly shows that he was not stupefied with his understanding of this vision. This then was the vision about which he had been fast-

ing, and is it any wonder that he took such a course when we remember how successful he was in the first year of Darius, when the angel was caused to fly swiftly to instruct him, when he had tried the power of prayer, fasting, sackcloth and ashes. He tells us it is true that he understood the thing, so that we may have confidence in the thing that was revealed to him.

He says the time was long, because there was time given in the vision that troubled him, which he kept in his heart, and for which he mourned three whole weeks. And now we venture to ask another question, Why was he troubled?

Looking down the stream of prophecy, he beheld the millions of saints slain by the abomination that maketh desolate, and his cogitations troubled him and his countenance changed.

To be Continued.

From Bro. Morris Fuller.

Dear Bro. Bliss:—The Herald is still a welcome visitor to me, but I am surprised that so few take an interest in its perusal, even among those who profess to be looking for the speedy coming of our blessed Lord. It is high time for us, who are watching and waiting for his coming, to awake, and see that our lamps are trimmed, and we have oil in our vessels with our lamps. The signs of the times and the termination of the prophetic periods tell us plainly that the coming of the Lord is right upon us, and what we do must be done quickly. If every family that professeth faith in the speedy coming of Christ, should subscribe and send to the office the small sum of \$2 a year for the Herald (and I think nearly all can do that, by making a little sacrifice) there would be no necessity for the A. M. Association to be calling on its friends for donations to aid in the expense of publishing the Herald, and the donations might be applied to the expense of publishing books and tracts, for the further spread of light and truth. No lover of the glorious appearing of our Lord and Saviour Jesus Christ can possibly regret the small sum of \$2, when they will receive in its stead, each week, for a whole year, the friendly visits of the best of all papers, the Advent Herald, richly laden with good news of the kingdom, pointing out the signs of the second coming of Christ, and opening to our understanding many of the prophetic scriptures, showing that the coming of the Lord is near, even at the door.

It gives me great pleasure when I turn to the correspondence department, as I always do on receiving the paper, to find it well filled with cheering letters from our dear brethren and sisters of like precious faith, whom not having seen I can love, and rejoice in the prospect of soon meeting them all in the new earth, where we can behold each other face to face, and the inhabitants will no longer say, I am sick. But we shall all be clothed in immortal bodies, like unto Christ's glorious body. The last enemy shall be destroyed, which is death. It has been a great consolation to me, to receive the weekly visits of the Herald, ever since I became a subscriber, being isolated from the privilege of meeting with those of like precious faith or hearing the word proclaimed by a living preacher, and but few in this place that appeared to be interested on this all-important subject of the soon-coming of Christ. I have found the Herald to be truly meat in due season.

It has been the desire of myself and some others in this section, who have long been looking for the soon-coming King; that the Lord would direct the steps of one of his faithful servants to this place, to proclaim the coming of the Lord to this people.—And the Lord that comforteth them that are cast down, hath comforted us, by a visit from brother Samuel Chapman, whom we highly esteem for his work's sake) he has spent seven weeks with us, faithfully laboring both in word and doctrine. And I thank God, that his labor has not been in vain in the Lord. Bro. Chapman has given you a true account of his labors here from the time he came here, June 28 to July 15, in which he stated five had received baptism at his hands. These were my children, including my oldest daughter and her husband, which were the first-fruits of his labor here. Since that time one more of my children and six others have followed in the same steps, making 12, in all, that have put on Christ, by being buried with him in baptism, and are now rejoicing with us in hope of the speedy coming of Christ.

Bro. Chapman is the first Advent preacher that has ever visited these parts, and the majority of the people had never heard the second coming of Christ proclaimed, or read anything on the subject. But the word has been well received, and a large portion of the Freewill Baptist church here have embraced and publicly confessed faith in the doctrine of the soon coming of the Lord, backsliders have been reclaimed and sinners converted to God, and to the blessed hope. It is cheering to witness the change that has taken place here within a few weeks. Before Bro. Chapman came here, there were only a

few isolated Adventists here, and they were "like sheep not having a Shepherd." Now we have an Advent church here of 18 members; besides a much larger number that belong to other churches, that sympathize with us in the blessed hope of the soon coming of Christ. We can all meet together now on the Sabbath, and speak out our faith freely and "exhort one another and so much the more as we see the day approaching." We have also a meeting every Wednesday evening, which we have covenanted to sustain till the Lord comes, or we are relieved by death.

I can truly say, that I bless God with my whole soul that he ever directed the footsteps of bro. C. to this place. His visit has proved a great, and I trust a lasting blessing to many precious souls; and especially to my own family, who were strangers to God, by reason of sin, but now nearly all my children that have arrived to the years of understanding, are with us lifting up their heads and rejoicing in hopes of speedy redemption. O how pleasant it is now when we all bow around the family altar to hear them, one after another, lift up their voices in solemn prayer and thanksgiving to God for what he has done for them. I can now adopt the language of good old Simeon, when he clasped the infant Saviour in his arms, saying, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation."—Luke 2:29, 30. May the Lord continue to bless us, though unworthy of his mercies, and at last bring us off conquerors and more than conquerors through the precious blood of Christ, and we be permitted to come up an unbroken family, in the day of his coming, and receive our inheritance with all the Israel of God, is my humble prayer.

I fear I have already wearied your patience, but I wish to add a few words more, lest you should think that we were enjoying a paradise, with no one to molest or make us afraid. But we are not free from scoffers here. These are not confined to the low and vulgar, but we find members of churches, and professed ministers of the gospel, among the number, saying we can know nothing about the time of the Lord's coming being near; when the Saviour tells us plainly how we may know when his coming is near even at the door. This serves to strengthen our faith in the speedy coming of Christ. We read of just such characters coming in the last days. Peter says, "knowing this first, that there shall come in the last days scoffers, walking after their own lusts, saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation," 2 Pet. 3:3, 4. "For this they willingly are ignorant of," v. 5.

But enough of this. I will only add, that every thing I see of late serves to confirm me more and more in the belief that the coming of the Lord is right upon us; and I can truly say, that I love the Saviour. I love his cause and people; and I do truly love and long to see his appearing. Yours, waiting, wishing and expecting speedy deliverance, MORRIS FULLER.

North Creek, N. Y., Sept. 1, 1860.

Letters like the above not only never weary our patience, as you seem to fear, but are greatly desired; for it is on such that the interest of the Herald mainly depends. The coming of Bro. Chapman to your place seems to have been a comfort to you like that of Titus to Philippi, of whom Paul wrote: "God, that comforteth those that are cast down, comforted us by the coming of Titus," 2 Cor. 7:6. Our Brother Chapman has been a like comfort to many a place since he first commenced to preach "the gospel of the kingdom."

We hope to receive those new subscribers soon, of whom you speak in a separate note. Ed.

From Bro. H. Canfield.

BRO. BLISS:—Thinking that perhaps it might encourage some one of the lonely pilgrims on their journey heavenward, to know that there are those up here among the green hills of Vermont, who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," I send you a few thoughts, and as I write, my mind wanders back over my past life, to the early scenes of my religious experience. Ten years have passed since I came to a "knowledge of the truth," and embraced the doctrine of the speedy coming of Christ to set up his everlasting kingdom upon the earth renewed. I remember with what anxious solicitude I waited for him—with what eagerness I devoured every word that fell from the lips of the aged soldiers, as they talked of the world to come, in the social meetings, in the street, by the road-side, or whenever Christians chanced to meet. Those were happy days, indeed. Would to God all my days had been thus.

I had the privilege, recently, of visiting my native town (Stanstead, C. E.) and of meeting once again with dear friends, and those whom I loved for the

truth's sake. My heart was saddened as I found that death had been in their midst, and removed several of the faithful ones. In answer to my inquiries after different members of the once happy flock, the answer would frequently be,—"She is dead." "She has fallen asleep." O, blessed thought. "I know that he shall rise again in the resurrection, at the last day," John 11:24.

"Asleep in Jesus, peaceful rest,
Whose waking is supremely blessed."

May God preserve blameless the remaining ones, and add to their number such as shall be saved, is my earnest prayer.

I have just returned from Bro. E. Howard's, where we had a refreshing season. Bro. H. resides just across the Passumpsic from the village of St. Johnsbury, in a neighborhood made up of persons belonging to the various denominations of the day. This is the second meeting we have held in this place, and were requested to leave an appointment for another in four weeks—which we did. A goodly number were present, who listened attentively as the writer attempted to show the necessity of faith in God, the only means of obtaining it, and the nature and tendency of the same. Quite an interest was manifested, and there is a prospect of good being accomplished in the name of Christ.

Being young, both in years and experience, I feel utterly incapable and unworthy of a stand upon the walls of Zion; but, having taken the position which I have, I am resolved to "fight the good fight of faith," and endeavor to persuade men to repent and lay hold on eternal life, before the Master shall rise up and shut the door. And, although my pecuniary circumstances are such as will not at present admit of my devoting my time exclusively to the ministry of the word, yet through Christ strengthening me, I am enabled to spend one day in the week more especially in his service.

Inasmuch as great care and discretion is requisite to the successful prosecution of the cause of the blessed Redeemer, we sincerely request the prayers of all God's people, that we may be guided by heavenly wisdom.

We would not forget our brethren in North Danville, with whom we frequently meet. There is a little band in that place, who will join with that countless throng in the song of redemption, in the day when the jewels are gathered. Bro. Eastman preaches to them one-fourth of the time.

We have had the pleasure, of late, several times of meeting with those of like precious faith in Cabot, and are happy to find them still holding fast the profession of the faith. Our worthy brother S. W. Thurbur, preaches there three-fourths the time and in Marshfield the remainder.

It is a cheering thought, that those little companies which are now scattered throughout the length and breadth of the land, will soon be gathered in one vast assembly, to celebrate the Marriage Supper. "And he saith unto me, Write, Blessed are they which are called unto the Marriage Supper of the Lamb."

Our house is gladdened by the weekly visits of the Herald, which truly strengthens and cheers us by its able expositions of Scripture and hearty exhortations. We admire the candid and Christian spirit in which it is conducted, and shall ever pray that it may continue to disseminate truth, and expose and denounce error. Yours truly,

H. CANFIELD.

St. Johnsbury, Vt., Sept. 2, 1860.

From E. W. Marden.

"O Lord, revive thy work." Hab. 3:2.

Brethren and sisters, if there ever was a time when this prayer should be offered, I feel that the present is the time. For, to be religious is fashionable. To succeed in business, it is even considered a help in many cases, to belong to the church. Another class study to have a crowd at their church, and to this end invite some very popular speaker to their pulpit, who can and will draw the multitude. But what is the effect? Is there a deep, burning zeal in the cause of Christ, begotten in the hearts of those who are thus attracted? I fear that such is not the case; for as soon as the star actor has gone, the crowds disperse, or follow to some other place, where the same, or an equal attraction may present itself. Methinks I hear the enquiry made, What is to be done? It is a low time; none seem to be awake in religion. True, it is a low time; but God is the same prayer-hearing and prayer-answering God today, that he was when his servant Daniel prayed.

Now if you want some instruction in this matter, you will do well to read in the 9th chap. of the prophecy of Daniel. He had not been asleep to the cause that interested God's chosen people. Oh, no; for he learned by books, that the time of the prophecy was about fulfilled, when they should be delivered from captivity. So he went to praying; and

he was in earnest in the matter. He confessed his sins, and the sins of his people. He did not say, as some who now believe the Lord is soon to come; or who to appearance seem to say, "We study and believe God's word; understand much of the mystery of his will, and we are the chosen, favored of the Lord." That was not the servant Daniel's plea; but hear him: "We have sinned; we have not kept thy law; to us belongeth confusion of face: to the Lord our God belongeth mercies and forgiveness, though we have rebelled against him."

Now, brethren, let Daniel's God help us to come to the mercy-seat,

"Just as I am, without one plea,
Except that Jesus died for me."

Don't try to make yourself better, by any work of your own. But, say you, I have not much feeling in the matter, and I can't move without feeling. What think you, if you should be overtaken by a lack of feeling, in a chilling climate, on account of the physical system being benumbed; should you plead a want of feeling, when your reason taught you that your life depended on activity? I think not. *Then be as wise in this, as in the other case, go to work, and you will not lack feeling in religious matters.

Look at the political part of the community; they are emphatically "wide awake" to the interests of their party. Then let us act, and pray the Lord to help us, to be wide awake in the cause of the King of kings. And we need not be ashamed; for fear of being defeated in our cause. No, no; for our Captain will lead us on to certain victory. Yes, praise God, our Jesus will be crowned Lord of all; and the time hastens on, soon the morning will dawn.

I want to be there at the great Coronation, and I feel to cry out in the language of the prophet, "O Lord, revive thy work" in my heart. Brethren, pray for me, and let us all in God's name wake up.

E. W. MARDEN.

From Bro. J. Smith.

Bro. Bliss:—I have been a receiver of the Herald since 1844 and now for the first time I am under the necessity, in justice to the Herald office, to have it stopped, for the reason that I cannot pay for it at present. We came into Kansas last June, and paid out what little means we had for a farm, with crops growing upon it; but have raised nothing, and there is nothing raised in the country. We are in the midst of a famine, without means of support. We, with the rest of the people of Kansas, must suffer, unless assistance is rendered.

Please publish this, so that our friends in Orrington, Me., and Loudon Ridge, N. H., may know our situation. Yours respectfully,

JONATHAN SMITH.

Fremont, Oct. 7th, 1860.

Our friends who remember, will sympathize with our brother, in the midst of that famine which afflicts a portion of our country. Ed.

OBITUARY.

DIED, at Shippen, Cameron county, Pa., Oct. 11th, 1860, ANNIS, wife of John S. EARLE, aged 57.

Our sister experienced religion in 1832. She embraced the doctrine of the speedy, personal second advent of the Messiah, when it was first preached in this section of the country. She has ever been a faithful follower of Jesus, respected and esteemed by all who knew her. Many dear ones were left to mourn her loss; may God help them to be found worthy at that day to meet her in the kingdom; for, we sorrow not as "others which have no hope," but we have lain our sister away with the blessed assurance that He, who awakened Lazarus from the tomb, shall call her forth at "the resurrection of the just."

A discourse was delivered on the occasion by the writer, from Ps. 16:15:—"I shall be satisfied when I awake with thy likeness." D. ELWELL.

Bro. BLISS:—I have the painful duty to inform you of the death of my husband and friend, SAMUEL E. GEAR, who died Oct. 9th, aged 48 years. He was sick only four days and a half. He was attacked very violently with the typhoid fever. On the second day he was seized with the inflammatory rheumatism in its worst form. On the fourth day the malignant erysipelas attacked him, and soon paralyzed his brain. Death came in a few hours to receive him from earth into the paradise of God, where he now is waiting for the trumpet to sound, to welcome him to the new heaven and new earth, wherein dwelleth righteousness. We had hoped to witness the grand sight of seeing the dead arise; when we, together with the rest of the saints should meet our Lord in the air,—to join in singing the song of Moses and the Lamb forever; but I can only say as he did on his dying bed, "Not my will, but thine, O God, be done." DELIA A. GEAR.

Meriden, Ct.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURGH, Pa., May 1, 1855.

DR. J. C. AYER: Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE,

Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,

Washington, D. C., 7th Feb., 1855.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternal yours, ALONZO BALL, M.D.,

Physician of the Marine Hospital.

Dysentery, Diarrhea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDELL.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for \$1.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	40	.08
The Time of the End	75	.20
Taylor's Voice of the Church	1.00	.18
Memoir of William Miller	75	.19
" " " " " " " " " " " "	1.00	.16
Hill's Saints' Inheritance	75	.16
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
The Last Times (Seiss)	1.00	.16
Exposition of Zechariah	2.00	.28
Laws of Symbolization	75	.11
Litch's Messiah's Throne	75	.12
Orrook's Army of the Great King	40	.07
Preble's Two Hundred Stories	40	.07
Fassett's Discourses	25	.05
Scriptural Action of Baptism	75	.25
Memoir of Permelia A. Carter	33	.05
Questions on Daniel	12	.03
Children's Question Book	12	.03
Bible Class, or a Book for young people,		
Preble's Three Kingdoms	1.00	.01
on the second advent,	15	.04
Knowledge for Children	15	.03
The New Harp, Pew Edition, in sheep,	70	.16
" " " " " " " " " " " "	60	.10
The Christian Lyre	60	.09
Tracts in bound volumes, 1st volume,	25	.05
" " " " " " " " " " " "	35	.07
Wellcome on Matt. 24 and 25	33	.06

Works of Rev. John Cumming, D. D.:—		
On Romanism	75	.24
" Genesis	50	.16
" Exodus	50	.18
" Leviticus	50	.16
" Matthew	50	.19
" Mark	50	.14
" John	50	.20
The Daily Life	50	.14
The End	50	.18
The Great Tribulation	1.00	.15
" " " " " " " " " " " "	1.00	.15

TRACTS.
The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. * THE SIX KELSO TRACTS, at 6 cents per set, or		
" 2. Grace and Glory	1.50	per 100
" 3. Night, Daybreak and Clear Day	1.00	" "
" 4. Sin our Enemy, &c.	50	" "
" 5. The Last Time	50	" "
" 6. The City of Refuge	1.00	" "
" 7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by F. G. Brown. (1851).	\$0 12	single

B. 1. The End, by Dr. Cumming	04	" "
" 2. Litch's Dialogue on the Nature of Man	06	" "
C. 1. Prophetic View of the Nations (Whiting)	04	" "
" 2. The Sabbath, by D. Bosworth	04	" "
" 3. The Christian Sabbath	01	" "
" 4. Israel and the Holy Land. H. D. Ward	10	" "

D. SECOND ADVENT LIBRARY		
" 1. The World's Jubilee	04	single.
" 2. Prayer and Watchfulness	04	" "
" 3. The Lord's Coming a Practical Doctrine	04	" "
" 4. Glorification, by M. Brook	04	" "
" 5. Miller's Apology and Defense	04	" "
E. 1. The Earth to be Destroyed by Fire	04	" "
" 2. First Principles of the 2nd Advent Faith	04	" "
" 3. The Bible a Sufficient Creed	04	" "
" 4. The Present Age—Its Hope Delusive	02	" "
" 5. Form of Sound Words	04	" "

F. TRACTS FOR THE TIMES.		
" 1. The Hope of the Church	02	single
" 2. The Kingdom of God	02	" "
" 6. Our Position	01	" "
" 7. Waiting and Working	01	" "
G. 8. The Bride of Christ.	02	" "
" 1. That Blessed Hope	01	" "
" 2. The Saviour Nigh	01	" "
" 3. The True Israel	02	" "
" 4. Time of the Advent	02	" "
" 5. Motive to Christian Duties	01	" "

H. 1. The Eternal Home	04	" "
" 2. The Approaching Crisis	10	" "
" 3. Letter to Everybody (1842)	04	" "
I. 1. Facts on Romanism	12	" "
" 2. Promises—Second Advent	04	" "
" 3. Declaration of Principles	.25	per 100

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

GROVER & BAKER'S CELEBRATED

FAMILY SEWING MACHINES.

OVER 30,000 IN USE.

PRINCIPAL SALES ROOMS,	
18 SUMMER STREET BOSTON	
495 BROADWAY NEW YORK	
730 CHESTNUT PHILADELPHIA	
181 BALTIMORE STREET BALTIMORE	
115 LAKE STREET CHICAGO	
91 MONTGOMERY ST. SAN FRANCISCO	

AGENCIES THROUGHOUT THE WORLD.
pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures clons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62 For sale at this office.

Buy the Best.

This we believe is **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE. Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.,

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. } Proprietors.
R. R. YORK, Yarmouth, Me. }
(No. 963 tr.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;
2d, The virtues of the Brick oven;
3d, The economy of the heat;
4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patente and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: **THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING.** Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, (954, pd. to 990) Providence, R. I.



B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of



French Burr Mill Stones, of all sizes, and all kinds of mill machinery. No. 23 Water street, Bridgeport, Conn., (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HIMES."

995, pd. to 1001. 1 yr.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tr

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, NOVEMBER 3, 1860.

Questions Respecting Joseph.

Continued from our last.

Did the butler remember Joseph?

Ans. "Yet did not the chief butler remember Joseph, but forgot him." Gen. 40:23.

What happened two years after this?

Ans. "It came to pass at the end of two full years, that Pharaoh dreamed." Gen. 41:1.

What did Pharaoh dream of first?

Ans. He dreamed that he stood by the river. And behold, there came up out of the river seven well-favored kine and fat-fleshed; and they fed in a meadow. And behold, seven other kine came up after them out of the river, ill-favored and lean-fleshed; and stood by the other kine upon the brink of the river. And the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke." Gen. 41:1-4.

Did Pharaoh have another dream?

Ans. "He slept and dreamed the second time: and behold, seven ears of corn came up upon one stalk, rank and good. And behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold, it was a dream." Gen. 41:5-7.

What did Pharaoh do in the morning?

Ans. "And it came to pass in the morning, that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dreams; but there was none that could interpret them unto Pharaoh." Gen. 41:8.

What did the butler say to Pharaoh?

Ans. "Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me, and the chief baker: and we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream. And there was there with us a young man, a Hebrew servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged." Gen. 41:9-13.

What did Pharaoh then do?

Ans. "Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh." Gen. 41:14.

What did Pharaoh say to Joseph?

Ans. "Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it." 41:15.

What did Joseph reply?

Ans. "And Joseph answered Pharaoh,

saying, It is not in me: God shall give Pharaoh an answer of peace." Gen. 41:16.

How did Joseph interpret Pharaoh's dreams?

Ans. "Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill-favored kine that came up after them are seven years; and the seven empty ears, blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land: and the plenty shall not be known in the land by reason of that famine following: for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Gen. 41:35-32.

What advice did he give Pharaoh?

Ans. "Now therefore let Pharaoh look out a man discreet and wise and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh; and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine." Gen. 41:33-6.

Did Joseph's advice please Pharaoh?

Ans. "The thing was good in the eyes of Pharaoh, and in the eyes of all his servants." Gen. 41:37.

What did Pharaoh say to his servants?

Ans. "Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is?" Gen. 41:38.

How did Pharaoh commission Joseph?

Ans. "And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt." Gen. 41:39-41.

What did Pharaoh do to Joseph?

Ans. "Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had: and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt." Gen. 41:42-4.

How old was Joseph at this time?

Ans. Joseph was thirty years old when he stood before Pharaoh king of Egypt: and Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt." Gen. 41:46.

What did Joseph do during the seven years of plenty?

Ans. "In the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number." Gen. 41:47-49.

What took place at the end of the seven years of plenty?

Ans. "And the seven years of plenteousness that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread." Gen. 41:53, 4.

What did the Egyptians do when famished?

Ans. When all the land of Egypt was

famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do." Gen. 41:55.

Did the famine extend to other countries besides Egypt?

Ans. "And the famine was over all the face of the earth; and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands." Gen. 41:56, 7.

To be continued.

APPOINTMENTS.

I have arranged to preach in Franklin, Mass., Sabbath, Nov. 11th. G. W. BURNHAM.

Bro. Bliss:—Please to give notice in the Herald that I will preach at Truro, Cape Cod, the first Sunday in Dec., the 2d. The Lord willing, I will spend some five to eight weeks there and in that vicinity, as may be duty. W. M. INGHAM.

CONFERENCE AT BARNSTEAD, N. H. The Lord permitting, there will be a meeting commence at the "Clark meeting-house," in Barnstead, on Friday, Oct. 16th, at 2 o'clock P.M. and continue over the Sabbath. T. M. PREBLE.

Eld. L. Boutell is expected to preach at Concord, N.H., in the chapel on the corner of Center and Green streets, Sunday, Nov. 18th; and Eld. J. Couch will preach in the same place the first Sabbath in December. T. M. PREBLE.

The Lord permitting, I will preach at London Ridge the first Sabbath in Dec., if it does not conflict with any other appointment. T. M. PREBLE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. Pearce, \$10 rec'd, and sent books in bundle.
H. P. Buttrick. We have not.
J. C. Foss, 30 cts. Sent Dis. the 24th.
Wm. Z. Manning. Have sent you Wellcome's 24th of Matthew, which gives various extracts from past Nos. of the Herald on the subject you enquire about. Price and postage, 40 cts.
Mrs. Delia A. Gear. Your Herald is paid to the end of the present year.
J. Litch. We have sent the tract you refer to, to A.P. J. The extra will come along in time. The other tract I cannot speak for, not being on that Com. Dr. D. has pd \$7.63 on your account, which we have put to your credit. Was that the amt.?

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel. All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to
SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, OCT. 30, 1860.

Arthur T. Brown, Haverhill, Mass. 1.00
Seth Cogswell, Leominster, Mass.50
I. H. Shipman, Sugar Hill, N. H. 1.00

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, OCT. 30.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

V B Salter 1037, M R Parks 1027, Wm S Farris 1039, J M Chamberlain 1040, Mrs D B Lum 1049, J H Martin 1040—each \$1.
Wm Juel 1025, J S Earle 1060, James Jenks 1065, S C Berry 1049, A T Brown 1065, H Yost 1066, E Rowell 1054, S Clefford 1082, O Brownson 997—another \$1 will pay to end of year; W H Eastman 1055, Jas Colby 1049—each \$2.
A K Morton 1028, Mrs E A Smith 1032 R Harburt 1058 and book, with postage—\$3.
J C Thayer 1090—\$4.
S Floyd 1167, \$6; W R Howe 1085, \$1.75; W T Moore (3 cots.) to 1055, \$4.75—and 25 cts to Mr H.; A Harris 1074, \$2.54.

nied with only a few of the English Court. A small staff only were in attendance, but when Prince Emanuel comes, he will appear seated upon a great white throne—he will be accompanied with the heavenly host, bright shining angels will escort Him down the parted skies, while his coming will also be accompanied with the voice of the archangel and the trump of God.

3. Many who were anxious to see the Prince of Wales failed to do so. Many there will be who would fain turn their eyes away from the Prince of Glory. But they cannot—every eye shall see him; and they also that pierced him. Every grave will be opened and the sea will give up the dead which are in it, and before Him will be gathered all nations.

4. Those who are presented to His Royal Highness at Levees must be dressed according to certain styles prescribed. So also when the Lord Jesus Christ shall be revealed, those only will be presented to Him, who are "clothed in the fine linen, which is the righteousness of saints." All others will be excluded. Costly apparels of earth's fashions, with ornaments of jewelry, and the finest diamonds of India will be of no advantage in that day. Lazarus in rags, if a humble Christian, will stand a far better chance than wicked Dives in purple and royal apparel. The saints alone will be brought near. Their garments are all provided without any expense to themselves—they will have robes washed and made white in the blood of the Lamb. They will be presented "without spot, or wrinkle, or any such thing." They will be all glorious within, their clothing of wrought gold; they shall be brought unto the King in raiment of needle work." Many who have not only been shut out from royalty here, but of some far lower ranks in life, will there be honored with a near approach to the King of Kings, and be permitted to feast their raptured eyes upon his resplendent beauties and glories forever.

On occasions of Royal visits now, it is common for a very few to receive some special marks of honor, such as knighthood, or some similar token. When the head of the Church shall come, a great multitude will be Kings and Priests unto God, and they will reign forever and ever. They will be crowned with glory—God himself will bestow these crowns upon them. Thousands and thousands who were poor and despised while here; who toiled hard for bread—and like their Master had not where to lay their head—they were pilgrims and strangers, but they are sons and heirs of God, and with the songs of angels and the loud hallelujah of the heavenly world, shall take possession of the kingdom prepared for them from the foundation of the world.

6. The Prince of Wales came to our shores only on a visit. The excitement of the occasion is subsiding, things will settle down as before. When the Lord shall be revealed from Heaven in flaming fire, attended by the Heavenly Host, it will be to Judge the World in righteousness. He will justify his providences, vindicate his slighted honor, acknowledge and reward his saints and punish the world with everlasting destruction from the presence of the Lord and from the glory of his power. All classes mingle together in the demonstrations made on the occasion of the visit of the Prince of Wales. The Lord Jesus will separate the righteous from the wicked one on his right hand, and the other on his left. Among those on his right hand will be his servants and loyal subjects, those who have loved and obeyed His laws—who have been subject to His government, rallied to His cross, and fought the bloodless battles of His Kingdom. His anointed ones will be near him. There will be the mothers in Israel—the daughters in Judah; the men and the women who have been willing to forego the follies and the pleasures of the world for the sake of their Lord. What a glorious day it will be for them! Many whom even the lowest officials in attendance on the Prince would not recognize, will occupy a high and noble position on the right hand of the Judge. While on the left will be many of the rich, and the noble, and the great. All the proud, and all that do wickedly will be there: hypocrites and unbelievers will be among that number. Many whose iniquity has been hidden, whose deeds of

sin have been in the dark, will there have their transactions dragged to light. No position will screen them from justice.

Great preparations were made for the coming of the Prince. What preparations are you making for the coming of the Son of God? Are you casting away the rags of your own righteousness, and being clothed with the righteousness of Christ? Are you cleansed from all sin in His precious blood? Are you born of the Spirit of God, made a new creature and adopted into His family? None but children can be heirs to his Kingdom. Do you long to see "Him whom God hath highly exalted," will your enraptured vision feast upon His glorious person, while your whole soul is wrapt up in admiration of his excellencies? Oh! remember that "he that shall come, will come, and will not tarry." And how awfully miserable will be the condition of those who have neglected their souls' salvation for the "lying vanities" of earth, and who wake not up to their eternal loss until it is forever too late? Too late!!

St. John, N.B., Religious Intelligencer.

The Last Trump.

That loud and piercing sound shall one still night, when men think not, break upon the agitated air; and the instant its reverberations ring through the homes of the living, and the habitations of the dead, the green turf will heave under some mysterious force beneath it; and marble monuments will crack; and the ocean itself will fling up its long sepulchred dead; and the Pharaohs will come forth from their stony pyramids, and great men, and celebrated men, from their resting places in abbeys and cathedrals, under ancient brasses and monuments of bronze; and brushing off the last traces of the dark and solitary sepulchre, they will look up and see thousands startled by the terrible spectacle—Him whom they pierced, once crucified, crowned now the Lord and King of all.

Dr. Cumming.

Sanctified Affliction.

During the siege of Sebastopol, a Russian shell buried itself in the side of a hill, without the city, and opened a spring. A little fountain bubbled forth where the cannon shot had fallen, and during the remainder of the siege afforded to thirsty troops who were stationed in that vicinity an abundant supply of pure cold water. Thus the missile of death from an enemy, under the direction of an overruling Providence, proved an almoner of life to the parched and weary soldiery of the allies.

So it is often with afflictions, which spring not out of the ground, but are sent down by the Father of Lights, that we may be made partakers of his holiness. They may come as if from an enemy, in the various forms of forked lightning, the devastating tornado, the devouring fire, the fell swoop of disease, the loss of property, the death of those we love and cherish most. Indeed no one of such calamities can be construed as a judicial visitation, without trenching upon the prerogatives of Jehovah. But each has its blessings in disguise, from that God who hideth himself in the works of nature in his daily providence, and in the on-goings of his grace. Be stricken as we may, let our spirits be dried up, so that like Job, we may say, "How long wilt thou not depart from me, nor let me alone, till I swallow down my spittle!" yet the eye of a normal faith will not fail to detect the outpourings of the fountain of life, in the midst of all these apparently unpropitious events. A Christian alchemy will change the flood of death to the tide of a new life; the flame of fire to the lamp of a truer life; the pestilential vapor to the breath of a diviner life; and death itself may prove the angel of life, of joy beyond this vale of tears.

"There are sufferings," eloquently says Frederika Bremer, "sufferings to the death which are not bitter, which possess their own great, their marvelous enjoyment." And Lady Ravenscourt in her letters—beautifully referring to the providence of God—remarks, "He has not suffered

you to walk smoothly down the stream of time; but by large and rough billows has dashed you on the promises."

And how does the heart of the experienced Christian respond to the sentiments of these gifted minds? It is the peculiar privilege of the child of God, while he sits enveloped with the flowing branches of the willow and the cypress, to look through the leaflet interstices to the sunlight around, or to the sparkling stars above him. It is the privilege of the children of God, in their loneliest moments and in their saddest hours, to receive the visits of angels, who are ministering spirits, sent forth to minister to them who shall be heirs of salvation. Joy and sorrow are wisely commingled in life, blending the light and shade most skillfully.

Affairs in Syria.

BEIRUT, SEP. 24, 1860.

Yesterday 400 Zouaves arrived. Fuad Pasha intends making Hasbeiya the centre of his operations. At Damascus on the 19th inst. nine persons were hanged in different parts of the city; two of them were were cavasses of the Prussian Consul. The Christians in the Moslem houses are dying off in numbers; no furniture or bedding was given them. The government seems to be doing no more, thousands of the murderers are still at large. One hundred and fifty more prisoners have arrived from Damascus and have been sent to Rhodes.

Sept. 25. Yesterday a messenger from Fuad Pasha to the French General arrived, and this morning the French troops, in two detachments, have left, one for Ain Sofar, on the Damascus road, and the other to Bteddin. Three hundred prisoners from Sidon have arrived, sent up by Fuad Pasha's orders, as concerned in the Sidon massacres. A French war vessel, with some 1000 soldiers, has arrived.

Sept. 26 The mortality in Damascus is increasing; and the deaths among the children of the Damascenes here is astonishing. About 3000 of the Damascenes are at a place called the quarantine buildings; and out of six hundred children, one hundred have already died of diarrhea and dysentery.

Sept. 27. The French army were preceded by some people from Deirel Komr, who, on their way, took two Druses, and on arriving at Ainab (where they encamped the first night, nine miles from this, on the Deirel Komr,) killed them; the Druses of that place fired on them, and the French Commander, it is said, gave orders to sack the village, which was done.

Sept. 28. The French army on arriving at B'shefeu, on the evening of the 26th, one hour from Deirel Komr, plundered it; the people of that village were deeply complicated in the massacre at Deirel Komr.

Syria.

The last advices from Syria indicate that the real troubles of the Lebanon war are only beginning to be realised. The question of the future administration of Syria, if not indeed of the whole Turkish empire, is involved in the present phase of things in the mountains. Fuad Pasha, knowing that the only way to prevent the permanent occupation of Syria by European troops, or the dismemberment of the empire itself, is by such vigorous action as will restore confidence in the good intentions and the administrative capacity of the Turkish Government, has dealt out summary and impartial justice upon the authors of the late calamities. Having awed the Damascenes by inflicting capital punishment upon the Moslem leaders of the massacre in that city he has summoned the Druze chiefs to appear at Beyrout for trial. Twelve out of thirty-five have surrendered themselves in answer to the citation. Fuad Pasha has issued a Proclamation touching the non-respondents. It is as follows:

"The chiefs who refuse to obey the summons to appear in Beyrout, are deprived of their rank and the title of honor is blotted from their names. Secondly, all their estates and personal property revert to the Government. Thirdly, the provincial government has fallen from

their hands, and they are deprived of all official servants. Fourth, judgment shall be pronounced upon the absentees without delay, even though they are absent, and when they are arrested they shall be punished. But those who give themselves up voluntarily to trial by the Government, will be allowed to justify themselves, either by a sufficient excuse or by proving their innocence. Fifth, those not accused shall be protected in life and property, and those who have protected Christians during the outbreak, shall receive open notice and honor. Sixth, the office of Kaim Makam (governor) of the Druzes, is divided, for the time being, into four departments, under four officers of Government, each having a sufficient quota of imperial soldiers for the security of the Christians, their restoration to their homes, and the protection of all the people."

This arrangement breaks up the peculiar feudal tenure by which the Druzes have perpetuated their power in Lebanon, and brings the southern district of the mountain under the direct control of the Porte. To execute this decree French and Turkish troops, with Arabs from Hauran, are already investing the Druze district in a way that threatens the final overthrow of this warlike people.

At the same time recent events in Damascus show that the relaxation of judicial severity and of the fear which Fuad Pasha has inspired, will be followed with fresh measures of retaliation on the part of the ignorant and bigoted Mussulmans. They now do all in their power to annoy and injure the Christians, for whom quarters have been provided in the city. The reign of terror is not ended.

N. Y. Independent.

Scripture Exposition.

The following rendering of 2 Pet. 1:19, and remarks thereon, are found in Tregelles on the printed text of the New Testament, viz.:

"We have the prophetic word more confirmed, whereunto ye do well to take heed (as unto a light shining in a dark place, until the day dawned, and the morning star arisen) in your hearts." What the meaning of the latter words may be, according to the common punctuation, I do not see; for the day does not dawn in the heart of one already quickened by God's Spirit to believe in Christ, nor does the morning star arise there; but the prophetic Word is to instruct us, not till something is wrought in us, or some spiritual light received by us, but until the shining of the day of God, the coming of him who has said, "I am the bright and morning star."

The idea intended to be conveyed by the apostle, doubtless is, that, by the transfiguration of Christ on the holy mount and the appearance of Elias in his changed and glorified body and of Moses raised from the dead and made immortal, a perfect representation of the kingdom of God in miniature was made, and thereby the prophetic Word established, whereto a hearty and attentive consideration by the church should be given, until its full accomplishment in the standing up of Michael and the awakening of many of them that sleep in the dust of the earth.

H.R.

The Holy Spirit---His Personality.

The personality of the Holy Spirit is further manifest from the manner in which He is spoken of by the Saviour and the apostles. "I will send Him unto you." "When He is come." "He shall testify of me." "He shall lead you into all truth." "He shall abide with you for ever." With these, and many other such words, spake the Lord Jesus, of the Holy Ghost as a person.

So also spake the apostles of Him. "The Holy Ghost said, 'Separate me Barnabas and Paul for the work whereunto I have called them.' "It seemeth good to the Holy Ghost and to us." The language unmistakably represents Him as a person as clearly as it does the Son of God; and in this light we should accustom ourselves to regard Him, and seek for daily communion with Him. For this is His peculiar

function, to commune and have fellowship with the saints; as it is written, "The Spirit itself beareth witness with our spirits that we are the children of God." "And the communion of the Holy Ghost be with you all." It is into his name as well as the Father and the Son, the triune God, the believer is to be baptised. "Baptizing them into the name of the Father, the Son and the Holy Ghost."

HIS PRESENCE.

What Christian would not exult in the thought that "Jesus is personally present here with me," as fully as he was with his disciples while on earth? But while this is not the case, his substitute is present: nay, more near to every believer than Jesus was while on earth, even to the most dear and beloved; for he only leaned on his Master's breast; but the Holy Ghost "shall be with you and be in you." O Christian,

"Think what Spirit dwells within thee!
Think what Father's smiles are thine!
Think that Jesus died to win thee!
Child of heaven, canst thou repine?"

This intimate relationship pertains to every child of God; and not simply to a few favored saints, as blind unbelief would fain have us think. And if such be his presence and nearness to us, how carefully ought we to walk before him, lest we should "grieve the Holy Spirit of God, whereby we are sealed unto the day of redemption." As we would do, were Jesus here, looking upon us and we on him, so should we do in the presence of the Holy Spirit, who is actually present and knows all the thoughts of the heart, as well as acts of the life. Whatever, therefore, we would not do or say in the presence of Jesus, we should avoid both in word and deed before his Spirit. Is it not for the want of this realizing sense of his presence our lives are not more holy and our conversation more pure and upright?

"Whither shall I go from thy Spirit?" cried the Psalmist. Heaven, earth and hell were alike pervaded by his presence, and there was in his esteem no escaping it. And how easy praying, if we did at all times realize his presence, and that it is he who "helpeth our infirmities, and maketh intercession for the saints according to the will of God." "I believe in the Holy Ghost."

J. L.

This presents the personality of the Holy Spirit in so plain a light, that we see not how any one can question it. Ed.

The Inheritance of the Saints.

No. 4.

That the kingdom which the saints will inherit is the earth is proved by our Lord's parable of the tares of the field. All admit that an explanation of a parable should be literally understood. This admitted, will make the proof positive.

Our Lord declares that "the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." And he adds, "Who hath ears to hear, let him hear."

I think it must be evident to all that "the field," "the world," "his kingdom," and "the kingdom of their Father," are the same locality. The righteous and the wicked both live on the territory of the kingdom now. But the world is to have an end, it is to "perish" by fire, as the world that was before the flood did by water. The world that then was standing in the water, and out of the water "perished." It was radically, physically changed, but it remains the same globe. The earth that now is "is reserved unto fire;" it will "perish," but not be annihilated. For our text says, "the Son of man will send forth his angels, and gather out of his king-

dom all things that offend, and them that do iniquity." The children of the wicked one, now in it, will be gathered out, and then, not before, the righteous will shine forth as the sun in the kingdom of their Father, which must be the same as "his kingdom," or "the world."

Thinking the argument sufficiently clear for the comprehension of all having ears to hear, I wish to call attention to some things connected with the harvest.

And first, the harvest will be fully ripe. God would not suffer Israel to destroy the inhabitants of the land of Canaan, till "the iniquity of the Amorites was full." And the clusters of the vine which are to be trodden in the wine-press of God's wrath must be fully ripe. The world will be like Sodom. One sign after another will be rejected; the truth spurned; the saints mocked, till general hardness of heart and blindness of mind will characterise the ripened tares.—Pleasure-loving and sensual, they seek all their happiness here, and here it must end, and end forever. Were this all, the contemplation of the theme would be less awful. But no, they are "cast into a furnace of fire, there shall be wailing and gnashing of teeth." They go away into everlasting punishment. Positive suffering is the penalty of God's law.

The children of the kingdom, or the good seed, must also be ripened. Israel were not fitted to inherit the land of Canaan when first the promise was given. Four hundred years of bondage, succeeded by a pilgrimage of forty years in the wilderness, in all of which God "led them, to prove them, and try them, to see what was in their hearts, whether they would serve him or no," was necessary to sift out the rebellious, and demonstrate who would follow the Lord fully. Those only who like Caleb and Joshua maintain an unshaken faith, and who in the midst of conflict and trial preserve a spirit of meekness, will stand the test, and be admitted to the final rest. Such then will be all ripe for the kingdom, having a robe washed, and made white in the blood of the Lamb, they love his appearing, and when his glory is revealed exclaim, "This is the Lord; we have waited for him, and he will save us." And O what dazzling glory clusters around the scene, as the weary pilgrims and strangers of earth complete their journey and enter that rest prepared for the people of God. Buffeted, tempted, and tried by suffering, dishonor and reproaches here, but crowned with glory there,—shining forth as the sun in the kingdom of their Father.

And next we notice: the reapers are the angels. Those holy intelligences of heaven, who ever wait the will of God, and go at his bidding, possessed of superhuman strength and discernment, are the commissioned reapers. During the six thousand years of probationary time these heavenly beings have watched, with deepest interest, the workings of the plan of salvation; and whenever a soul has repented and left the service of the arch-apostate, for the service of Christ the archangel, whom they all delight to worship, they have filled heaven with rejoicing and made it echo with praise. Either singly, or in mighty armies, they have helped the saints to fight all their battles. In all their trials, they have been ministering spirits. The abode of all, even the most obscure of God's saints, is known and well marked by them.—And I fancy I see them at the descent of our King, anxiously waiting for the command, "Gather ye my saints together, those that have made a covenant with me by sacrifice;" and as on wings of lightning to the four winds they fly and gather every jewel under heaven. This done, and every child of grace upon the sea of glass, the vials of God's wrath are poured upon the ungodly. The kingdom cleansed, and earth renewed, the meek, with glory crowned, inherit the earth.

"Is every man a wheat or tare?
Lord for the harvest me prepare."

H. BUCKLEY.

Waifs from the West. No. 7.

In my last the opinion was expressed that it would not be difficult in the future to obtain in

Monticello a hearing on the subject of the kingdom of God at hand. The correctness of that impression has since been determined. On Saturday, September 15th, Bro. Chandler came to my father with an urgent request for me to return with him to Monticello and hold meetings—that being the desire of the people. I consented and went; we had preaching that evening in the academy and thrice on the day following. At the close of the last service it was decided by a rising vote to continue meetings during the week. The Congregationalists kindly offered us the use of their house, which we accepted, and I preached there three evenings. In the forenoon of Sunday, Sept. 23d, I heard the Rev. R. H. Weeks,—a Calvinist Baptist minister who had been out to hear me twice—preach from Rom. 7:13, on the exceeding sinfulness of sin, manifesting itself in man's disobedience, ingratitude and treatment of Christ. I remained to the Sunday School, and by request of the superintendent took charge of a class, and addressed the scholars. At 3 pm. preached for nearly an hour and a half to a large and apparently deeply interested audience on the speedy advent of the King of kings, and at the close of the meeting distributed about fifty tracts, mostly the "Declaration of principles" made at the conference held in Albany, N. Y., in 1845. I had now given during this series of meetings eight discourses, on the following subjects,—the Christian's armor; the second Advent; the new heavens and new earth; the sorrowless state; the salvation, invitation and sovereignty of God; the glory of God filling the earth; an appeal to backsliders; the Saviour nigh—be ready; and with some realization of the import of the passage, "I have planted, Apollos watered, but God gave the increase," closed my labors there for the present.

Monday, Sept. 24th. Returned to Humboldt, where I preached in the evenings of the 27th and 28th, on the nature and necessity of repentance and faith in Christ; but felt, as the Christian minister often does, like saying with the prophet, "Who hath believed our report? and to whom is the arm of the Lord revealed?" We receive the testimony of men oftentimes without hesitation, but when hearing the testimony of God, which is greater, we demur. When Christ by his spirit and truth is speaking in one ear, the devil is whispering in the other; when He is knocking at the front door of the sinner's heart, Satan is at the back door seeking admission, and is too often successful. How depraved must be the human heart, and how powerful the temptations of the adversary, which lead men to have so little affectionate, practical confidence in the testimony of their Maker! Lord, increase our faith.

While looking over some tracts and papers at my father's, I met with a copy of the Well-spring, published in Boston, Mass., Oct. 2d, 1857; and, though a child's paper, it contains an arrangement of texts on the second coming of Christ, with remarks which interested me, coming from the source it does, and which I will take the liberty to insert in this connection for the benefit of others. It is as follows—

Sabbath.—For yet a little while, and he that shall come will come, and will not tarry.—Heb. 10:37.

Monday.—The Lord is at hand.—Phil. 4:5
Tuesday.—But the day of the Lord shall so come as a thief in the night.—2 Peter 3:10.

Wednesday.—He shall come to be glorified in his saints, and to be admired in all them that believe.—2 Thes. 1:10

Thursday.—We beseech you, by the coming of our Lord Jesus Christ, and by our gathering unto him.—2 Thes. 2:1.

Friday.—Behold, I come quickly, and my reward is with me.—Rev. 22:12.

Saturday.—Amen. Even so come Lord Jesus. Rev. 22:20.

The second coming of the Lord to this world is now the great object of faith and hope to his believing people, as his first coming was to the Old Testament Church. Christians differ in their views as to the time and manner of his appearing; but they all join in expecting, desiring, and praying for it. We live in the latter days, and the Lord may come much sooner than some of us expect. Though we are not told many particulars we may wish to know, it is certain that his

coming shall take the world by surprise, as that of 'a thief in the night,' and be a time of terror and judgment to his enemies, and joy and triumph to his disciples.

We should think often of these things, and seek for that frame of mind which at any time would be ready to welcome the Lord. 'Even so, come, Lord Jesus.'

Now, if professed Christians everywhere had an arrangement of texts similar to the above, which would daily bring distinctly before the mind the return of the Saviour, it would do much to originate and promote that love for his appearing which will secure a crown of righteousness in the coronation day (2 Tim. 4:8); and while an honest difference of opinion might exist among them relative to the time of his coming, or as to the manner thereof, they would agree that "this same Jesus" who ascended from Olivet "shall so come in like manner as" he was seen by his disciples "go into heaven" (Act 1:11), "for the Lord himself shall descend from heaven with a shout, with the trump of God, and the dead in Christ shall rise first;"—in other words, while they would be "looking for, and hasting unto the coming of the day of God," they would not confound it with the day of Pentecost, the destruction of Jerusalem, conversion, death and a score of other things equally remote from the truth, but the phrase—the coming of Christ—would have with them a fixed and determinate meaning, and they would understandingly look for the personal, visible, glorious advent of Him who has said, "Surely, I come quickly." Now it behooves those who have obtained light on the glorious future, to show the superiority of their hope to that of others by the superior sanctity of their lives (See 1 John 3:2, 3), and to do what they can to remove prejudice; and though it may be slowly, yet gradually to bring men to see that as the Lord's coming occupies a very prominent place in the New Testament so it should in the preaching of the day, and that it is not designed to be a cold, unimportant article of faith, but one to comfort and encourage believers in their homeward march. I believe there is much in what the writer in the "Well-spring" says, that "we live in the latter days, and the Lord may come much sooner than some of us expect"; yes, perhaps sooner than some professed Adventists expect. "Watch, therefore, for ye know not neither the day nor the hour wherein the Son of man cometh."

Sunday, Sept. 30th. We expected yesterday to go to Orono, a village about 15 miles from my father's, on the north-east side of the Mississippi, but circumstances which we could not control prevented. To-day we had an opportunity to go, and went. On our way we passed more than 150 mules drawing covered wagons laden with supplies for the United States troops at Fort Abercrombie. With such an example of Sabbath-breaking set by the agents of the government, we were not surprised to hear, as we approached the house of prayer, the hunter's rifle, nor to have other evidences of disregard for the Lord's day brought before us. Many of the mules looked so much as, I suppose, Pharaoh's lean kine did, that if their owners were merciful men it would seem as though they would be willing to grant them one day in seven for rest. But the saying of Solomon is true, "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel."

I preached in a school house at 2 o'clock P. M. and at 7 in the evening. The Rev. Mr. Payne—general agent in the state of Minnesota for the American Bible Society—attended the 'afternoon' meeting and both publicly and privately expressed himself much interested in the subject, which was based on John 6:53, 54, where eating the flesh of Christ and drinking his blood are put by substitution for partaking by faith of the blessings and benefits procured for us by the incarnation of the Word;—according to the illustration given in 1 Chron. 11:15—19, where drinking the blood of men is put for drinking water procured by men who put their lives in jeopardy to obtain it. My text led me of course, to speak of the blessings of the believer

received both in this world and in the world to come. After sermon, Elder Payne spoke of the scarcity of Bibles which he and local agent had found in some parts of the state, and presented the claims of the society with which he is connected, and which is doing much to supply the destitute with the word of life. He related rather an amusing instance of infidel ignorance which came under his own observation.

In a hotel where he called, he found a person of more than ordinary education who said he had the New Testament in German and English and was able to read both languages, but did not believe its statements because it contradicted itself; and gave as an example that in English its reads that Lot's wife was turned into a pillar of salt, but in German that she was made a pillar of sugar! The fact that the New Testament makes on mention of what she was turned into seems to have entirely escaped his notice. This objection is as valid as some others which sceptics use.

We hail with pleasure every effort to circulate the Scriptures, for "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Missionaries may be sent out and fail to preach the whole truth, or they may apostatize, but the Bible always tells one story—it never backslides.

What John Locke said of the New Testament may with equal propriety be applied to the entire Book: "It has God for its Author, salvation for its end, and truth without any mixture of error for its matter." God speed Bible societies, is our prayer. J. M. ORROCK.

Illustrations of Scripture.

NO. 44. THE EXILE'S TREASURE.

"The earth is the Lord's and the fulness thereof." Ps. 24: 1.

When the Pro-consul said to the martyr Cyprian, "It is the will of the princess that for the present you should be banished," the intrepid Bishop replied, "He is no exile who has God in his heart, for the earth is the Lord's and the fulness thereof!"

NO. 45. THE CANDIDATE FOR BLESSEDNESS.

"Who shall ascend into the hill of the Lord, who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully: he shall receive the blessing from the Lord's righteousness from the God of his salvation." Ps. 24:3-5.

Observing a young man, writes a missionary in Maulmain, apparently unwell seated by the side of his couch, I went in and commenced conversation with him. I asked if he was acquainted with Christianity. He replied, "Yes, I know about going up to God," and stretching out his hand to his pillow, drew forth a bit of paper rolled up, which he as carefully unrolled, and then looking down the page till his eyes caught the place he had in view, read: "Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of salvation!" "I know that much," he said, and then handed me the paper, which I found to be a torn leaf of the Psalms. This leaf of the Tree of life had been the companion of his weary hours, and the Spirit of God had drawn his attention to those verses which of all others on either page, were best adapted to his circumstances. I endeavoured to show him how to obtain the pureness of heart mentioned in the text he had given me, and left the house, thankful to God that he had here made the wickedness of man, in tearing up His holy Word, to praise him. Who, I thought, would regret paying for that book of Psalms, though it had been given away and torn up?

When John Foster was prostrated by disease, when his noble intellect was like a strong man fettered and dungeoned, a friend said: "It must be hard for you to lie here, unable to write—unable, even, to think." "Yes," he replied, "but I can still pray, and that is a glorious thing."



ADVENT HERALD.

BOSTON, NOVEMBER 10, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Exposition of Daniel's Prophecy.

CHAPTER IV.

THE INSANITY OF NEBUCHADNEZZAR NOT TYPICAL.

In our exposition of that portion of the book of Daniel, in which is brought to view Nebuchadnezzar's dream of the great tree, it is shown to have been symbolic of the Chaldean monarch, and to have been fulfilled in him. It is, however, claimed by some, whilst the hewing down of the tree was fulfilled in the king's mania, that this mania, or the fulfillment of the symbolic tree, was also typical of events in the future.

Thus Mr. Shimeall says:

"The insanity of Nebuchadnezzar during seven times, is typical of the seven times or 2520 years of the times of the Gentiles," etc." *Bib. Ch.* p. 136.

Again he says:

"It is admitted, that, primarily, the seven times had reference to the dethronement and madness of the Babylonian monarch, in whom it was literally fulfilled. But that its connection with the personal history of Nebuchadnezzar was intended to adumbrate, symbolically, that state of political and moral mania which should characterize all human governments under the dominion of the princes of this world, during the entire period denoted by that same monarch's vision of the colossal image, and of Daniel's corresponding visions of the four wild beasts which dwelt beneath the branches of the great tree, and of the ram and rough goat, etc. may be clearly shown from their collective internal evidence." p. 137.

And again:

"The design of the things 'noted' under the typical number of the 'seven times' mania of the Babylonian king Nebuchadnezzar, was to furnish a more detailed account of the events which were to transpire, down to 'the time of the end,' than those brought to view in the parallel 'seven times' of Leviticus. That number relates exclusively to the punishments of the 'holy nation,' Israel and Judah for their sins. This includes, in addition, an account of the sufferings of 'the saints'—the followers of Christ under the new dispensation." p. 138.

This view of the significance of the symbolization in question, we regard as entirely fanciful, as unwarranted by a solitary syllable explanatory of it in the Scriptures, as at variance with all sound rules of symbolic exegesis, as subversive of all safe scriptural interpretation, and as greatly injurious to the success of the general views of prophetic teachings, in the supposed support of which it is put forth. Mr. Faber, long since, put forth a similar fancy, and the result has been greatly to his disparagement as a safe and judicious interpreter of prophecy. Mr. Elliott's teachings, where he is truthful and scriptural, are also greatly undervalued, and are received with much less confidence than they would have been had he not fallen into this and some kindred errors. And no one can put forth a theory that is merely imaginary, or adduce weak and puerile arguments in the defence of truth, without correspondingly weakening the cause he attempts to defend. Of Mr. Faber, Mr. D. N. Lord says:

"Mr. Faber's theory is a sheer invention, without any authority from the prophecy. The effect consequently of his asserting it with confidence, and giving it a conspicuous place in his Calendar of Prophecy, has been to discredit his judgment, and lead the critical reader to feel, that, without a careful examination of his grounds, little reliance is to be placed on his constructions." *Coming and Reign of Christ*, p. 373.

When Mr. Shimeall admits that primarily these

seven times had reference to the dethronement and madness of the Babylonian monarch, and that it was literally fulfilled in him; and then makes that fulfillment symbolic of the moral mania of the nations, he opens the door of prophecy to the wildest fancy. For if the fulfillment of one prophecy may be understood as itself typical, what is to hinder our understanding the fulfillment of any and all prophecy, as also prophetic? And if the fulfillment is prophetic, as well as the prophecy thus fulfilled, what is to hinder the fulfillment of the fulfillment from being prophetic in turn?—and so on indefinitely. This principle, therefore, admitted, a fertile imagination might have the widest sweep.

But the principle is not a sound one. Prophecy is not the subject of primary and secondary fulfillments—though parts of prophecy may be fulfilled at one epoch, and parts at others; but when any prophecy, or part of prophecy has been once fulfilled, we are not authorized, by a solitary scriptural precept or example, to anticipate, much less to teach, a second fulfillment.

That Nebuchadnezzar's madness could not symbolize the moral mania of the nations, is evident, not only from its destitution of all the characteristics that invariably accompany prophetic symbols, but from the fact that the nations have never, since the deluge, been otherwise than thus conditioned. And having ever been thus, there has been no epoch for its commencement, within the last 2520 years, from which such a period of moral mania could be dated.

Again, whatever adumbrates, or typifies, must foreshadow things in the future. If the nations were already in that moral mania at the time of Nebuchadnezzar's madness, that could not adumbrate or foreshadow it; and as his madness was near the close of his reign, as late, at least, as B. C. 570, a period of 2520 years would extend to A. D. 1950. To obviate this difficulty, Mr. S. supposes its secondary fulfillment to have commenced 82 years before the event of Nebuchadnezzar's madness; which would make it a prophecy, an adumbration, a type of things already partially in the past!

Mr. S. makes the beasts of the field that had shadow under the tree, to be the same as the four great beasts of the 7th of Daniel, and the two of the 8th; which he thinks "may be clearly shown from their collective internal evidence."

The "internal evidence," in the visions of Dan. 7th and 8th, which Mr. S. adduces in support of this, is their correspondence with Nebuchadnezzar's dream of the great image, and their evident symbolization of a succession of four great monarchies; which no one questions. And this, he says, "corresponds" with his "idea" of the "prolonged duration" of the stump of the tree.

The defect in this evidence is this: It is not the correspondence of the visions of the four empires to the idea of a prolonged duration that is needed to be shown; for that is not at issue. But it is the proof that a prolonged duration is symbolized by anything in connection with the vision of the tree, that is required; without which that idea falls, for the want of support. And the identity between the beasts of Daniel's visions, and those that had shelter under Nebuchadnezzar's tree, is disproved by "the internal evidence" that those are successive, and these contemporaneous beasts. Whilst those, therefore, symbolize a succession of monarchies, these, by the same law, can represent only the nations and kingdoms contemporary with, dependent on, and receiving protection and support from the colossal power of the Chaldean king.

It should also be noticed, in this connection, that when Mr. S. speaks "of the four wild beasts which dwelt beneath the branches of the great tree," he gives a numeral specification of the animals under the tree which the scripture does not authorize, and connects the beasts of Daniel's visions with the tree, without any scriptural warrant or intimation. Another thing fatal to his view is that the four beasts continue during a long period; whilst those under the tree forsake it at the commencement of his seven times.

The only indication, adduced by Mr. S. as evidence of a prolonged duration, is this:

"The height of that tree reached to heaven and the sight thereof to the ends of the earth; in addition to which, the Watcher and the Holy One from heaven commanded, that after the tree was hewn down, etc., the stump of the roots thereof should be left in the earth, even with a band of iron and of brass, in the tender grass of the field, etc.; circumstances which, symbolically speaking, tend to impress the mind with the idea of prolonged duration, as well as of strength." p. 137.

Now as the tree is expressly affirmed to be symbolic of Nebuchadnezzar, its height could symbolize only the greatness of the power to which he had attained, and which was extended over surrounding nations—as the tree's branches gave shelter and protection to the beasts and birds that rested under and among them; and as the distance to which the tree could be seen, could only represent the distance

to which his power was seen and recognized, the cutting down of the tree must foreshadow the loss of this power, and that only. And so the protection given to the stump and roots, could mean only that during the loss of power, the life of Nebuchadnezzar was to be so continued, that his kingdom would be restored. There is nothing in the vision to show a prolonged duration; and it might be for any longer or shorter period were not its length expressly specified by the "seven times," which it was affirmed were to be fulfilled by the years of the king's mania—thus showing them to be no longer or shorter than seven literal years.

Mr. S. asks:

"How are we to separate the seven times maniacal portion of Nebuchadnezzar with the beasts in the tender grass of the field, from his browsing around the stump of his roots which were to be left in the earth, even with a band of iron and brass, during that period? Here, obviously, the sustenance provided for the exiled monarch during his madness, was to continue to thrive around the roots of the remaining stump of the tree, wet with the dew of heaven, coeval with the seven times that were to pass over him. The vision, though a part of the symbols relate to the tree, another part to the stump of his roots, and another to Nebuchadnezzar, is symbolic throughout, and can only be rightly interpreted by being preserved in its integrity as a whole." p. 136.

To this we reply that the vision is symbolic throughout; but Mr. S. has sadly mingled the vision with its inspired interpretation, and made both alike symbolic. The scripture says nothing about Nebuchadnezzar's browsing around the stump of the tree. On the contrary, that stump, bereft of its trunk and branches, was representative of him in his maniacal condition; and what was affirmed of that in the vision, was fulfilled in him.

Mr. S. evidently uses the word "coeval," in the above connection, for contemporary; but it cannot be properly used with any such meaning—beginning to exist at the same time, being its signification.

Mr. S. adds:

"Did our space permit, it might, if we mistake not, be easily shown that Mr. Winthrop's laws of symbolic interpretation, rightly applied to this vision would abundantly affirm what we have set forth."

In this supposition he is greatly self deceived; for those laws are subversive of his entire theory. Mr. S. can have given them no intelligent consideration, or he would not have left on record such a remark respecting them.

Mr. Faber, carries out to its logical conclusion this idea of the symbolic significance of the king's mania; for he makes the recovery of his reason, symbolic of the millennium! Mr. S. thinks this "carries the vision beyond its due limits," and that "the seven times ends with the monarch's recovery of his reason." The "times" end there; but as the king recovers his reason, if his mania shows the mania of the nations, its recovery should show a recovery by the nations, according to his own logic; and its loss, also, would require the nations to have been previously in a state of holiness!!

The Mystic Euphrates.

Bro. Bliss:—How do you explain Rev. 9:14 consistently with your view of Rev. 16:12? I think I know what would be your answer, and to me it is satisfactory; but as I am often asked to give your explanation, it might be well for you to give it in the *Herald*. R. HUTCHINSON.

Ans. The first scripture refers to "the four messengers bound near the great river Euphrates"—as rendered by Whiting, Lord and others. Our view of it is given on p. 99 of our exposition of the Apoc, as follows:

"The great river, the Euphrates—waters being a symbol of people (17:15)—must symbolize those who sustain a relation to the Roman hierarchy, as its defenders and supporters, analogous to that sustained by the river Euphrates to the city of Babylon; which was situated on, and drew its wealth from it. The angels bound near the Euphrates, must, then, be those powers, which, approaching & attacking the Roman Empire, are restrained from effecting its conquest and enforcing the profession of Mohammedanism. Their being loosed signifies the removal of those restraints."

We then interpret those thus restrained and loosed as the four armies of the Tartars, which successively overran the surrounding provinces, and effected the conquest of Constantinople, by which was subjected the third part of the Roman empire; and the power was given them, symbolically, to kill the third part of men.

A Chapter on Erratum.

Bro. Bliss:—On reading your note in the *Herald* of the 29th ult. in reference to Bro. Pearson's complaint of "mortifying typographical errors" in his address before the Conference, I thought he was not the only one who might speak of the liberty taken by printers. Errors which do not materially affect the meaning of a sentence, or which are so obvious

as to be readily detected and rectified by the reader, need seldom be noticed. But sometimes a correction is necessary: for example—in my last article entitled, "Leaves from my note book," sister H. M. Johnson is represented as

"Destroyed in body and in mind"

whereas she is only "distressed." I also gave an extract of twelve lines from a beautiful hymn of Dr. Watts, in which he expresses his faith in the resurrection of the just and strong desire for the coming of our Lord; but two lines were omitted, by which the rhyme was destroyed and the sense marred. Again, in the first number of my "Waifs from the West," I wrote three verses, but the printer was pleased to insert only the first and last stanzas with the first line of the second. When corrected the passage will read thus—that is, if the printer "follows copy" this time—

Sleep brother!

Though I know not where
Thy resting-place may be,
Yet I am sure Jehovah's care
And love extend to thee.

Sleep brother!

Long has been the night,
But there are signs of day,
With anxious heart I wait its light
And for its coming pray.

Sleep brother!

Yet a little while

And you and I will meet

Where, free from death, disease and toil
Our joy will be complete.

But printers are an independent class, and disposed to treat all men and all subjects alike, as appears from the fact that only a few weeks since a part of Dr. Thompson's account of the "Syrian butcheries," was inserted among your notes on the Chronology of Josephus, to the annoyance doubtless of yourself and the perplexity of your readers. Sometimes the mistakes of printers are not only "mortifying" but ludicrous. Several years ago I observed in a hymn book an error of this kind. As I did not transcribe the verse at the time, nor commit to memory, I am unable to give it here, but the idea is this: the author desired to represent the saints as looking for crowns in eternal day, the printer, however, by omitting the letter n in the word "crowns" represented them as looking for crows! The publisher of the book is looking for some things in "the age to come" which I think he will never see there, but it was too bad to reduce his hope to this.

I am aware that with considerable care on the part of those who set type and read proof, errors may escape unnoticed till the paper is printed. But if what I have written has a tendency to make all interested more careful, I will not deem my labor lost. With sincere desire for the welfare of the Herald, I remain as ever

Yours fraternally,

J. M. ORROCK.

Minneapolis, Minn. Oct. 7th, 1860.

NOTE. We thank our brother for his corrections. When an error is made in our own articles, the intended meaning of which is apparent from the connection we seldom refer to it; but when this is not the case it is always better to correct. And though it is somewhat mortifying to be compelled to do so, such mortification is sometimes wholesome. We hope never to get beyond the correction of errors. We have taken the liberty to change the last word of the heading of this article, from its singular to its plural form. E.

"THE GREAT PREPARATION." This is the title of the new work by Dr. Cumming, which Messrs. "Rudd and Carlton,"—the publishers of Dr. Cumming's works in New York City—inform us they have received from England, and intend to publish immediately. It will be for sale at this office as soon as published; which will be about as soon as subscribers receive the present No. of the Herald.

Its price is one dollar. And on the receipt of this sum we will send it post paid to those who order it by mail—those being the terms on which it is offered by its publishers.

DR. CUMMING'S GREAT TRIBULATION; 1st and 2d vols and

DR. THOMPSON'S "Morning Hours in Patmos"—one of the choicest volumes lately issued from the press, and which will be a rich feast to any of our readers—are also for sale this office, and on the same terms, per volume, as the above.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

R. Hutchinson. There is an error in our figures, as addressed to "T," under correspondents, in the

Herald of Oct. 27th. It should have read as follows:

Set down

40, 5, 25, 20, 390, 24, 40, 40, and 3.

These Nos. added make 587.

If then we deduct the

40, 5, 25, 20, 390, 24, 40, 40, and 3.

which make 128, no one can fail to see that there remain the

25, 20, 390, 24;

Nor can they fail to see, as these last Nos. added make just 459, that in the deduction of the 40, 5, 40, 40, and 3, which make 128, the Nos. 25, 20, 390, and 24, are all included in the 459 remainder. No one possessed of common discernment, therefore can fail to see, when 24 is added to 459, making 483, that this last No. contains the 24 twice over.

We thank you much for your detection of the omission of 20 in the first line of figures, and of the misprint of the 20 as 30 in the last. We had not read the article since the issue of the Herald and therefore had not noticed the errors of types.

E. Wolcott. Your article appears in the present No. Our view of the two-horned beast, is that it represented the Roman power located at Constantinople, as succeeded by the Mohammedan false prophet. See our Ex. of Rev.

J. M. Orrock. Received Waifs, Nos. 8 and 9.

An Extra Herald. No. 1

We recall the plan marked out in the last Herald, for the contents of the Extra Herald, and propose to substitute for it, short articles from different writers, adapted to these times.

This change is owing to our receiving an order for 1000 copies for such a paper from a brother in N. York City; which order was received after the last Herald was printed, but before it was circulated, or he could know of our plan.

The first extra Herald, that we issue, will be filled with shorter articles on a variety of subjects.

For such a paper we have orders also for 500 copies from Philadelphia. This is a good beginning. We wait for additional orders from other quarters.

Extra Herald. No. 2.

The plan marked out in our last, may still be considered as a proposal for the contents of a second No. Those ordering extra copies, therefore will please to specify whether their order is for the proposed No. 1, or for No. 2,—as the issue of the last one will be contingent on the desire there may be for the reissue of those articles in that form.

These extra copies will be put at \$2 per 100; 50 copies for \$1, or 10 copies for 25 cts.

As we cannot prepare the copy for such a No. in so short a time as the first of Dec. it may not appear till nearer the close of the year.

An early receipt of orders is solicited.

A Proposition.

A Bro. proposes, if any brother or sister who feels unable to pay \$2 a year for the Herald, and will pay one dollar a year for it, and also forward the name of a new paying subscriber, that he will pay the other dollar for them—to the number of fifty or more dollars.

We are pleased with this proposition, and hope it will be numerously responded to. Will those thus responding remind us of the proposition, so that we may correctly charge our brother with the sum he will make up.

AGENT IN N. Y. CITY.—We are much obliged to Bro. John B. Huse, of No. 6 Horatio st. N. Y., for offering his gratuitous aid in extending the circulation of the Herald in that city. He will act temporarily as our Agent there; and we hope that success will crown his efforts to get new subscribers; of which we have an earnest in the names received.

MONEY ITEM. Our friends will notice the continued scantiness of our receipts at the present time. We shall need \$350, by New Year's, for the purchase of another lot of paper.

Foreign News.

St. Johns, N. F., Nov. 1. The royal mail steam ship Europa, from Liverpool, 20, and Queestown, 21st, for Boston via Halifax, passed Cape Race at 5 o'clock this morning, and was intercepted by the news yacht of the associated Press.

A Saxe Gotha newspaper supposes that the only daughter of the Duke of Saxe Newingen just turned seventeen, is the destined bride of the Prince of Wales.

ITALY.

The departure of the Austrian Embassy from Turin is confirmed.

The movements of the French troops upon Viterbo, and other places within fifty miles of Rome, caused great dissatisfaction among the inhabitants. Petitions to the King of Sardinia and the Emperor of

France on the subject were being most numerously signed at various places.

It was reiterated that Austrian troops were largely concentrated on the frontiers, and there were unfounded rumors that 4000 Austrian soldiers from Mantua had crossed the Po.

The Paris Patrie says that as soon as the annexation of Naples and Sicily to Sardinia is proclaimed, Garibaldi will resign his political authority, and assume the title of Commander-in-Chief of the land and sea forces of Southern Italy. He will exclusively occupy himself in preparing for war next spring, and will make an appeal to all Europe for volunteers.

It is reported, however via Berlin, that the Russian Ambassador at Turin had been recalled, and that the Sardinian Ambassador at St. Petersburg had received his passports.

It is stated that 14,000 Piedmontese troops had already reached Naples by sea. After Victor Emmanuel reviews them they will march to Caserta, to be joined by those entering by the Roman frontier.

Naples telegrams of the 21st, announce that the vote on annexation was then being taken. Their was much enthusiasm. Immense crowds had assembled, but all was quiet.

At the latest dates, the King of Naples had issued a protest declaring that he should consider the vote null and void.

It is reported that after the annexation is effected, the title of Prince and the rank of General will be offered to Garibaldi.

The head of Cialdini's columns encountered and beat a corps of the Neapolitan army at Isemill. A General, 50 officers, 800 soldiers and a flag were taken.

Another dispatch is that General Cialdini captured a portion of the Neapolitan artillery.

Victor Emmanuel arrived at Loloria on the 21st. It was reported that provisions were beginning to fail at Gaeta.

It was reported that the French Minister of Marine had received a dispatch announcing that Garibaldi's ships of war had captured a vessel bearing the Austrian flag.

Some authorities continue to assert that the Austrian demonstrations on the Italian frontiers were increasing in intensity, but on the other hand, it is said that Austria has given the most positive assurance that she will not draw the sword unless attacked.

Much excitement prevails in the towns of the Roman States which have been occupied by the French troops. Petitions have been signed begging Victor Emmanuel to come, and also entreating the Emperor to send his troops away.

The Neapolitans have voted almost unanimously in favor of the annexation.

THE WARSAW CONFERENCE.

The Conference is limited to two days, and the Globe remarks that this seems to indicate either a remarkable confidence in the re-establishment of harmony, or a remarkable diffidence in the probability that a prolonged Conference would produce a cordial understanding.

The Emperor of Russia, the Emperor of Austria and the Prince Regent of Prussia, were all at Warsaw together with Prince Gortschakoff, Count Reichenberg and other prominent Ministers. Nothing has transpired as to the doings of the Conference. It is however, asserted that Russia positively refused to enter into any engagements with Austria which might lead to a war.

RUSSIA.

The Sovereigns of Russia, Austria and Prussia were to meet at Warsaw on the day the Europa sailed. It was reported that Prussia will demand of Austria, as the price of her support in Europe, that Austria should help in reviving, at no distant time, the question of the Danish Duchies.

CHINA.

According to the Paris Patrie the English Minister had received an intimation that the Emperor would be disposed to concede a peace if the Allies succeed in capturing the Peiho forts.

Father Point, Nov 1. Canadian screw steamship Bohemian, from Liverpool at 1 P. M., Oct. 18, and Londonderry 19th, arrived off this point last evening, en route for Quebec. Her advices are two days later than those by the Fulton.

The London times has an editorial article rejoicing at the fate of Gen. Walker, the filibuster, and defending Captain Sal from the imputations cast upon him for surrendering Walker, who it asserts had forfeited by his own acts all the assurances he had ever received.

FRANCE.

The Times Paris correspondent says that the departure of the Pope's Nuncio from Paris was considered a forerunner of the departure of the Pope from Rome.

The same authority says that seldom has the

spirit of hostility been so general in the church in France, and never was it more boldly displayed. Pastoral circulars, allocutions and sermons denounce and all but implore vengeance upon the invaders of the Papal States, and by implication upon the Emperor himself. The whole prelacy is aroused from one end of the country to the other.

The French note to the Swiss Federal Council states that independent of the insults offered to the French flag at Sion, a French subject was maltreated on that occasion, and France therefore claims that a certain inquiry be instituted. The note expresses the hope that the guilty parties may be punished and full satisfaction accorded. The Federal Council had directed the government of Valais to make the necessary investigation.

The Paris Bourse was firm and steady, and rentes closed on the 17th at 69 1/2 10c.

A French journal speaks of an armed intervention by Austria in Italy as having been decided upon.

The latest news announced, on the contrary, that Austria will maintain a defensive attitude and will not act until she is attacked.

The Presse says that Prince Metternich is expected in Paris this evening.

GERMANY.

The abolition of the State dues is on the eve of being made, on the basis of the following settlement: The sum to be paid by Hanover is £46,000. England and Hamburg pay £15,000 each, and the remainder by the other States interested.

SYRIA.

Disturbances are reported at Damascus, occasioned by the levy.

The human sacrifice at Dahomey, in Africa, far exceeded the number reported. The victims are reckoned by thousands.

The Times Paris correspondent says that the Papal Nuncio at the Tuilleries had been seen for the last time at the Imperial Court in the character of representative of the Holy Father.

The Times urges upon Victor Emmanuel the necessity of taking speedy action at Naples, as Warsaw may take advantage of the delay and throw its protection around Francis. It is quite time that Victor Emmanuel had driven away the Bourbon King. Further delay is inexcusable.

The Daily News says the Emperor of France will not be so far duped as to join the Warsaw conference. The Times does not think the dead set of the French Episcopacy, or the strong pressure of Austria and Russia, will induce the Emperor to waver in his Italian policy, by which he has cemented and confirmed England's favor.

Halifax, November 3. The steamer Europa arrived at 11 o'clock last night, and sailed for Boston at 3 o'clock this morning with 121 passengers.

The following additional intelligence was telegraphed to Queenstown:

Warsaw, Oct. 20. The Emperor of Russia is expected here at 4 P. M. He and the Emperor of Austria will take up their residence at the Chateau Stoliere, where Prince Gortschakoff, who arrived to-day, is stopping.

The Patrie says that Baron Hubner's visit to Paris is solely on personal matters.

A new island has been added to the Pacific chart. It lies in the northeast of the Phenix group, in lat. 2 deg 41 S., and long. 271 deg 40 W. The discoverers found a spacious lagoon inside, and some appearance of the island having been inhabited, although at a remote period. On the eastern side of the entrance to the lagoon there was a pyramidal structure, built of stone, and evidently of considerable antiquity. On the western side there was an extensive inclosure, also constructed of stone.

Two of the volunteers who were attached to the expedition of Gen. Walker in Honduras, were in Augusta, Geo., a few days ago. They arrived in a destitute condition. Both of them are intelligent men, and give most thrilling accounts of the death of Gen. Walker, and of the condition of Col. Rudler. The latter is loaded with chains and imprisoned in a mine one hundred feet under ground.

Two children of Edward Wooster of Falls Village were burned to death week before last. The mother left the house for a short time and locked in three children, who, while playing, accidentally set the house on fire, and became so frightened that they went to bed in a chamber over the fire. When the fire was discovered one end of the house was most burnt, and one of the children was found dead, and a second so badly burned that it died the same evening.

In Hartford on Friday evening a daughter of Alexander H. Doty, age four years, accidentally fell or sat down in a kettle of boiling water, and was so badly scalded that she died on Saturday morning.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. Thomas Wardle.

Continued from our last.

It has been supposed by some, that Daniel referred to a vision in the 10th and 11th chapters; but by a careful reading of these chapters, it will be seen that there is no vision seen in them, save the appearing of the man clothed in linen, and he appeared on the third day after Daniel had ended his mourning, viz. in the four and twentieth day of the first month, when he was by the side of the great river which is Hiddekel, Dan. 10:4, and here is brought to our notice the river referred to in Dan. 12:5, 6, where the question was asked, How long the vision?

The question arises here, Did the man clothed in linen communicate all the matter in Dan. 10th, 11th and 12th chapters? The answer is, No! only the prophetic time, and perhaps the last six verses of the book of Daniel.

The proof is found as follows, "Yet heard I the voice of his words; and when I heard the voice of his words, then was I in a deep sleep on my face and my face towards the ground. And behold, an hand touched me, which set me upon my knees and the palms of my hands." Dan. 10:9, 10.

"The prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael one of the chief princes came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days." 10:13, 14.

Michael (one like God) is the same as the man clothed in linen, and this communicator speaking in the third person singular number, it follows that it is not the man clothed in linen that is talking with Daniel.

In the 16th verse Daniel changes the scene and says, "Behold, one like the similitude of the sons of men, touched my life: then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are turned upon me and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me straightway there remained no strength in me, neither is there breath left in me." Dan. 10:16.

The vision here referred to is the appearing of the man clothed in linen, and the person he (Daniel) is talking to is the man that was seen clothed in linen. Hence he says, "Then there came again and touched me one like the appearance of a man, and he strengthened me," and said, "I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your Prince." 10:18, 21.

From this verse onwards to the end of the fourth verse of the 12th chapter, this one like the appearance of a man, and not Michael, talked with the prophet, giving him a connected chain of events from the fourth from the last, king of Persia, down to the time when Michael should stand up or reign with his people (not of Jews only, but) every one (Jew and gentile) that shall be found written in the book.

Now we think that we have clearly established the fact that the 7th, 10th, 11th and 12th chapters of Daniel's prophecy belong to one and the same series of events. That the vision was true, and the time long. How long, he did not yet understand, only that it was for a time, times and the dividing of time that the saints were to be given into the hand of that horn that had eyes and a mouth that spake very great things, whose look was more stout than his fellows. He beheld and the same horn made war with the saints, and prevailed against them. With such a scene before his prophetic vision, it is not to be wondered at that he enquired and searched diligently, and when he had shown all down through the succeeding lines of kings and rulers to the reign of Christ, and the scene opens again on the bank of the river, with an addition of two others which he had not before mentioned, and they begin to ask questions of the deepest solicitude of his heart, for which he had fasted and prayed and

yet did not understand fully. When he heard the question, "How long to the end of these wonders?" and saw the solemn attitude of the man that swore by him that liveth forever,—that it shall be for a time, times and a half,—he heard, but he understood not. He breaks forth in an ecstasy of anxiety, saying, O my Lord, what shall be the end of these things? It was the excitement in the prophet's mind, in the Divine arrangement for the purpose of giving the church additional light, to serve her when the time of the end should arrive.

By the connection of these prophecies, and the repetition of the period time, times and an half, we have only to enquire, When were the saints given into the hands of the power that should speak great words against the Most High and should wear out the saints of the Most High, and think to change times and laws? The answer we shall obtain, is that Justinian the Emperor of the Eastern Empire did subject the church and priesthood to the hands of the Papacy by a decree, and there is not a point better established than that the decree of Justinian did subject the saints to the hands of the Papacy in the year A. D. 533, and thus fulfilled the prophecy, and for the benefit of those who may not have seen the decree, we here introduce it, as copied from the Works on the Apocalypse, by Rev. G. Croly, by J. Litch in Prophetic Expositions, vol. 1, p. 85.

"Mr. Croly, speaking of the acts of Justinian, says that he in 'the fullest and most unequivocal form, declared the Bishop of Rome the Chief of the whole ecclesiastical body of the Empire. His letter (of A.D. 533) was couched in these terms:

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, &c., to John, the most holy Archbishop of our city of Rome, and patriarch.

"Rendering honor to the apostolic see, and to your holiness (as always was and is our desire) and, as it becomes us, honoring your Blessedness as a father, we have laid without delay before the notice of your holiness, all things pertaining to the state of the church. Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition. Therefore we hasten to subject and to unite to your holiness, all the priests of the whole East. As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly resolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, who are the head of all the holy churches. For in all things (as had been said or resolved) we are prompt to increase the honor and authority of your see."

"If the pope was not here entitled the head of all the holy churches, then he never can be. This title was confirmed and acknowledged by Justinian in his epistle to Epiphanius, bishop of Constantinople, of date 25th of March, 533. He acknowledges his epistle to the Roman pontiff, and maintains that he is the head of all bishops, and that by decision and right judgment of his venerable see, heretics are corrected.

"The same power, Justinian, in his Novella, gives to Rome the supremacy of the pontificate, and gave to the pope the precedence of all the priesthood."

"The authenticity of the title," says Mr. Croly, "receives unanswerable proofs from the edicts of the Novella of the Justinian code. The preamble of the 9th states, 'that as the elder Rome was the founder of the laws; so was it not to be questioned, that in her was the supremacy of the pontificate.' The 13th, or the Ecclesiastical Titles and Privileges, chapter 2, states: We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome."

Why the writers on this subject in the past departed from the date of 533 and sought another five years later, viz., 538, we cannot tell, unless we say God so ordered it for wise purposes. We can indeed see a strong inducement to fix upon the year 538, as the time when the 1260 years began, as all the Christian world believed that the time, times and an half was intimately connected with the supremacy of the man of sin, it was very reasonable for the leading minds in the church, when the pope was led into captivity in 1798, to cry out, "This is the year 1798, and just 1260 years ago, in the very beginning of the year 538, Belisarius put an end to the empire and dominion of the Goths at Rome. But what had this to do with the prediction, 'And they [the saints] shall be given into his hand until a time, times and the dividing of time'?"

If the fact of Belisarius conquering the Goths

fulfilled the prophecy, for the commencement of the time, times and the dividing of time, it must be shown that the Goths were the saints, and they continued in his, and the hands of his successor, for 1260 years, or the fact of Belisarius conquering Rome, fails to establish the prophecy. Nay, nay! it will not answer to the prediction, although it has been handed down to us from great men and though great names. It has been a great error in the past to seize upon the pope's captivity, and say that it marked the end of the 1260 years: they should not have been satisfied, with simply counting back twelve hundred and sixty years; but having critically examined the words of the prophet, and see if an event that took place in the year sought for, fulfilled in every particular the words of the Prophet.

We think that we have shown successfully that the year 533 A.D. is the true date for the commencement of the 1260 years, and need not multiply quotations. Therefore 1793 must be the end of the time, times and dividing of time.

It has been argued that it was necessary to conquer the Goths in Rome, to give the Pope his seat undisturbed, so that he could carry out the decree of Justinian. We would ask what has his seat in Rome, to do with the saints in his hands?

Why bring an expression from the book of Revelation, unconnected with a point of time and attach it to a prophetic period in the book of Daniel?

So far as the prophecy in Daniel is concerned, it matters not whether he has his seat in Rome or not, so that he (the horn with eyes) came up some where on the body of the fourth beast, and before him should be plucked up three horns. He might have had his seat in Africa or on the territory of the Burgundians, with as much propriety, as in Rome; and the prophecy in Daniel not have been violated.

His seat in Rome is a mark of identity; so is his captivity a mark; his banishment and death by the power of the sword are marks set upon the blasphemous beast; his continuance as mentioned Rev. 13:5, is a matter of God's faithfulness.

He made the prediction; it is a matter of faith with us to believe that God will attend to the fulfillment of it; and if we grow in knowledge, we shall find the various marks of the power that should speak great words against the Most High, and that should wear out the saints of the Most High and think to change times and laws.

We shall find that power so engaged to be identical with John's beast Rev. 13, on his head the names of blasphemy, that he surpasses all the beasts that were before him, so that he is intitled to the mark of the Lion, Leopard, Bear and the Dragon; and that the Dragon gives him his power, his seat, and great authority. We may behold one of his heads as it were wounded to death, and yet having his deadly wound healed, and all the world wondered after the beast. Looking back on the pages of history, we see them worshipping the dragon who gave power unto the beast; scanning the scene still closer, we behold them transferring their worship from the Dragon to the blasphemous beast.

Ah! it's the same blasphemous beast, with a mouth speaking great things and blasphemy.

Power was given unto him to continue forty two months, during which he continues to open his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. Not only were the saints given into his hands, but power was given them over all kindred, tongues and nations.

And all that dwell upon the earth shall worship him, whose name is not written in the book of life of the Lamb slain from the foundation of the world."

If any man have an ear let him hear."

Hear what? He that leadeth into captivity shall go into captivity; he that killeth with the sword shall be killed with the sword."

Here we leave the subject, having, we believe, fully established the connection of the 7th, 10th, and 12th, chapters of Daniel, and shown that they are a connected series of predictions, and explanations, and that they cannot be fully understood in a disjointed or disconnected form; but are, when properly understood, a beautiful, harmonious whole, which the wise may understand.

That there cannot be a departure from the year 533 for the commencement of the 1260 years or time, times and the dividing of the time, without a violation of the prophecy, will appear more fully as we progress in our argument on the 1290 and the 1335 days or years.

Therefore let none be hasty in adopting or rejecting what we have to say. It is to God we are answerable for the improvement or misimprovement of the light he has graciously given us in this the time of the end. We follow not man further than we think he follows the inspired word; for it will not answer in the day of my Lord's coming, to say, Faber

or Scott, Cumming, or any other taught or believed so and so; but remembering the charge of the Almighty, "Let him that hath my word, speak my word faithfully; what is the chaff to the wheat? saith the Lord."

Report.

The Richmond quarterly conference assembled in the Read meeting house Oct. 25, P. M., as appointed. The first was an interesting prayer-meeting. But few had arrived from abroad. The Lord was there, however, to bless and guide us. A goodly number arrived in the evening, and next day, and came ready to work. So we enjoyed an heavenly sitting together in the Lord. The conference seemed to begin and go on in the spirit and the earnestness with which it closed last year, at the same place, only farther advanced in experience and devotion. The ministers present were:

O. R. Fassett, H. B. Sevey, I. C. Wellcome, S. K. Partridge, L. Rhodes, D. M. Hanscomb, R. R. York.

Some were obliged to leave before Sunday, to attend to their appointments. Bro. Fassett gave us three valuable discourses, on some of the most important subjects, and we trust God will render them a blessing to many of us. There is a more general awakening amongst us on the great theme of Jesus' soon coming, and the importance of activity and readiness for the event than has been witnessed for some years. The real, the strong, healthy, intelligent testimonies and prayers, of the believers, together with their more abundant deeds of charity, and readiness to sustain the gospel, all show a growth in grace and knowledge. Owing to a heavy rain just before the meeting, causing bad travelling, many did not come who intended to; yet we had a large gathering, and a glorious meeting. The love, union, and general interest for each other and the salvation of others, was beyond what is usual. The preaching, and the influence of our social meetings, were deeply felt by some of our backslidden and unconverted friends: which we hope will yet come to Christ and live. In the afternoon of Sunday, the Lord's Supper was shared by the joyful pilgrims who were present, and who hope soon to partake of "the marriage Supper of the Lamb." The congregations were large on Sunday, and we much regret the want of decision on the part of some of our ministers to act in the greatest emergencies, so as not to disappoint and dishearten the brethren who come to hear, and are ready to sustain the gospel. For the afternoon meeting was much worse than none. May God have mercy on us, and so over-rule it as to produce good to some of us. I cannot believe we stood in our calling according to his purpose, so that it may work together for good to all who love God.

Bro. James Hall claimed that God had laid it upon him to preach, and demanded the right and took the desk, against my urgent entreaties. My brethren dare not decide; a vote of the audience was called; a few voted to let him preach; the mass dare not vote against it. So we listened to hear some good things based on false premises, and an argument that the wicked will never rise from the dead, and that our Bible plainly contradicts itself, teaching they will rise, and will not rise, and that the translators were led to give a version to teach the resurrection and future punishment of the wicked in hell, to frighten them, &c. &c. We had a good closing meeting in the evening, and parted in the joyful hope of soon meeting in the kingdom of God. The hearts and houses of our brethren and friends in the place were open to receive and take care of all who came, and if any one felt neglected we are sure it was not designed.

H. B. SEVEY, Chairman.

I. C. WELLCOME, Secretary.

Richmond, Me., Oct. 30, 1860.

P. S. I cannot, as secretary of this conference, feel clear of duty without here adding a note to the churches and our ministers. Our conferences—our united efforts and harmonious action, and comparative healthy, growing condition—are, under God, owing to organized system. The devil is mad and employs all his means to overturn it, either by his own direct agents, or perverted, bewitched, or deranged Christians. J. Hall, with all his mildness and good spirit, claimed it as a part of his mission to break down all church organizations, and men's arrangements. This is evident; and if we sow to the wind, we should not murmur when we reap the whirlwind. This is not the end of the effort we witnessed. I would gladly refrain allusion to this matter, but as a scribe it is made my duty; and to avoid the duty again, and also the responsibility of calling assemblies to be thus fed, I here remark, that I cannot call another quarterly meeting until I have the assurance from my fellow-laborers that no such messenger shall be allowed to occupy the minister's office in our conferences. If they can cast

out devils, let them do it freely, but among themselves, and in their own meetings. Brethren, I do not blame you, but exhort you. Yours in gospel bonds,
I. C. WELLCOME.

Our Organ, the Herald.

I have prized this paper above all others ever since I first became acquainted with it,—as well when it was an individual enterprise, as since it has become the property of the Association. I prize it to-day as highly as ever, and should feel very sad to have it given up. For some eight or ten years past we have been appealed to for aid to help to sustain it. When it became the property of the Association, after the debt were paid up, for the purchase of the office stock, &c. we hoped to be thus appealed to no more; but the Treasurer found it necessary from time to time to jog us to prevent his running the office in debt. To do away with those frequent appeals some went to the Conference at Newburyport with the expectation, and did pledge a certain amount to be paid at the end of the fiscal year or whenever the treasurer might be in need and call upon them, or by obtaining new paying subscribers to the amount of the pledge. This was not done to relieve any of its present patrons of their obligation, to render their aid as usual, but to encourage them to do now and to give encouragement to renewed labor; for we can do so more cheerfully when we feel we are making progress.

I believe the Herald has not yet completed its work; that, unless we prove recreant to duty we shall yet see future openings in God's providence indicating to us that we have the approval of the great Head of the church: and so long as we are in that position what need we fear? for none is more jealous for the truth than himself.

By this truth I do not mean the advocacy of definite time of course.

I should be glad if Mr. Shimeall, or any other one, could give us reliable dates on which to predicate a certain time for the Advent of our Lord; but in as much as that is not among the probabilities, I content myself with present passing events, which are more convincing and stirring to my mind than the definitely fixing of dates by erring Chronologists.

I don't know how it is that some of our brethren are so taken with Mr. Shimeall, and consider him a co-laborer with us in this work. I don't learn that he has changed his views in relation to us since he preached the funeral sermon of Millerism in 1843, and it is surprising that we who have esteemed father Miller for his sound judgment, and correct theological views, and whose chronology was entitled to as much credence as Mr. Shimeall's now is, should endorse and reckon him a co-laborer, when in other days he has done so much to cast us into the shade and heap reproach upon us.

In concluding this letter, let me speak a word of encouragement to those who cheer us with their letters. Let such continue to write, and let others follow their examples. Above all let us beseech the throne of grace to smile upon our organ, and the Association, and the cause generally as well as locally, that we may see great good accomplished through these instrumentalities. In the bonds of Christian fellowship I am very truly yours,
ANTHONY PEARCE.

From Bro. E. Wolcott.

Dear bro. Bliss: I have been reading the articles on prophecy from different brethren, which have appeared in your columns of late, with much interest, and pardon me, when I say at times with some astonishment; with interest to obtain light; with astonishment that there should be such a wide difference of opinion.

Though I am but a babe in knowledge and research, compared with the brethren who have written; yet I trust the following thoughts, which were suggested from reading bro. Litch in the Herald of the 22d inst, will not be considered the fruit of vanity.

The trouble seems to be to know who the two horned beast of Rev. 13, is. Upon this I would remark, that we may know who it is by its marks.

It is quite generally admitted, that the forty and two months beast of this chapter is Rome—the Pontifical dynasty, wearing the triple crown; and the question to my mind turns entirely upon: who exercised the power, and virtually swayed the scepter of the Popes, after the Pope was dragged into captivity by order of the Directory in 1798. The answer is not difficult, nor yet doubtful; for at the instance of Bonaparte, the succeeding Pope occupied the Vatican, or was a prisoner in France, while the "Code Napoleon" was recognised by his successors. While the first Napoleon reigned, the Pope was but an image of what he was before, with all his power conferred or enjoyed by uncertain tenure as at this day; for the same element that paved the way for the elevation of the first Napoleon

and the humiliation of the Pope paved the way for the elevation of the third Napoleon and the dependence of the Pope on him. In these facts are verified the words, "Exerciseth all the power of the first beast before him"; 12 v. as well also "that they should make an image to the beast, which had the wound by the sword, and did live," and all the things spoken of him in the remainder of this chapter I suggest were fulfilled by the first or will be by the third Napoleon.

Further this two horned beast is the Napoleon dynasty, and synchronizes with the Scarlet colored beast of Rev. 17; I suggest, that the two horns represent the two prominent members of the dynasty viz. the first and third, after the example given us in Dan. 8:21: "And the great horn that is between his eyes is the first King." This idea is supported by the remarkable language used in telling us who the scarlet colored beast is: "The beast that thou sawest was, (Once existed with no apparent lack of permanency; and is not; (which forcibly sets forth the condition of the dynasty from 1815 to 1848,) and yet it is, (suggesting its original power and apparent stability,) by coming out of the bottomless pit, (Chaos, confusion) to the wonderment of the ungodly, and goes into perdition." I suggest, as the "was" was represented by one man and the "is not" by one man, so the "yet is" will run its race with one man—the present Napoleon; going into perdition, final, utter using up.

Thus the two horns on the beast of the 13th chapter agree with the prominent members of the beast of the 17th chapter, and comfortingly chimes in with our convictions that the Coming One is near at hand. It follows also that the woman in the 17th answereth to the image of the 13th; for the end of the forty and two months' beast came with sword and captivity; See 13:10; most likely in 1798—for that seemed to be a remarkable epoch.

If any thought in the foregoing does not appear plain for lack of evidence, I will explain at greater length.

Yours in hope of life through Jesus Christ,

E. WOLCOTT.

Oceanport, N. J., Sept. 27, 1860.

Bro. Bliss:—A writer in the Herald, speaking of the transfiguration, says that Moses represented the resurrected saints. I agree with him; but the thought strikes me that to be a true representative he must have appeared in his resurrected body; and if so, how shall we reconcile it with the doctrine of Christ being the first-fruits—the first who rose from the dead to die no more?

Please to give us your views upon it.

Yours for the truth,

SAM'L JACKSON.

Bath, Nov. 3, 1860.

The resurrection of Moses to immortality cannot be harmonized with Christ's being the first-fruits of those that sleep. Nor is it necessary, we think, to suppose him resurrected; for as disembodied, he would represent the departed saints who will be raised with him to have part in the inheritance.

Ed.

From sister A. Byxbee.

Bro. Bliss:—I enclose \$2 for the Herald and one dollar as my annual subscription to the Millennial Association. The Herald is a welcome messenger to me; for the Bible and Herald are all the advent preaching I have. I prize the paper more than any other one I ever saw.

ANTOINETTE BYXBEE.

Wilson, Ct., Nov., 1860.

NOTE. We give the above for the example set in sending an "annual subscription" as a donation to the A. M. Association, in connection with a year's pay for the Herald. We trust that a sufficient number will follow this example, to meet the full expenses of the publication of the Herald.

Ed.

From a New Subscriber.

Bro. Bliss:—Enclosed you will find one dollar; for which please send the Herald to my address.—When the six months have expired, if the Lord defers his coming and spares my life, and with his permission, you may perhaps receive more than one small dollar.

I have just returned from a visit to friends in the west who are ardent lovers of the truth; and my heart has been made to rejoice at the prospect of our near deliverance. I am somewhat alone and I want the Herald for company, and also that it may help me spread the truth, as found in Christ Jesus. God help us to continue unto the end.

Yours truly: one who is a babe in Christ, but a year old.

Campbelltown, N. Y. Oct. 30th, 1860.

NOTE. Communications like the above are encouraging as evidence that the truth is still spreading. It is also evidence of the good that may be done by friends, holding these views, when they receive visits from those not familiar with the truth. By showing them its evidence and calling their attention to the Herald they may benefit them and also increase the Herald's circulation.

Ed.

ADVERTISEMENTS.

Ayer's Sarsaparilla, FOR PURIFYING THE BLOOD,

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blotches, Boils, Blisters, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.

J. C. AYER & CO. Gents: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,
Yours,

ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocoe, Gout, or Swelled Neck.

Zebulon Sloan of Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Gout—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhoea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. R. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.

DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venereal and Mercurial Disease. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.

DR. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREEM.

Julius Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Eddy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alterative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivaled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	.40	.08
The Time of the End	.75	.20
Taylor's Voice of the Church	1.00	.18
Memoir of William Miller	.75	.19
" " " " " " " "	1.00	.16
Hill's Saints' Inheritance	.75	.16
Daniels on Spiritualism	.50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
The Last Times (Seiss)	1.00	.16
Exposition of Zechariah	2.00	.28
Laws of Symbolization	.75	.11
Litch's Messiah's Throne	.75	.12
Orrock's Army of the Great King	.40	.07
Preble's Two Hundred Stories	.40	.07
Fassett's Discourses	.25	.05
Scriptural Action of Baptism	.75	.25
Memoir of Permelia A. Carter	.33	.05
Questions on Daniel	.12	.03
Children's Question Book	.12	.03
Bible Class, or a Book for young people,		
Preble's Three Kingdoms	.10	.01
on the second advent,	.15	.04
Knowledge for Children	.15	.03
The New Harp, Pew Edition, in sheep,	.70	.16
" " " " " " " "	.60	.10
The Christian Lyre	.60	.09
Tracts in bound volumes, 1st volume,	.25	.05
" " " " " " " "	.35	.07
Wellcome on Matt. 24 and 25	.33	.06

Works of Rev. John Cumming, D. D.:

On Romanism	.75	.24
" Genesis	.50	.16
" Exodus	.50	.18
" Leviticus	.50	.16
" Matthew	.50	.19
" Mark	.50	.14
" John	.50	.20
The Daily Life	.50	.14
The End	.50	.18
The Great Tribulation	1.00	.15
" " " " " " " "	1.00	.15

TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. THE SIX KESLO TRACTS, at 6 cents per set, or	
" 2. Grace and Glory	1.50 per 100
" 3. Night, Daybreak and Clear Day	1.00 " "
" 4. Sin our Enemy, &c.	.50 " "
" 5. The Last Time	.50 " "
" 6. The City of Refuge	1.00 " "
" 7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by F. G. Brown. (1851).	\$0 12 single

B. 1. The End, by Dr. Cumming	.04 " "
" 2. Litch's Dialogue on the Nature of Man	.06 " "

C. 1. Prophetic View of the Nations (Whiting)	.04 " "
" 2. The Sabbath, by D. Rosworth	.04 " "
" 3. The Christian Sabbath	.01 " "
" 4. Israel and the Holy Land. H. D. Ward	.10 " "

D. SECOND ADVENT LIBRARY	
" 1. The World's Jubilee	.04 single.
" 2. Prayer and Watchfulness	.04 " "
" 3. The Lord's Coming a Practical Doctrine	.04 " "
" 4. Glorification, by M. Brock	.04 " "
" 5. Miller's Apology and Defense	.04 " "
E. 1. The Earth to be Destroyed by Fire	.04 " "
" 2. First Principles of the 2nd Advent Faith	.04 " "
" 3. The Bible a Sufficient Creed	.04 " "
" 4. The Present Age—Its Hope Delusive	.02 " "
" 5. Form of Sound Words	.04 " "

H. 1. The Eternal Home	.04 " "
" 2. The Approaching Crisis	.10 " "
" 3. Letter to Everybody (1842)	.04 " "

I. 1. Facts on Romanism	.12 " "
" 2. Promises—Second Advent	.04 " "
" 3. Declaration of Principles	.25 per 100

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

GROVER & BAKER'S CELEBRATED

FAMILY SEWING MACHINES.

OVER 30,000 IN USE.

PRINCIPAL SALES ROOMS,

18 SUMMER STREET	BOSTON
495 BROADWAY	NEW YORK
730 CHESTNUT	PHILADELPHIA
181 BALTIMORE STREET	BALTIMORE
115 LAKE STREET	CHICAGO
91 MONTGOMERY ST.	SAN FRANCISCO

AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures clons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. ang 13—pd to Jan 1/62 For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. } Proprietors.
R. R. YORK, Yarmouth, Me. }

(No. 969 tf.) pd to 271

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-jack, or in a tin kitchen before the open fire;
2d, The virtues of the Brick-oven;
3d, The economy of the heat;
4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, (954, pd. to 990) Providence, R. I.



B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of



French Burr Mill Stones, of all sizes, and all kinds of

mill machinery. No. 23 Water street, Bridgeport, Conn., (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HIMES."

995, pd. to 1001. 1 yr.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-DILUOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

DR. CUMMING'S NEW WORK—NOW READY.—"The Great Preparation; or, Redemption Draweth Nigh." First Series, with preface and introduction and sixteen sermons, is now out.

Among the topics discussed are—

Prophetic Dates, and our Study of them;
Prophetic Dates, and their Solution;
The Earth's last Baptism;
The Great Restoration;
Summer Night;
&c. &c.

Price, one dollar. I will send, by mail, POSTAGE FREE, for one dollar. Discount to agents, by the dozen.

I shall give full notice of this work in the December No. of the Voice of the Prophets, with an important portion of the work. Address—J. V. HIMES, Boston, Mass.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, NOVEMBER 10, 1860.

Questions Respecting Joseph.

Continued from our last.

What did Jacob say when he heard there was corn in Egypt?

Ans. "Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold I have heard that there is corn in Egypt: get ye down thither, and buy for us from thence; that we may live, and not die." Gen. 42:1, 2.

Did they go down into Egypt?

Ans. "And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan." Gen. 42:3-5.

How long a journey was it from Hebron where Jacob resided, to Ramses, then the capital of Egypt?

Ans. "About two hundred and fifty miles."

Who sold corn in Egypt?

Ans. "And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth." Gen. 42:6.

When Joseph's brethren bowed down before him, what was fulfilled?

Ans. His dreams of their sheaf's bowing down to his, and of the twelve stars making obeisance to him.—Gen. 37:5-10.

What did Joseph do when he saw his brethren?

Ans. "Joseph saw his brethren and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye?—And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him." Gen. 42:7, 8.

What did Joseph remember?

Ans. "Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come." Gen. 42:9.

What did his brethren say to him?

Ans. "They said unto him, Nay my lord, but to buy food are thy servants come. We are all one man's sons; we are true men; thy servants are no spies. And they

said, Thy servants are twelve brethren, the sons of one man in the land of Canaan: and behold, the youngest is this day with our father, and one is not." Gen. 42:10, 11, 13.

How did Joseph offer to prove whether they were spies or not?

Ans. Joseph said: "Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else, by the life of Pharaoh, surely ye are spies. And he put them all together into ward three days." Gen. 42:15-17.

What did Joseph do on the third day?

Ans. "Joseph said unto them the third day, This do, and live; for I fear God: if ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so." Gen. 42:18-20.

What did his brethren say?

Ans. "They said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." Gen. 42:21.

What said Reuben?

Ans. "Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore behold also his blood is required." Gen. 42:22.

Did they know that Joseph understood their words?

Ans. "And they knew not, that Joseph understood them; for he spake unto them by an interpreter." Gen. 42:23.

How was Joseph affected?

Ans. "He turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes." Gen. 42:24.

What did Joseph command?

Ans. "Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laden their asses with the corn, and departed thence." Gen. 42:25, 26.

What did they find on their way home?

Ans. "As one of them opened his sack to give his ass provender in the inn, he espied his money: for behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?" Gen. 42:27, 28.

What did they say to Jacob their father, when they had returned to Canaan?

Ans. "They came unto Jacob their father unto the land of Canaan, and told him all that befell unto them saying, The man who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, we are true men, we are no spies: We are 12 brethren, sons of our father: one is not and the youngest is this day with our father in Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: And bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are true men; so will I deliver your brother, and ye shall traffic in the land." Gen. 42:29-34.

What did they all find in their sacks?

Ans. "It came to pass as they emptied their sacks, that behold, every man's money was in his sack; and when both they and their father saw the bundles of their money they were afraid." Gen. 42:35.

What did Jacob say when his sons returned and reported what had befallen them in their journey?

Ans. "Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." Gen. 42:36.

What did Reuben reply?

Ans. "Reuben spake unto his father,

saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again." Gen. 42:37.

What was the answer of Jacob?

Ans. "He said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave." Gen. 42:38.

To be continued.

APPOINTMENTS.

Bro. Bliss:—Please to give notice in the Herald that I will preach at Truro, Cape Cod, the first Sunday in Dec., the 2d. The Lord willing, I will spend some five to eight weeks there and in that vicinity, as may be duty.

W. M. INGHAM.

CONFERENCE AT BARNSTEAD, N. H. The Lord permitting, there will be a meeting commence at the "Clark meeting-house," in Barnstead, on Friday, Oct. 16th, at 2 o'clock P.M. and continue over the Sabbath.

T. M. PREBLE.

Eld. L. Boutell is expected to preach at Concord, N. H., in the chapel on the corner of Center and Green streets, Sunday, Nov. 18th; and Eld. J. Couch will preach in the same place the first Sabbath in December.

T. M. PREBLE.

The Lord permitting, I will preach at Loudon Ridge the first Sabbath in Dec., if it does not conflict with any other appointment.

T. M. PREBLE.

I close at Springwater, N. Y., Nov. 4; Honeoye, 5th; Canesville, 6th; Wayland, 7th; Dansville, 8th to 11th; Rochester, 12th; Buffalo, 13th.

J. V. HIMES.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. Nichols. Have re-sent Nos. 40 and 41. Our direction to our clerk is to write the county invariably in all direction of papers going out of New England.

Geo W Burnham. Have received fifty-three cents from Sam'l Jackson to aid mission, and put the same to your credit.

H F Hill. Received, and will attend to it.
D Campbell. We have a few of Miller's Lectures on hand. Price 37 1-2 cents.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, NOV. 6, 1860.

James Raisbeck, Rockland Lake, N. Y. 10.00
Sugar Hill, N. H. 1.00
Antoinette Bixby, Wilton, Ct. 1.00

MARRIED, November 5, at Providence, R. I., by Eld. L. Oster, OSWUND DODD, of New Haven, Ct., to MARY ANN BROWN, of Providence, R. I.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

RECEIPTS.

UP TO TUESDAY, NOV. 6.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

These mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

H Goetschius 1040, S N Geers 1040, John F Knox 1037 —from 1011; Henry Spotts 1040, M L Jackson 1049, and \$1 for books sent the 5th, Robert Duffin 1037, Aaron Davis 1038, L Reed 1023—each \$1.

D S Turner 1032, J Burley 1054, D Hoag 1010, S Parshall 1056, H Howland 1054, A Byrbee 1049, Wm Hagarth 1063, J White 1060, H S Wilder 1049, J D Trues 1023, James Hodgkin 1017, Chase Robinson 1062, J Schutt 1062, C Davis 1056, Isaac Bailey 1067—each \$2.

E Hinds 1075, N Burnell 1179—each \$3.
Asa H Spencer 987—\$2.75—85 cts due.

ject of reverence amongst men. Thus the whole phrase "includes every grade or station of civil authority derived from the sovereign, and claiming deference from the subject. It describes all civil rule from that which is called God on the throne, down to every worshipful representative of majesty in the executive." It is further said, "So that he, as God, sitteth in the temple of God showing himself that he is God." The interpretation of this phrase will greatly depend upon the meaning you attach to the words, "the temple of God." By some it has been supposed that the literal temple in Jerusalem is intended. But you never find the apostles, after the death of Christ, call the temple in Jerusalem the temple of God. Moreover, the apostasy which is here predicted was not to reach its maturity until long after that temple should have been demolished. On the other hand, the apostles did describe the Christian Church at large as a temple—even the temple of the living God. The meaning of the expression, I therefore take to be "the professing Church of Christ;" and the import of the whole phrase is, that the apostasy would have its rise and manifestation within the professing Church; and the man of sin would sit within the precincts of the temple of Christianity, and there arrogate to himself the prerogatives and the honours which belong only to God.

It is very important to remark, further, that St. Paul speaks of this apostasy as already at work, even at the period when he wrote this epistle: "The mystery of iniquity doth already work." At the same time there was some restraining cause in operation which for a season prevented the full development of the mischief, "He who now letteth will let until he be taken out of the way." The leaven was fermenting, but as yet secretly and almost imperceptibly. The elements of the volcanic eruption were gathering in their might; but as yet the volcano had not yet burst: the storm was brooding, but the desolating torrent was not yet let loose.

We have now, I think, sufficient data for proceeding to inquire whether the annals of the past furnish in any measure a fulfillment of the inspired prediction. I shall take up the several points in order of the inspired sketch, and examine how far the several doctrines correspond with what may be observed in the origin, the principles, and the practices of Romanism. Let me remind you, then, to begin with, of the definition which has been given of the term "apostasy": it means a defection from the Church,—a ceasing to cohere to the pure truth of Christianity.

Now, it may strike you at once, that if Romanism be not pure apostolic Christianity, it must be an apostasy. There is in Romanism, externally, so much affinity to the Church of Christ; it wears so much of the semblance of Christianity; it makes such a boast of being exclusively the Church; that if it is not in reality and truth what it pretends to be, it must be an apostasy. It is not ostensibly opposed to Christianity. So far from it, it professes to be the very model of Christian doctrine and practice. It arrogates to itself the exclusive right to be called the Catholic Church. So that clearly if it is not what it claims to be, it precisely answers to one condition, which is involved in the term "apostasy."

I remark, further, that the expressions which are used by the apostle in sketching the apostasy seem to point to a gradual development, as if the moral darkness was to creep on by degrees till at length the light of Christian truth was all but extinguished. Now, in this particular, again I cannot fail to remark there is a correspondence to be traced in the history of Romanism with the tenor of the prediction. The history precisely exemplifies the gradual development to which the language of the apostle refers. The Roman Catholic draws largely upon the presumed ignorance or credulity of Protestants, when he claims for the peculiar tenets of Romanism either the antiquity or the authority of the apostolic age. The errors of Romanism crept in privily and unawares. The seeds were partially sown in the apostolic times, but the manifestation of the error, in its full blown antagonism to scriptural truth, was not for centuries later. In this

respect Romanism appears to tally with the prophetic outline of the great apostasy.

The Love of God.

"God is love." How sweet the truth! How softly it distils

On all, like gentle dew on hill and vale. That he is love, His works abundantly declare:— Creation is a work which must have been performed

By love, as well as by omnipotence;— For though blighted now by sin's great curse, It bears indubitable marks of a benign Original. And the Conservator of all things from age to age,

Preserving high and low, both man and beast, Must be essentially benignant.

But Redemption is love's masterpiece, Rising far above the rest, leaving them disrobed Of glory, by reason of the glory which so far excellet.

See the Eternal Son of God, in Bethlehem's low manger

Laid; and in His earthly course, He has not where to lay His head;

Yea incarnate Love itself is often seen in tears; For "Jesus wept."

And look to sad Gethsemane; The man of grief is bathed with gory sweat;

His holy soul is filled with deadly pain. But this is not enough,—He's betrayed,—

Mocked—scourged,—and led away, "Without the gate," to tragic Calvary.

And there is crucified between two thieves. See Him there! Suspended between earth

And sky, as though deserving neither, Yet Lord and Heir of both!

See Him there! But no, the sun forbears to shine. Yet listen to His cries! He's dying

On the bloody tree in agony and deepest shame! The holy Victim yields His precious life:

All nature is convulsed. And why does Jesus die? He is God's Lamb,

And dies to save the fallen, sinful race Of man, from sin and hell,

And make the earth a paradise again; And bring his own to glorious rest and joy.

Then say, Is not the God with whom We have to do a God of love?

And should not diabolic hate, at once, And ever cease from under heaven?

Yet one thought more in favor of the same Great truth;—Is not the "everlasting fire,"

Prepared for Satan, and all his wicked host, A proof that God is love?

Even justice is an attribute of true benignity; And holiness a proof that God is good.

Canada East.

R. H.

Marvelous Depravity in the Capital.

The following, from the Lancaster, Pa. "Daily Express," will perhaps be somewhat startling to the readers of the Herald and to the Christian world at large. Although there has for a long time existed a growing conviction in the public mind that the National capital was becoming very terribly demoralized, few had any conception as to what would constitute its crowning act of debasement. But at last it has broke upon us! Hear the Editor of the Express, of Oct. 29th, 1860.

"THEOLOGY AT THE NATIONAL CAPITAL: Washington city was never—at least in these modern days—remarkable for its piety. Indeed considering the number of its population it is about the most loose and most wicked city in the Union. Still we were hardly prepared to believe, that a large audience would quietly listen to the nonsense of a man who would attempt to prove that the millennium was at hand. But such is the fact. The other evening a Mr. Baxter of England, lectured before the Young Men's Christian Association, of that city, and announced his subject as 'The awful national calamities prophesied to be impending, and the coming of Christ to judgment, about 1864—68, according to eminent English writers, with a glance at the political destiny of America, England, France.' The lecturer regarded his subject as one of the most momentous and important that could possibly engage the attention of man. Many persons' minds were prejudiced against the idea of its being possible to tell of the time of Christ's coming to the earth, because of the declaration of the Bible, that 'of that day and hour knoweth no man; no, not even the angels in heaven.' If such persons would only consider the various connections of this portion of Scripture, their minds would at once be relieved of all doubt and hesi-

tation arising in consequence. He exhorted all to search the Scriptures diligently, that they might understand these things. There was a double blessing invoked upon those who read the book of revelation, while upon those who disregard its teachings were to be heaped fearful anathemas and curses."

It is a dreadful thing for Senators to be knocked down in their seats, Representatives to commit murder in the hotels and highways, for the city to be so infested with blood thirsty and violent men that scores of murders and assaults with intent to kill should be perpetrated in a single winter, that the city should be infested with gamblers and blacklegs; and houses of ill-fame abound, with all the frauds of public office-holders and seekers, and ten thousand other crimes. But all this is decent and respectable compared with listening to a christian gentleman from England, who "exhorted all to search the Scriptures diligently that they might understand these things." What can be more horrible than this? Why, that "a large audience would quietly listen to the nonsense of a man who would attempt to prove that the millennium was at hand!" Increasing horrors!! "But such is the fact, that Mr. Baxter of England" did this before the "young men's Christian Association" of the city of Washington, the capital of this nation!

But seriously, the Express must have a very dreadful idea of the millennium, or a strong suspicion that he will stand a poor chance of sharing it, to be thrown into such paroxysms of wrath and anguish at the bare mention of the subject. Poor, ignorant creatures that the "Young Christians" of Washington are, to listen to such a subject! What does the Editor think of the intelligence of such men as Rev. Hugh McNiel of Liverpool; Rev. John Cumming DD. and Rev. C. H. Spurgeon of London; Lord Carlyle and Lord John Russel; of the Bonars of Scotland, of Rev. Dr. Stephen Tyng, N. Y. Rev. Dr. Joseph Seiss, Philadelphia, Rev. Dr. George Duffield of Detroit, and multitudes of others, the most learned and pious, both in church and state on both sides of the Atlantic; and in all denominations of Christians.

He would, no doubt, be glad to place them all where he would have Mr. Baxter placed, which he points out as follows:

"We agree with a correspondent of the Press that the lecturer either knows what he says, and then he abuses the credulity of the masses, or he does not, and then he ought to be placed in a lunatic asylum. Is this another proof that we are not such an enlightened people as we, under other circumstances claim to be? If we were so, such lectures would not be delivered, and no Young Men's Christian Associations would countenance them."

Would it not be well for the Editor of the Express to investigate the subject, before he attempts to write upon it again, lest he come under the condemnation of Prov. 18:13?

J. LITCH.

The Inheritance of the Saints.

NO. 5.

That the saints will eternally inherit the earth is positively proved by the visions of Daniel.—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

Each preceding kingdom—Babylon, Media, and Persia, Grecia and Rome,—was to be destroyed. But the kingdom which the God of heaven set up "shall never be destroyed." Each of "these kingdoms," were in turn given "to other people;" but "the saints of the Most High" are the subjects of God's kingdom, and they will have no successors. Each of "these kingdoms" were of limited duration; but the kingdom which God sets up "shall stand forever." Babylon was a universal empire, embracing every place occupied by man, beast, or bird. Each of its successors held a like dominion. The kingdom of God also symbolized by the "great mountain," fills "the whole earth."

The subjects of these kingdoms, with their

sovereigns, were all mortal; but the subjects of God's kingdom, like their glorious head, are immortal.

But Daniel, the man who was "greatly beloved" of God, had another vision, in which a more full description of the world's history is given, with additional light upon the kingdom. He sees the sitting of judgment, "one like the Son of man coming with the clouds of heaven," and "brought before the Ancient of days." And he says, "There was given him dominion, glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:14. The angel which explained his vision says, "These great beasts," which Daniel saw, "are four kings which shall arise out of the earth." But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever (18th verse). Again, he says in the 27th verse, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

In the original creation, "God called the firmament heaven." A kingdom, therefore, bounded by the firmament must be universal, or embrace the entire earth. Such a kingdom will be possessed by "the saints of the Most High." They will not "possess" it till after the sitting of the judgment, and the casting down of all earthly thrones—till after the destruction of the other kingdoms, which are to be swept away as the chaff of the summer threshing-floors. But once in the possession of the kingdom, they will feel an abiding security, knowing that they are to possess it forever and ever, the kingdom being "an everlasting kingdom."

As "these kingdoms" are represented as being destroyed, and as our Lord says "the wicked shall be cast into hell, with all the nations that forget God," it follows that "all people, nations and languages" who serve the Son of man, to whom the great dominion is given, are the saints of the Most High, "gathered out of every nation, tongue and people," whose robes are washed and made white in the blood of the Lamb.

Ye saints of God, take courage! soon your King will reign in righteousness. A few more conflicts with the enemy, and the crowning day will come. No cruel despot there; no slave to groan on through unrequited toil, to feel the cruel lash, or wear the galling chain. The numberless millions will all be free. O for an end of oppression, and wrong, for an establishment of a Theocracy, or the government of God! Ere long the saints will all cry, "Thy kingdom come," with a faith which will move his chariot wheels. "He will avenge them speedily."

H. BUCKLEY.

The Blessed Invitation.

When the great division shall have taken place Jesus will set his own upon his right hand; a shelter, a sequestered refuge, a sunny scene, into which no storm can penetrate, no flame rise, no avenger enter. To that blessed group on his right He will say, "Come," "Come." This is the olden sound. "Come unto me, all ye that are weary." "Him that cometh unto me I will in no wise cast out." This is the olden sound that we heard in the chimes of Sabbath bells, in sermons, from the lips or missionaries, at communion tables, in the Bible; "Come unto me and I will give you rest." Now it is, "Come, ye sad;" then it will be, "Come, ye rejoicing." Now it is, "Come ye poor;" then it will be, "Come ye unspeakably rich." Now it is "Come ye soldiers of the cross, with the weapons of warfare in your hands;" then it will be, "Come, ye conquerors of Emmanuel, with palms of victory, the evidence that you have conquered." Now it is "Come, ye martyrs from your beds of suffering;" then it will be, "Come, ye martyrs, put on your coronation robes, make ready for the bridal of the Lamb. Now is honour, and glory and salvation to our God and to his Christ."

And Come ye Rachels weeping for your chil-

eden, who will not be comforted; come, and weep no more. Come, ye sorrowful and mourning ones, whose nearest, and dearest, and best beloved have been struck down in India, or in the Crimea, by Delhi, or Sebastopol, and left on your home one dark shadow, a shadow the more terrible that it is not only on your fireside, but on your hearts. Come, and meet, and mingle with, and recognize—for recognition is as certain as immortality and responsibility—those separated for a season, now to part with them no more. Come, Adam and Eve, from your graves beneath the shadow of the walls of Paradise; come Abraham and Sarah, from your cave of burial under the oaks of Mamre. Come, Paul and Peter from your resting-places, not where tradition has laid you, but where I have stored and kept your consecrated dust. Come, Knox, who never feared the face of clay; come, Luther, from your lonely grave in Wittenburg Cathedral; come, Melancthon, and Calvin also, come, all ye that have faithfully lived, however obscurely; and all ye that have died in Me, wheresoever and in whatsoever state in reference to this world; come Baxter, and Howe, and Ridley, and Latimer, and Cranmer; come, Chalmers, from thy resting place in Edinburgh; and come Edward Irving, your errors renounced, your sins forgiven, from beneath Glasgow's magnificent cathedral; come and inherit the kingdom, the oldest and the youngest, prepared for you from the foundation of the world.

Dr. Cumming.

Matters at Constantinople.

The World has an attentive correspondent at Constantinople, who gives information relating to the recent conflagration among the shipping at that port. He says, under date of Oct. 17; "Through the day and night of Wednesday last, Constantinople was visited by a southerly gale of almost unexampled severity.

Many ships were lost in the sea of Marmora and in the archipelago—one or two in Bosphorus itself. Many streets in the city were almost blocked up by boards, timbers and tiles blown from the houses.

In the midst of this storm, about midnight, the alarm of fire was given, and for several hours the whole of this vast city was almost as light as day.

The fire commenced in the pontoon bridge (called by foreigners, the middle bridge,) which crosses the Golden Horn, near the arsenal.

This bridge has just been rebuilt, and was about one third of a mile long, resting upon more than a hundred pontoons.

About two-thirds of this was destroyed, and the fire spread at the same time to the shipping. The burning ships breaking off from their moorings, drifted down upon the lower, or Galata bridge, and set this on fire. But providentially the wind went down toward morning and a heavy rain assisted in stopping the progress of the fire.

This fire was, undoubtedly, the work of an incendiary, and was either a political movement, designed to destroy the Turkish navy and arsenal which were for some hours in the greatest danger, or perhaps the fire was set by the farmers of the lower bridge to increase their receipts from the tolls. The middle bridge was free, and had just been opened for the passage of carriages and loaded animals. It thus very materially reduced the receipts of the lower bridge.

Nothing but a change in the wind preserved the greater part of the Turkish navy and the military and marine arsenals, state prisons, &c.

The number of ships burned was twenty, with one steamer. Many others suffered more or less. The loss to the government on the bridge is about \$100,000. A sad loss for a bankrupt treasury."

Waifs from the West. No. 8.

Monday, October 1st. Bro. C. T. Woodman having attended our meetings in Orono, we today returned with him to Minneapolis, and on the 4th, commenced a series of meetings in the F. W. Baptist church in that city. The congregation on this and the two following evenings

was small, which was probably owing in part to the darkness of the nights. On Sunday, Oct. 7th, we had a large audience in the forenoon, but in the afternoon about the hour of meeting it was somewhat stormy, and as the fair-weather christians of this generation are easily frightened by dark clouds and a few drops of rain on the Lord's day—things which they would scarcely notice on a week-day when worldly interests are at stake—it materially affected the size of our congregation. However, I was not so much discouraged as to leave unfinished the discourse on the restitution which I commenced in the morning, and have reason to believe that some hearts were cheered with the precious assurance that "the meek shall inherit the earth and shall delight themselves in the abundance of peace," and with the prospect of a land only a little in the distance of which we may truthfully sing—

"No chilling wind, nor poisonous breath
Can reach that healthful shore,
Sickness and sorrow, pain and death,
Are felt and feared no more."

Having made no appointment for an evening meeting, I went with Bro. Woodman to the Methodist chapel. As we were early it gave us an opportunity for observation and reflection. The building is plain and commodious, but without a gallery. The choir and instrument occupied one corner of the house, to the right of the pulpit, and as the hymns were sung—

"Forever with the Lord,"

and, "My Father's house is bright and fair," my mind reverted to other scenes and society and by the soothing influence of the songs of Zion was better prepared for the service which followed. The preacher's text was 1 John 1: 9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The following may be taken as rather an imperfect sketch of the best discourse which it had fallen to my lot to hear since coming to Minnesota:

In the plan of redemption God has all the glory; and man all the responsibility. This text presents I. The duty of confession: to the right performance of which three things are necessary (1), a consciousness of guilt: no man in his senses will voluntarily confess himself guilty of a crime which he is not conscious of having committed; (2) A consciousness of impurity arising from transgression: sin leaves a taint behind it—a shadow thrown across the soul; our nature is defiled, hence the necessity, not only of having sin forgiven, but iniquity cleansed; and (3) a consciousness of utter helplessness: the murderer, for example, when brought to justice, though conscious of having committed the deed, will generally plead "Not guilty"; and it is only when all hope of escape is cut off, and he finds himself helpless and undone that he confesses to the charge: so it is with the sinner; and our situation is such that if we do not thus confess the hinderance is on our part and not on the part of our Maker. II. The blessings promised on confession. 1. He will "forgive us our sins,"—that is, justify us, blotting from the book of his remembrance the record of transgression which has been made against us. 2. He will "cleanse us from all unrighteousness,"—that is, sanctify us, for we need the heart renewed as well as sin pardoned. Justification is an act of grace without us, but sanctification a work within us. III. The encouragement we have to confession.

1. "He is faithful"—true to his word: able and willing to perform the promises he has made. 2. He is "just": since Jesus has died for our sins and risen again for our justification, He can be just, and the justifier of him who believeth in Jesus. There are two wonders on earth; the world's wonder is that God can be just, and yet punish the sinner to the extent the law demands; and the Bible wonder is, that God can be just and yet on any terms pardon the guilty. The invitation to make the confession—which also implies faith in Christ—and to receive the promised blessings is extended to all. It is reasonable to conclude that those who do not confess will perish. If a man were to offer rewards to all in the county who would perform certain feats, and some were sufficiently interested in the matter to make the attempt and should succeed; and yet

the prizes were given, not to the successful competitors only but to all, even to those who had made no effort to secure them, would it be thought just? The application is easy. God has offered blessings to all on the condition specified in our text, and it is the safest course, to say the least, to comply with his requirement.

During our stay in Minneapolis we endeavored to combine pleasure with labor, and therefore spent some time in viewing works of nature and of art. As perfect Wisdom placed the perfect man in the garden of Eden to dress and to keep it; and as appeals are everywhere made in the Scriptures to His material workmanship as illustrative of some of his attributes, we thought it not wrong to be thus employed. Among the objects which interested us were St. Anthony Falls. Of these I had often heard, but they did not meet my expectation. The Rev. S. W. Pond has said:

"When winter's icy reign is o'er,
And spring has set the waters free,
I love to listen to the roar
Of thy wild waves, St. Anthony.

For gathered here from lake and glen,
The turbid waters deep and black,
With foaming rush and thundering din
Pour down the mighty cataract.

I love to watch the rapid course
Of the mad surges at my feet,
And listen to the tumult hoarse
Which shakes me in my rocky seat."

But these words were more appropriate once than they are now. It is only a few years since the cataract was at the head of Spirit Island and had a fall of some 15 or 20 feet, but I should judge it is more than 200 feet above that point now, and the fall is much less than it was then. There is a dam thrown across the Mississippi just above the falls, and mills are built on both sides of the stream. At the rate with which these Falls have disappeared, especially within the last two years, it would require no great length of time to place them among the things of the past.

Friday, Oct. 5th. We went with brother and sister Woodman, and sister Spencer to see the Falls of Minne-ha-ha, four miles from Minneapolis. They are on the out-let of Lake Minnetonka, near its junction with the Mississippi, and probably occupy the first place among natural objects of interest to visitors. We reached the place about 12 o'clock and descended by a winding path the precipitous bank below the falls. The stream in low water is about 20 feet wide at the top of the falls, and has a clear pitch of nearly 60 feet. Three of our party passed to the opposite side of the stream under the over-hanging rock over which the water falls. We thought the distance between the water and rock directly back of it to be upwards of 15 feet, hence except a strong wind blows from the south or east persons can pass under the falls with but little inconvenience, and passing down the stream three or four rods return by a bridge constructed for foot passengers. The falls are seen to best advantage amid sunshine, but at the time of our arrival the sky was cloudy. Being noon we concluded to dine before going farther. "Now there was much grass in the place," so we sat down and "did eat our meat with gladness and singleness of heart." Ere we finished our repast the sun shone forth in its meridian splendor and we hastened to get another view of the water's leap. This time a beautiful rainbow rose at the foot of the falls and ascended in the mist far up the opposite bank.

"So wondrous wild, the whole might seem
The scenery of a fairy dream,"

and as we gazed on it, we were not surprised that the Indians in their native simplicity called these the falls of Minne-ha-ha, or laughing Water.

Having lingered an hour and a quarter around this delightful spot, we rode three miles to Fort Snelling. This Fort is built on high land at the junction of the Minnesota and Mississippi, and commands both rivers. With its history I am not acquainted. It is reported that 37 years ago last spring the first steamer that came above Prairie du Chien landed here. She was called the Virginia, a stern wheel boat, whose "squealing faculties exceeded her speed," and frightened the

Indians. The round tower and thick stone walls indicate that the Fort was once a place of much strength: but why the government should expend so much money in the construction of such a fortress if it were merely designed as a defence against the Indians, I can hardly imagine. Not far from the fort is a graveyard, into which we went to examine the tombstones of the departed, and from these we gathered that 40 years ago white men had found a home in these Western wilds, and falling a prey to "the last enemy," were here buried to await the coming of the Conqueror of death. The following epitaph I copied from the tombstone of a child—

"Spotless and pure
From God thy spirit came;
Spotless it has returned
A brighter flame;"

but in no inscription did I find recognized the doctrine of the resurrection. Leaving the congregation of the dead, we returned to Minneapolis in time for our meeting in the evening.

Tuesday, Oct. 9th. Went at half past 1 P. M. to the Church of Gethsemane to hear a funeral sermon. It is a small but neat wooden building owned by the Episcopalians. The cross on the roof indicated its connection with Christianity in some form, and an inscription on the inner door informed us that the seats were free—as I think they should be in every church—and as they were all cushioned and comfortable we had but little choice. Just back of the pulpit was an imitation of a window in the gothic style having at the top of it in gilt letters the initials of the Latin words which signify, Jesus the Saviour of men—J. H. S.—beneath them the baptismal font and sacramental cup; and directly under these the texts; "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5; "Verily, verily, I say unto you, Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you." John 6: 53—passages understood by this "holy church" to refer to the two sacraments recognized by Protestants, though the latter text has no more reference to the Lord's supper than have the words, "Except ye repent, ye shall all likewise perish;" for the ordinance of the Lord's supper was not then instituted, and "that which is wanting cannot be numbered."

We had to wait nearly an hour for the arrival of the procession. At last the loud voice of the clergyman as he passed from the gate to the pulpit uttering the words "I am the Resurrection and the Life," &c. announced the services commenced. His theme was the importance of being prepared for death, and was based on the word of the Lord to Hezekiah, "Set thine house in order; for thou shalt die and not live." 2 Kings 20: 1. He read what he had written on the subject in about twenty minutes, and I thought it fortunate that the rubrics of the Church of England require the officiating clergyman to read in connection with the burial of the dead a part of 1 Cor. 15th chapter, else we would not have known from anything in the sermon that if a man die he will live again. Much that he said was sympathetic, and under the circumstances the mourner's tear was shed; but the text itself was left unexplained—nay, it was perverted: for whoever explains the words—"Set thine house in order"—as meaning, set thine heart in order and thus get ready to die, perverts them. Such an interpretation overlooks the fact that the one addressed was a pious king of the lineage of David; that "house" is put by metonymy for household or family; and that the command according to the literal reading of the Hebrew, as given in the margin, was—Give charge concerning thine house; that is, Arrange the affairs of your family, or of your kingdom, for thou shalt die and not live. The same phrase occurs in 2 Sam. 17: 23, where we are informed that in answer to the prayer of David the counsel of Ahithophel was rejected and "he saddled his ass, and arose and gat him home to his house, to his city, and put his household in order, and hanged himself, and died." Now, if to set the house in order means to set the heart in order or be converted, then Ahithophel was converted and as an evidence of it committed suicide! This was as good evidence of being "ready to die" as Judas

gave, who by transgression fell and being the son of perdition went to his own place.

Thursday, Oct. 11th. Attended the weekly prayer-meeting of the Congregationalists. The Scripture read and the hymns sung were good, but their own complaint of want of spirituality was apparently too well founded. The principle involved in God's charge against the Jewish nation—"O Israel, thou hast destroyed thyself." is operating at the present day in Christendom. If a lamp does not burn well, it needs to be trimmed and replenished with oil, and the difficulty lies more with it than with the surrounding darkness: so if a church lacks prosperity the evil is more with herself than with the world. I find it is not in churches of our own denomination alone that the prophet's cry is heard—"My leanness, my leanness!" Other ecclesiastical organizations have serious internal as well as external difficulties to contend with; and while it is our duty to labor to promote purity in the ministry and membership, taking for our motto, "Holiness to the Lord—the judge is at the door:"—and while we may sigh and cry over the abominations that are committed in the land under the garb of piety, it should afford us consolation to know that from the wreck and ruin of our race there is destined to emerge at the advent of our Saviour "a glorious church, not having spot or wrinkle, or any such thing, but holy and without blemish." Let us therefore endeavor to be faithful members of the church militant, that we may ultimately be glorified members of the church triumphant, and permitted to have a home where "The skies, like one wide rainbow, stand in gold, The clouds are light as rose-leaves, and the dew Is of the tears which stars weep, sweet with joy; The air is softer than a loved one's sigh; The ground is glowing with all priceless ore, And glistening like gems in a bride's bosom."

A holy heart prepares us for this holy home, beneath the new heavens to which the finger of prophecy points.

J. M. ORROCK.



ADVENT HERALD.

BOSTON, NOVEMBER 17, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Exposition of Daniel's Prophecy.

CHAPTER V.

BELSHAZZAR'S IMPIOUS FEAST.

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand."

The date of this feast we suppose to have been in B. C. 536—the epoch of 538, given in our Sacred Chronology, being, we think, an error. Between the recovery of Nebuchadnezzar's reason, supposed to have been about B. C. 563, and the date of this feast, a period of about 27 years, the book of Daniel narrates no incidents except Daniel's visions of the 7th and 8th chapters. We read however in 2 K. 25:27, and Jer. 52:31, that "It came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach, king of Babylon, in the year that he be-

gan to reign, did lift up the head of Jehoiachin, king of Judah out of prison."

As Jehoiachin was carried to Babylon in the eighth year of Nebuchadnezzar (2 Ch. 36:10,) whose reign continued till the close of the 37th year of Jehoiachin's captivity, it follows that Nebuchadnezzar's reign according to the Hebrew reckoning must have continued 45 years after his first invasion of Judea in the 4th year of Jehoiakim; and as there are only 43 years given in Ptolemy's Canon for Nebuchadnezzar's reign it shows that the Hebrew reckoning, beginning with his first coming against Judea as a victorious prince, commenced two years before he became king by his father's decease. And in this manner the Jewish and Chaldean annals are made to harmonize.

The first year of Evil-merodach, synchronizes with B. C. 561; and according to Ptolemy's Canon, he reigned two years, being succeeded by Neriglissar, B. C. 559, who reigned four. Laborosarchad succeeded him, and was put to death after a reign of nine months, B. C. 555; which being less than a year, is included, in the Canon, in the years of the preceding or following reign. He was succeeded by Nabonadius, who reigned, according to the Canon, seventeen years, to B. C. 538, and who according to Dr. Jarvis, was the Belshazzar of our text. It is shown however, by Dr. Hales, that the Canon only reckons Belshazzar as king until he was driven into the city, two years before the date of this feast, from which time till his death Babylon was closely besieged: So that the nine years given to Cyrus in the Canon, also include the two years of his siege of Babylon; which makes the 1st of Cyrus, according to Daniel, synchronize with his third according to the Canon, in B. C. 536.

This Belshazzar is supposed to have been a grandson of Nebuchadnezzar,—Evil-merodach being a son—in fulfillment of Jer. 27:7; where it is written of Nebuchadnezzar, that "all nations shall serve him and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him." The two years added to the reigns of the kings named, also just completes seventy yrs from the fourth year of Jehoiakim, in fulfillment of Jer. 24:11,12: "These nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity."

It is claimed by Dr. John Mayer, (Com. Lon. Ed. A. D. 1652) that the 70 years predicted had apparently expired, and that Belshazzar's feast was a rejoicing over the apparent failure of God's word. However this may be, the moment had arrived when the "son's son" of Nebuchadnezzar, "the king of Babylon," was to be punished, and his land given to another nation. Surrounded as the city was with high and massive walls, supplied as it also was with an abundance of food for a siege of twenty years, and there being ample space within the inclosure for the growth of the grain needed for the support of its inhabitants, the king felt secure against his besieging invaders, and gave himself up to a night of feasting and revelry.

It is called by Daniel a great feast—there being present a thousand of his lords. Willet mentions a feast made by the father of Cleopatra in honor of Pompey, where a thousand captains were invited, and a cup of gold was set before each one to drink from. Alexander the great made a great feast at the time of his marriage, where were present ten thousand guests, to every one of whom was given a golden cup. The great feast of Ahasuerus (Esth. 1:3) had present "all his princes, and his servants; the power of Persia and Media, the nobles and princes of the provinces," of which there were 127 in his empire, "being before him." And Pliny states that Pythius entertained at one time 788,000 of Xerxes' army.

By its being specially mentioned that "the king drank wine before the thousand," it would imply that drinking was principally characteristic of this impious festival. "The Babylonians," says Stuart, "were famous above all men for intemperance, especially in drinking." And as it is said that the king drank before them, it would seem that ordinarily he did not indulge in wine in so promiscuous and public a manner. It would appear that he was particularly abandoned and shameless on this occasion; which is variously supposed to have been the anniversary of the king's coronation, or birth day, or a religious festival in honor of their gods. Willet supposes the last,—because, according to Xenophon, Cyrus was aware when it would occur, and took advantage of it to enter the city.

Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

The king's tasting the wine does not imply that

he merely sipped it. The idea is that while enjoying his wine or while excited with drink, being intoxicated, he did what he would not have done if sober.

The golden vessels were taken from the temple in Jerusalem to Babylon by Nebuchadnezzar,—a part of them in the reign of Jehoiakim, a part when he took Jehoiachin captive, and the remainder when he took Zedekiah: "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god." Dan. 1:1,2. We also read in 2 Ch. 26:7, that Nebuchadnezzar came up against Jehoiakim and "carried of the vessels of the house of the Lord to Babylon, and put them in the temple at Babylon." Of Jehoiachin we read (v. 10), that "Nebuchadnezzar sent and brought him to Babylon, with the goodly vessels of the house of the Lord." And at the taking of Zedekiah by Nebuchadnezzar, we read (v. 18), that "all the vessels of the house of God, great and small, and the treasures of the king, and of his princes, all these he brought to Babylon." In 2 K. 25:15, they are specified as "the bowls, and such things as were of gold in gold, and of silver in silver." These had been safely stored in the treasure house of the king of Babylon, which was in the temple dedicated to Bel the king's god,—the great temple of Belus; and there is no evidence that they had ever been subjected to any such profane use until the night of Belshazzar's impious feast.

Nebuchadnezzar is here called the "father" of Belshazzar. The margin says "grandfather," as in Jer. 27:7—the word father being applied in the scriptures to any ancestor. Thus David said to Mephibosheth, the grandson of Saul, "I will surely shew thee kindness, for Jonathan thy father's sake, and will restore thee all the land of Saul thy father," 2 Sam. 9:7. In Ezra 6:14, Zedekiah is called "the son of Iddo;" whilst in Ezra 1:1,7, he is called "the son of Barachiah the son of Iddo." Our Savior, in Matt. 1:1, is called "the son of David the son of Abraham"—several generations having intervened between each. And the Jews were accustomed to speak of their "father Abraham."

As this feast was made to the king's lords, it is not certain that his wives and concubines were present at its commencement. It was not ordinarily the custom in the east for women to participate at a feast with the men. At the great Persian feast of king Ahasuerus, his queen Vashti made a feast for the women (Esth. 1:9) in separate apartments; for "on the seventh day" of the feast, "when the heart of the king was merry with wine, he commanded to bring Vashti the queen before the king, with the crown royal, to show the people and the princes her beauty," (Esther 1:10, 11). The king only commanded this when he had become intoxicated; and so improper did the queen regard the command that she refused to obey. It is not improbable, therefore, that on the occasion of Belshazzar's feast, there were at first present only his lords, and that as the feast progressed the king's wives and concubines were invited in. But the Babylonians were much less particular in respect to their women than the Persians. "Curtius says, that women were not only present at the feasts, but as the guests became warmed with wine, they gradually divested themselves of their clothing"; which he says "was deemed an act of comity by matrons and virgins" (quoted from Stuart).

"The great Preparation."

As we intimated in our last, we have now received Dr. Cumming's new work, "The great preparation; or Redemption Draweth Nigh,"—the first series. The second series of it is also announced as nearly ready. The subjects treated of in this volume after its Preface and Introduction, are the following:

Where is the Promise of His Coming?

The world will last our day.

The Earth's Last Baptism.

The great Restoration.

Summer Nigh at hand.

He that is to Come.

Looking for His Return.

The Restitution of all things.

Look up and lift up your heads.

The Day of the Lord.

Prophetic Dates and our study of them.

Prophetic Dates and their solution.

Fear Not; Your God will come.

Palestine-Reconsecrated.

England's Future and mission.

The Apostacies in Europe.

These subjects are great and important questions, which merit the attention of every believer in inspiration. The heart needs to be kept alive with hope of the Lord's return, and filled with joy

in contemplating the evidences of his appearing; and the words of love and hope which so abound in the works of Dr. Cumming, are peculiarly calculated to keep these emotions in lively exercise. The tone of Dr. C's writings is that of fervent, humble and unobtrusive piety; and though he may not be always reliable in his facts or deductions, his expositions and entreaties come right to the heart of the candid reader—coming as they evidently do, so from the heart of the writer or speaker. His aim is unquestionably, that in which he thus expresses the Preface;

"He can say from the very heart, that it is his master aim to do good—to make man wiser, and better, and happier, by drawing into the weary present a little of that sunshine which is stored up for us in the blessed future. His labors may fail—this he cannot help—but the consolation that flows from a pure motive and a sublime object will remain in his heart as a 'well of living water,' ever fresh and full. He does not pretend to impart any new light to the scholar; but he labors to teach, and he prays that he may be useful to the many."

"It may be glorious to write
Thoughts that shall glad the two or three
High souls, like those far stars that come in sight
Once in a century;
But better far it is to speak
One simple word which now and then
Shall waken a new nature in the weak
And sinful sons of men."

No one can question that such is Dr. C's great object, in his indefatigable proclamation of Christ's near coming and kingdom; and we regard him as wonderfully successful in attempting to speak words of comfort and hope to the troubled and sorrowful.

He is sometimes surprisingly inaccurate in statements; he has views respecting the future of England, and the future of the Jews in Palestine, as well as in the application of many predictions, which we entirely dissent from; but whenever we point out and specify wherein, and why, we thus dissent, we always have respect solely to the points specified, and never to the man, or to his general teachings. On this point Dr. C. says in his Preface:

"He regrets that a few—and a few only—of the literary and learned writers who animadverted on his former book gave so much space to the interpretation of the author's motives and merits, and so little to a discussion of the subject."

This is a rebuke well merited, and it is applicable to a reference that we find even to the present volume. Thus "The Methodist" says:

"The Rev. Dr. Cumming, author of *The Last Tribulation*, is said to have another work on unfulfilled prophecy in course of preparation, entitled, *Your Redemption Draweth Nigh*. According to this popular preacher and writer, this dispensation is to end in the year 1868. But it somewhat militates against his credit as an interpreter, that he formerly fixed 'the time of the end' for a year which has already passed: but then Dean Swift, who postponed the eclipse of the sun by proclamation, extended the period by several years."

Now this "Methodist" shows unmistakably just how little its Editor knows of Dr. C's writings, when he refers to his "*Great Tribulation*" as "the Last Tribulation."

That Dr. Cumming has ever named a time, now in the past, as that of the Lord's coming as here affirmed, has never come within our knowledge; and we have no more reason to suppose that "The Methodist" has any basis whatever on which to ground such a reflection in respect to him. Nor is it true that he has ever "fixed" any time for that event, even in the future. All that he professes to do is to give what he considers as evidence bearing on any given epoch; and he leaves it to each one to say whether the reasons he gives for his suppositions are entitled to any weight. When they are not, as we shall be compelled to show respecting some of his positions, he will accord to each one, who thus judges, not only the right, but the duty to "discuss the subject," and show why and wherein he judges differently. Dr. Cumming will be as ready, we doubt not, to listen to opposing reasons, as to ask consideration for his own. And when his reasons are entitled to weight he asks, as he has an undoubted right to, that they receive that consideration which they merit.

If, therefore, he had thought he had seen evidence pointing to a time in the past, and had presented it, as it bore on his own mind, and yet found himself mistaken, it would be no reason for refusing to look at what he regards as evidence in the future; for the question of time is confessedly one of such intricacy that many errors may be made respecting the true epoch, without its disproving that we are in its neighborhood. There should be a commendation for watchfulness, when signs of day are supposed to be discovered, before they are, rather than a sneer at the misapprehension; and those who show they are thus watching, are far more likely to discover the actual dawn, when fair Aurora does gild the eastern morn, than are those who refuse to look at the supposed evidence that darkness begins to flee pace. To point to and give the evidences bearing on specific dates, is not only commendable, but ob-

ligatory on those who believe they see such. This is not prophesying, and those efforts should be encouraged, so that the church may be in possession of all that may be supposed to bear on the nearness of Christ's coming—provided always that there be no spirit of dogmatism, in the positive fixing of dates or in the belief of such as a test of salvation.

There is another point in which "The Methodist" merits rebuke in its reference to Dr. Cumming: It pretends to apologise for an alleged failure of Dr. C.'s time in the past, by allusion to Dean Swift's proclamation postponing an eclipse. Christ has said that he will come again; and to illustrate a supposed error in the time of his coming by a comical satire of Swift's, appears to our mind to border on the impious. And though the editor goes on to avow his belief that the future dispensation is to be "Christ's reign on earth in the hearts of men by his word and spirit," we do not admire a reign in the heart productive of such fruit.

As with Dr. C.'s previous writings, we shall present in turn the choice gems we find in this volume, on many of which our eye has rested. We shall also give its more important parts in full—particularly those respecting "Prophetic Dates, and Our study of them," and "Their solution." But in giving these it will be our duty to specify some errors of fact into which he has manifestly fallen—and into some of which he has been led by following an unreliable guide.

A Greater than a Prince.

How elated we are with the visit of a Prince! What a rush there was to see him! And yet how few look for a visit from the Prince of the Kings of this earth, the Lord of lords and King of Kings! Yet such a Visitor has announced his purpose of soon coming to earth again, in awful pomp, in transcendent majesty—before whom all earthly princes will dim and pale, as the stars do at the rising of the sun.—[Advent Herald.]

This will eclipse a torchlight procession, which seems just now to be considered the most brilliant display that can be got up; but we are very doubtful whether the "awful pomp" to which our Advent Brother alludes, will ever be witnessed, as there is no probability that the Visitor referred to will ever come to the earth a second time. He said he would, however, when he was here before; but he declared, most explicitly, that he should come in that generation. This solemn promise was not fulfilled; the probability is, that he either could not or would not come—more likely the former; though if he refused to come, it would be no marvel, seeing how he was treated before he left. But this fact is certain anyhow—he did not come a second time in that generation, and as he has not come since, the fair supposition is that he never will come.

Boston (Infidel) Investigator.

Paul said of the Jews that "their minds were blinded;" and that unto his day, "when Moses is read the veil is upon their heart"—which veil is only "done away in Christ." Our neighbors of the Investigator, who lack the "one thing needful," seem to read the words of Jesus with a veil over their heart; whilst, if in Christ, they would see things much more clearly. Our Savior never said he should come again in that generation; but when the disciples asked him two questions,

1st. "When shall these things be?" :—i. e. the destruction of the Jewish temple and city; and 2d. "What shall be the sign of thy coming and of the end of the world?" He replied, "Take heed that no man deceive you"—as some have since been, by supposing Christ's coming and Jerusalem's destruction would be synchronous events. He then answers both questions—remarking of the 1st. That "This generation shall not pass, till all these things be fulfilled;" and which came to pass about 40 years after; whilst, in reply to the 2d question he said, "Of that day and hour knoweth no man, not the angels in heaven, but my Father only"—the signs of the approach of which he had announced.

But He will come again; and our neighbors of the Investigator will see him coming in the clouds of heaven, with power and great glory. They will also then recognize and acknowledge him as Lord, to the glory of God the Father. May God grant that that acknowledgment may not be delayed till that terrible moment; and that by a previous recognition and trust in him they may be numbered with Christ's blood washed through.

Not following Us.

The Churchman, the organ of the High church Episcopalians, has a severe article upon Rev. Dr. Tyng for having assisted in laying the corner stone of a Methodist chapel, and for having appeared in the pulpit of a Presbyterian church as a participant in the proceedings of the Evangelical Alliance. It uses the following language:

"The public behavior of the Rev. Dr. Tyng is grossly inconsistent with his obligations as a presbyter of the Church, and quite as disgraceful to him-

self as if it were intended 'for the purpose of deriding Christianity.' We most earnestly and seriously beg the attention of the Provisional Bishop of this diocese to the conduct of one of the presbyters under his charge. This is a case in which the Bishop is imperatively bound to exercise his Episcopal authority, and we trust that Dr. Potter will at once bring his erratic and unruly presbyter to an account for his conduct."

Probably Dr. Tyng will endeavor to follow the directions of his Master irrespective of those of the "Churchman."

It seems that Dr. Tyng,—who teaches that Christ "will reign in visible glory among His saints upon the earth, when he shall return according to His promise" is too liberal for some of his brethren. It is his marked liberality towards all who bear the name of Christ that stamps his opinions as those of the gospel. When we find any one so intensely denominational, as to refuse cooperation with evangelical Christians who differ in non-essentials, we fancy that his religion varies somewhat from the teachings of Christ and his apostles. It is with many of much more consequence, that men follow them, than that they follow Christ.

The Father's House.

Bro. Bliss—What is the meaning of the ex. in John 14: 2, 3. "My Father's House?"

And going away? Is it "I go to prepare a place for you" or if it were not prepared—I would have told you I go to prepare a place for you?

Yours,

D. BOSWORTH.

We understand the "Father's House" to refer to the entire created universe, the various world's which, we consider as the "many mansions" referred to.

Christ's going away, in harmony with this view, was his return to the Father, as a preparatory step to the preparation of this earth, by its restoration to its unfallen condition, as "a place" for the eternal abode of its redeemed inhabitants. It will thus be one of the "many mansions" in the "Father's house," inhabited by holy intelligences.

Were this not to have been the case, Christ would have so told his disciples.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

J. M. Orrock. By a singular mystification of mind, we reversed the heading of your chapter in our last, from its correct to an incorrect form, which you doubtless at once detected. It requires that "a sober second thought" be given to some matters, in order to avoid errors which are incident to a little confusion of thought; which in this case was owing to our mind being on another subject at the time of writing. We are indebted to Bro. Hutchinson for calling our attention to it, as soon as it appeared in print.

S. B. Page. There is an obscurity respecting Matt. 11:12, which we are not now prepared to give an opinion respecting.

H. Plummer. We have mislaid the N. Y. Ind. of that date. Cannot you send us the article?

C. A. Thorp. We thank you for those copies of the Register, and should be pleased to receive succeeding Nos. Have sent you No. 50 for 1859.

D. I. Robinson. Will you give us an article on the prophetic periods for an extra Herald—by Decem. 1st? What is your P. O. address?

An Extra Herald. No. 1

We expect soon to issue a copy of the Herald, prepared expressly for general circulation, and filled with various articles expressive of our faith, by different writers.

Price per 100 cops. \$2, or 50 for one dollar. Ten copies will be sent to one address for 25 cts. The design of this is by such distribution, to obtain a wider circulation of the Herald. Orders are solicited from those desirous to aid in such a work.

New York city leads off in this by an order of 1000 copies, and Philadelphia follows with one for 500.

No. 2. A request has been made that we issue our late articles of the Image of the second of Daniel, in a like form, and which would nearly fill one sheet. Should the demand warrant, that may follow in a second No. Those who order for No. 1, will therefore please to state their wishes respecting this.—See statement in the Herald of Nov. 3 and 10.

MONEY ITEM. Our friends will notice the continued scantiness of our receipts at the present time. We shall need \$350, by New Year's, for the purchase of another lot of paper.

A Proposition.

A Bro. proposes, if any brother or sister who feels unable to pay \$2 a year for the Herald, and will pay one dollar a year for it, and also forward the name of a new paying subscriber, that he will pay the other dollar for them—to the number of fifty or more dollars.

We are pleased with this proposition, and hope it will be numerously responded to. Will those thus responding remind us of the proposition, so that we may correctly charge our brother with the sum he will make up.

Books for Sale at this Office.

Dr. Cumming's Great Preparation. First series.

Dr. Cumming's Great Tribulation. 2 vols.

Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

FOR SALE,

One or more shares on the "Boston Advent Association."

A Bro. owning a few shares in our Chapel building, wishes to realise from them for the purpose of aiding the advent cause. He would be willing to sell at a little discount from the par value. Any Bro. wishing such investment, might feel that in the purchase, of from one to three shares, he was aiding a brother to do good with the money.

THE PRESIDENTIAL ELECTION.—The Election on the 6th inst. in all the states resulted in the choice of Abraham Lincoln of Illinois, as President of the U. States for four years from the 4th of March next.

We were introduced to Mr. Lincoln, and also to Mr. Douglas, at Ottawa, Ill. in August 1858, where we listened to one of their joint discussions. Our impressions of both of those persons were given in the Herald after our return.

By request of Bro. Childs, of Westboro', we republish lines from Bro. Hutchinson, given about a year since, on "God is love."

Foreign News.

Quebec, Nov. 12.

Prince Metternich had explained to the French Government the present policy of Austria. Internal reforms would be carried out in all sincerity, and as regards external matters, she will maintain her line of defensive policy. The present armaments and concentration troops in Venetia have no other object than the repelling of any attack. Austria considers the assembling of a Congress useless unless the great Powers agree beforehand on a common programme, of which there is little likelihood.

On the other hand it was reported that the Austrian Envoy had notified the Emperor, that unless the warlike preparations in Piedmont were discontinued, and the Hungarian Legion disbanded, Austria would immediately commence hostilities.

Five hundred Irishmen, belonging to the Papal Brigade, had passed through France enroute for Ireland.

The London Daily News of the 31st says, that the Emperor of the French has placed four ships of the line before Gaeta, with orders to prevent an attack on that fortress by the Sardinian Admiral, and if necessary to sink his ships. Under these circumstances the Admiral will take no part in the approaching siege at Gaeta. The News denounces this as a direct intervention by France and says Europe must not be allowed to remain a victim to all this mystery and repeated surprises.

Victor Emmanuel and Garibaldi, whose operations had been combined were preparing for battle. An engagement took place on the 20th of October, half way between Teano and Sessa, between the Piedmontese and the Neapolitans. After a combat of two hours the latter fled, leaving many prisoners.

The London Morning Advertiser asserts, on the authority of an official dispatch, that Victor Emmanuel was about to bombard Gaeta by sea and land.

Capua had been definitely occupied by the troops of Garibaldi.

It was reported that Victor Emmanuel would confer on Garibaldi the title of Prince Calafimi with an income of 3000 lire, and decorate him with the order of annunciation.

Lamorieiere had been created a Roman noble and a medal struck in his honor.

FRANCE.

Judicial proceedings have been instituted against the responsible editor of Opinion Nationale, on account of the publication of false news in that journal.

According to instructions received from Count Rechberg, Prince Metternich has explained to M. Thouvenel the Austrian policy.

His explanation contains four points:

1. The interior policy of every State being intimately connected with its exterior policy, Austria

will fulfill with sincerity the reforms announced in the "Diplom" of Oct. 20.

2. Notwithstanding the complication in Italy, Austria will maintain her line of defensive policy.

The present armaments and concentration of troops in Venetia have no other object than that of repelling any attack.

3. Austria will not abandon the system of non-intervention.

4. Austria considers that the assembling of a congress would not bring about a practical solution of the Italian question, unless the great Powers agree beforehand on a common programme, of which, however, there is little likelihood.

ITALY.

Turin, Oct. 27. According to dispatches received here, an engagement had taken place between the troops of the King of Naples and the Piedmontese, half way between Teano and Sessa.

The enemy, leaving many prisoners, fell back upon Garigliano.

The official gazette maintains that Pontifical prisoners are treated with generosity and solicitude.

An English ship of war once drew near what seemed a hostile vessel under sail; she hailed the stranger, who answered not, then hailed again, no answer, then fired a shot across the saucy bows, but still there was no reply, next fired at her amidsthips, but got not a word in return. Finally, the man-of-war cleared for action, began battle in earnest, serving the guns with British vigor, but found no return save the rattle of shot rebounding and falling back into the heedless sea.—Daylight presently came with tropical suddenness, and the Captain found he had spent his powder in battering a great rock in the ocean. So, many a man has fought long against a Truth which he fancied was but a floating whim, bound to yield to his caprice, but at last the dawn-light has shown him it was no passing ship of timber and cordage and canvass driven by the wind and tossed by the undulations of the sea, but a Sail Rock, resting on the foundations of the world, and amenable neither to the men-of-war that sailed in the wind, nor yet to the undulation of the sea whereon they came and went.

FROM AFRICA. A letter from Tunis, dated Sept. 20, contains an account of a plot in Barbary, by the Mahomedans, to massacre the Jews and Christians. It was set on foot by a Chersef, (descendant of the prophet,) who landed somewhere on the coast with a party of followers. He was one of the ring-leaders at Damascus, and when that place became too hot for him, transferred his attentions to Tunis.—The Bey gave orders that dead or alive he must have that Chersef. He was taken, conveyed to Bardo and hung. Various interesting episodes occurred—among others, that of a Dervish parading about town in a cool undress, with marks on his knees, and crying that he intended to wade in Christian blood up to those marks. He was put in jail.

The Dahomey massacre seems to have been as bloody and revolting as it possibly could be; the victims were numbered by thousands. In the London Times is the following extract from a letter dated Cape Coast Castle, Gold Coast, Sept. 16:

"The atrocities at Dahomey have far exceeded the reports of which you are aware. Thousands have been sacrificed. Latterly came a steamer on that coast and shipped off 1500 slaves. A man of-war being on the spot, saw the vessel, but suspected nothing of her design. We hear that English people and other Europeans have been imprisoned there—most probably from refusing to witness the human sacrifice, or take part in the rites of diabolical superstition."

THE POPE'S NEW QUARTERS.—The idea of installing the Pope in Jerusalem has been broached by the French press. They say that it is no further from Jerusalem to Jaffa than from Rome to its sea-port, Civita Vecchia; a railroad would place Jerusalem within one hour of the Mediterranean, and it would be very nearly as convenient for the Catholic world as Rome is now. It would add, also very much to the advance of Christianity in the East. The French army in Syria can easily take possession of Palestine if the Sultan should dare refuse a demand for it; in fact they say it would be the easiest way to settle the Roman question.

ENGLISH MISSION AT JERUSALEM.—Bishop Gobat speaks of his mission at Jerusalem in the following terms:

"I must candidly confess that it has not progressed of late as I had wished and expected; but I must also observe, that the exertion on our part has been feeble, whilst the opposition on the part of the Romanists, the Greeks, the Armenians, has been increasing, with an abundance of means compared with our poverty."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. Thomas Wardle.

Bro. Bliss:—Sept. 8th, seeing an item in the Advent Herald on "Hindrances to Missions," it occurred to me that it is very astonishing that facts, which are stubborn things do not open the eyes of men who profess to be laboring for the conversion of the heathen.

Some months ago, on the occasion of the Anniversary of the Young Men's Christian Association, the Rev. Mr. Scudder was announced as one of the speakers for the evening. I being desirous to hear from an eye-witness what could be said for India, which had been so lately the scene of so much bloodshed, and being desirous to know if the Missionary had given up all hope of the conversion of those poor heathen as they are called (a term which the gentleman said should not be used, in the sense that it is generally used): so I attended the meeting. But to the object of my writing: to repeat a few things he said on that occasion.

He remarked, "Some persons we meet with say to us, You should not labor so hard in that climate; you wear yourselves out, you should take care of yourselves and you would accomplish more good in the end."

"I will illustrate their position. There is a large cave full of Hyenas. I am down in the midst of the wild beasts. One of them has seized me by the leg, another stands erect at my back elevated above my head, whilst a third stands before me ready to seize my vitals. I am striking right and left, fighting for my life. A man at the mouth of the cave looks down on me, and says: 'Don't strike the poor things so hard; don't hurt the poor creatures!' my reply is, 'I am fighting for my life.'"

Again, in his appeal for help, he said, "Do not think to send any young men to India, who would not be a strong man at home; we want no Peters in India; we want your Pauls—send us your Pauls; for we have men of giant intellect to cope with. Transcendentalism is perfected in India. Your transcendentalists of Boston are not to be compared with those of India: they are only tadpoles here. Send them out to India; and they will become full grown bulfrogs there."

Yet again, "The Missions in India will die; they will die unless you water them with your prayers, your tears and your money. If you would have them live, you must water them with your money, your prayers and your tears."

Now is this a true picture? We presume it is; if so, why do not the missionaries themselves see the hopelessness of the case of laboring for the conversion of the world? If they have to fight for their lives, how is it that they do not turn to God's word and ask the Lord what his purpose is with the heathen: if he intends to convert them, or to "break them with a rod of iron and dash them in pieces like a potter's vessel?" Another question pertinent to the case: What kind of men are generally sent out to labor among the heathen? Are they giants in intellect, able to grapple with the transcendentalists perfected? giants in intellect?

Is the church in our day, who build such large hopes for the conversion of the world, watering it with their prayers, their tears and their money?—We think not, if the article in the Herald is the true state of the case, where Mr. Scudder mentioned a missionary meeting held in New York, in one of the largest churches, which was quite well attended. In mentioning it he said, "A contribution was taken up. He sat in the centre aisle near the door, and when the plate reached him, and had come down the full length of the congregation, it contained twenty-five cent pieces, and one or two fives, and that was all; and he estimated the donations of money to the cause, at the rate of three cents a month, at the full sum of \$10.86 in thirty years."

In conclusion, I declare to you, I never heard in one discourse stronger reasons given of the hopelessness of this world's conversion to Christ, than were presented by Mr. Scudder on the evening he spoke in Jaynes' Hall in this city. If India cannot be converted, what of the rest of the heathen world? Think of the fact, that England, which has been

called the bulwark of Protestantism, has had a foothold in India for more than 150 years, and has maintained her schools and educated the natives at public expense, with an excluded Bible, thereby bringing up a nation of infidels. Think of the fact that the first native soldier who was awakened by God's Holy Spirit, when, having asked and obtained the rite of baptism at the hands of the chaplain, was coaxed, then threatened by his comrades, to induce him to abandon his hopes in Christ; afterward cited for trial by British officers, tried and sentenced, a prisoner at large, as if unfit to associate with heathen soldiers. This I glean from the London Christian Times, which says it took place in the very city where the late rebellion first broke out.—When will the simple become wise? When will men learn the ways of God?

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."

"Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of my hand; ye shall lie down in sorrow." Isa. 50:10, 11.

THOS. WARDLE.

Phila., Sept. 12, 1860.

From Bro. M. Fuller.

Dear Bro.:—I send you a new subscriber to the Herald. I am heartily glad to see the number of subscribers to the Herald increasing here, if it is but slowly; and I hope they may continue to increase, not only here, but in all other places wherever the Herald now finds its way. I feel truly thankful, that we have so good a paper, and so well conducted as the Advent Herald is: to instruct us in the doctrine of the soon coming of Christ, and that our Editor is so faithful in pointing out what he considers to be errors in the writings on prophecy, although he is reproved by some for so doing. But for my part, I can see nothing wrong in pointing out the errors to the readers of the Herald.—Many of its readers have not leisure to search out and detect errors in the writings on prophecy.—Therefore, let the wheat and chaff be separated. It is the truth we want, and not error. Then, let us seek for truth; for that will stand in the coming day, when every man's works shall be tried; let us strive to build upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

Brethren and sisters scattered abroad; you who are looking, with me, for the soon coming of Christ to establish his kingdom, and gather his saints.—Let us be faithful, a few more days. Notwithstanding we are compelled to bear the scoffs and sneers of those who do not love his appearing, we shall soon be done with the trials of this life. "For yet a little while, and he that shall come will come and will not tarry." "Behold, I come quickly," says Jesus; and cannot we, with John, say, Amen. Even so come, Lord Jesus?"

Roll on, then, old time, while I sigh for the land, Through this dark, gloomy region of pain; For fair Beulah's land, and the pure spotless band, Where the King in his beauty shall reign.

Yours, waiting to see the King in his beauty,
MORRIS FULLER.

North Creek, N. Y., Sept. 13, 1860.

From Bro. Ira Curtis.

Bro. Bliss:—The Herald and the Bible are all the light and comfort that beams on my pathway, except the good influence of the Holy Spirit, and the truth which the great Redeemer promised it should guide us into.

How blessed it is to know and believe all that the blessed Redeemer has said. How comforting to read the record as the Apostle John gives it, and to then turn to David in his meditations, and see how he longed for the very helps which the Redeemer voluntarily promised should be given. Other records are necessary for doctrine, &c.; but David and Jonathan said enough to convince any one that will believe, and condemn a world that will reject the Spirit and the truth.

I shall enclose what I can. Accept my best wishes in behalf of the Herald; and that yourself may share in all the good influences of the Spirit in guiding your heart and pen in the very laudable work you are again called to. May the great Shepherd lead you by many a pleasant water, where you will find shelter beneath the everlasting Rock, and may your nourishment be the bread of heaven, which if we eat thereof we shall not die.

Yours truly,

IRA CURTIS.

Des Moines, Iowa, Oct. 1, 1860.

From Bro. Jeremiah Carr.

Dear brother:—I like the Herald much; have

taken it for over six years. Am sorry to do without it, but must for the present. I am owing money which must be paid. My health is poor; not able to work much at my business, which is shoe-making; but I am looking for the better land, and hope soon to be there, where sickness will never be known. I am trying to do what I can in the way of holding meetings on Sunday, after laboring what I can through the week for the support of my family.

You will please discontinue the Herald, as I do not wish to take it any longer on credit. When I can get the money to pay in advance, I shall send for it. I have tried to get others to take the Herald, but have not succeeded in doing so. I live in a hard place to labor. There is much opposition to our faith, and many have turned away from the truth. May God have mercy on them, is my prayer. I have tried to preach to them twice from Hos. 4:6, "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I also will reject thee." Had good liberty in presenting the subject. I tried to show them, as well as I could, that the Jewish church or people were the subjects of this prophecy, and that as they fell upon Christ and were broken, so Christ, who is the stone of stumbling, &c., will fall upon the Christian church at his coming and grind them to powder; and when the heathen are given to Christ for his inheritance that he will dash them in pieces like a potter's vessel, and not convert them. Sometimes I feel as though I must go out and labor more than I do now, but I cannot preach that which will please the people; so I do not get much more for preaching than good old Elijah did; and it is written, "Owe no man anything." Bless the Lord, there is a good land to come. I will do what I can; and if I do I shall be accepted, when the Master comes;—which I believe will be very soon. I expect to travel the most of the time this fall and winter. Shall try and preach as I go, saying, the kingdom is at hand.

I have received three numbers of the Voice of the Prophets from Bro. Himes. I like them much.—Should like to circulate many of them if I had the means. Perhaps I shall do something at it. Soon the Master will be here, and who will be able to stand? is the great question. May the Lord help us, one and all, that profess to be Adventists, to gird on the armor more fully and sound an alarm in God's holy mountain. May God help us to be united in the great work of persuading men to come to Christ, who only hath immortality to give to all that seek for it. I do believe that Christ poured out his soul even unto death, that he might obtain immortality for all them that seek for it by patient continuance in well doing. If it is infidel or blasphemous doctrine I am not aware of it. I hope we shall all possess the Spirit of our Savior. Will Divine justice ever be satisfied if the finally impenitent are to be always perishing but never perished? I wish Bro. Pearson would give me a little light on this point?

Yours, dear brother, in the blessed hope of soon meeting in the kingdom of our blessed Lord and Master,
JEREMIAH CARR.

South Albion, Me., Sept. 29, 1860.

From sister S. A. Hill.

Bro. Bliss:—I have been wishing for a long time to do something for the A. M. Association; but it seems as though something worked against me to prevent thus far. I have been a subscriber for the Herald for some ten or twelve years, and have invariably paid in advance. I cannot do without the Herald—living as I do where I hear no advent preaching and none near to sympathize with me in my views of the Bible. I cannot part with it so long as I can get money enough to call my own to pay for it. There is a large Methodist society in this place, but most of them bitterly opposed to the doctrine of the second advent. Two years ago this fall there was quite a revival in this place and a number of the heads of families converted. I tho't perhaps they might not be prejudiced against "Millerism" and might feel interested in the doctrine, if they could only learn it was a Bible doctrine. Having a few dollars at my disposal at the time, I sent them to the Herald office to pay for six copies for 6 months to be sent to them.

Oh how I should love—dearly love—to have the privilege of attending the Advent meetings in Boston—a privilege which I once enjoyed for nearly a year some ten years since, and there united with the church on Chardon street. I have no desire to belong to any other. O what precious seasons I then enjoyed! They are still fresh in my memory and heart—such as I have not had the privilege of enjoying since. Doubtless there have been many changes in that church since, and those who belonged to it when I was there have long since forgotten "sister French"; but please tell them I have not forgotten that dear company of brethren and

sisters I used to meet at church, the prayer meeting and Sabbath school. Ah, probably I never shall meet them again in this life,—and shall I meet them in the kingdom—so unworthy and sinful as I am? Ah me! "overcharged with the cares of this life," I greatly fear I shall never enter there. Dear brethren and sisters, pray for me—earnestly, fervently—that with you I may enter that heavenly land where the wicked cease from troubling and the weary are at rest.

Your unworthy sister,

S. A. HILL.

Elmore, Sept. 7, 1860.

Lines,
Composed on the death of Capt. George Brown—drowned Aug. 22, 1859.

Oh! weep not for George—he has gone to his rest,
To the land of the faithful, the home of the blest;
Where joy knows no change—where the day knows no night—
Where the glory of God is the fountain of light.

Oh, weep not for George; though he sleep in his grave,
He trusted in one who is mighty to save;
And the Saviour he trusted has taken him home
From the follies of earth, "from the evil to come."

Oh, weep not for George, nor yet mourn him as dead,
Though already the spring flowers may bloom o'er his head,
To mingle with angels surrounding the throne,
To the bright realms of glory his spirit has flown.

Oh, weep not for George—tho' dimmed be that eye,
Which beamed with delight, when loved parents were nigh;
Again it shall sparkle with holier love,
As it welcomes them home to the mansions above.

Then weep not for George! but remember the day
When again you shall meet him—he is not far away.
If believing on Jesus, and trusting his word,
They only are happy, who die in the Lord.

We always like to see the hope of the resurrection clearly prominent in all references to the departed.

Ed.

From Bro. Charles Davis.

Dear Bro. Bliss:—It affords me pleasure to be able to send you a new subscriber, with six months' pay in advance, and two dollars to continue my subscription for another year.

I have taken the Herald most of the time for seven years, and think it the best religious paper that I am acquainted with. I would that there were more in this vicinity reaping the benefits it is fitted to impart. We have but little advent preaching here. I am glad to hear through the Herald of the prosperity of the cause in other places; and I often look its pages over, to see how many of the scattered family I can hear from; and often do I find sweet words of comfort to cheer me on my lonely pilgrimage. How much it would gladden my heart to hear from those, whom I have met with in days past, who, I trust, are still faithful readers of the Herald. For their encouragement I would say, we are still contending for the faith once delivered to the saints, and hope, if faithful, ere long to meet all the redeemed where parting will be no more.

Though trials and grief await us here,
The conflict will soon be o'er;
This glorious hope our hearts shall cheer;
For we know the Saviour will soon appear,
And then we shall grieve no more.

Yours in haste,
CHARLES DAVIS.

So. Bolton, C. E., Oct. 28, 1860.

Thank you for the new subscriber. That is the way to increase our list.
Ed.

From Bro. N. Burnell.

Bro. Bliss:—I intend to sustain the Herald; for I do not know how to do without it. I believe I have taken it ever since it was first published. I wish to sustain it, because I think it has been under the influence of the right spirit—the spirit of truth—a faithful sentinel, not afraid to give the alarm. Be faithful, my brother; for how important it is that each individual should have his lamp trimmed and burning, with oil in his vessel, that he may enter into the marriage supper of the Lamb. O blessed deliverance!

Yours in the bonds of love,
NATHAN BURNELL.

Milton, Vt., Nov. 1, 1860.

Give us your prayers, Bro. that we may ever be thus faithful.
Ed.

From Bro. D. W. Flanders.

Bro. Bliss:—I feel much interested in the success of the Herald; and I am highly gratified as well as instructed upon the subject of chronology, and the various views entertained concerning the soon coming kingdom. I fully endorse the propriety of closely scrutinizing all theories, and exposing all errors; and I feel that Bro. Bliss is the man, and the proper man, to do so. Give us the light, regardless of frowns or favor—feeling responsible, as far as light

is concerned, only to Him who shall judge the quick and the dead at his appearance and kingdom.

I remain yours in hope of the kingdom,

DAVID W. FLANDERS.

Brantford, C. W., Sept. 3, 1860.

Thank you for the name of a new subscriber, accompanying the above. The exposure of Mr. Shimmell's discrepancies was the most delicate task we ever attempted; for we well knew our great liability to be misjudged, and misinterpreted.

Ed.

From Bro. D. Campbell.

Bro. Bliss:—I spent five days in the region of Bellville, with Elder J. M. Orrock of Canada East, and was pleased with his company—as also with that of sister Orrock. He preached five discourses which were calculated to do good to thinking people.

The Advent Herald is the best paper I know of, on the great subject of the fulfilment of the prophecies. There are many important truths in the N. Testament that should be presented at all periods of the gospel dispensation.

The reason for not fulfilling my appointments was the state of my family's health. I hope soon to visit my friends in several places in Canada West.

DAN'L CAMPBELL.

Ameliasburg, C. W., Oct. 24, 1860.

From Bro. M. L. Jackson.

Dear Bro. Bliss:—We are now enjoying a gracious reviving of the work of God in Coopers. Several have professed to find peace with God through faith in Christ. Others are seeking. A deep solemnity seems to pervade the entire community.—All praise to God. Yours in love,

M. L. JACKSON.

Milesburg, 31st Oct., 1860.

From sister N. M. Wilder.

Bro. Bliss:—I feel very thankful that I can read the Herald. It is all the preaching we have here. I think it is the best weekly paper I have ever read. I hope I shall be able to take it as long as it is printed. It is food for me. May God bless you, is the prayer of your sister, in hope,

N. M. WILDER.

Jamaica, Vt.

From Bro. A. C. White.

Bro. Bliss:—I have been a subscriber for the Herald since 1842. I have noticed many of your subscribers sending you letters of commendation, and it may not be amiss in me, in giving my testimony respecting it. First, it is the best paper I ever read. I have received more information from it than all the preaching I ever heard, and I have been a constant attendant on Divine worship from childhood. I am, and have been pleased with the editorial department,—the Christian spirit in which you have replied to your numerous correspondents when reviewing their communications, has delighted me. I therefore cannot think of the paper going down; and if \$2 per annum will not pay the expenses, it is only just and right for subscribers to make up the deficiency. I therefore enclose you two dollars, and hope that many others will take the same view that I do. I am yours truly,

A. C. WHITE.

Yarmouth, N. S., Sept. 12, 1860.

We can heartily join in your prayer that many others may take the same view of it that you do—thanking you in the meantime for your kind wishes and aid.

Ed.

From Bro. James Raisbeck.

Dear Bro. Sylvester Bliss:—In reading your paper I was much pleased with your article on "Fidelity to Truth—the only Safe Rule of Duty." That is the right position. I believe this is your motto. I am likewise pleased with Bro. A.'s proposition. I hope every one who has a dollar to spare for the blessed cause will let conscience speak, and then do his duty. Do what you can now; and do more as soon as you can. I send you ten dollars. Let me have your prayers.

I remain yours, &c.,

JAMES RAISBECK.

Rockland Lake.

NOTE. We think that "fidelity to truth," under any and all circumstances, will receive the sanction of every reflecting mind. We do not doubt what the verdict of our readers will be on that question. Our brother shows his verdict by his generous donation.

Ed.

From Bro. H. B. Woodcock.

Dear bro. Bliss:—If God has placed you on the walls of Zion, to be a watcher and to warn the people of impending danger, and you see the consequences of relying on a baseless calculation, woe unto you if you do not warn the people. Stand upon your tower and watch; but do not watch

to see what you shall answer when you are reproved for speaking the truth. Write the vision—the whole vision, and make it plain upon tables, as you have the chronology of the world; so that he who readeth may run and prophesy before many peoples, and nations, and tongues and kings, from the open book, of the Kingdom to come. Let us try the spirits, whether they agree with the word before we go after, or be led by them. The course you have pursued in respect to the chronology of the world, is that which you should pursue in every case that has a bearing on present duty. Search the scriptures. Give us the truth, and the God of truth be with you. I am looking for the coming of the Lord Jesus. But while I wait, and pray, "Thy Kingdom come," I also pray, "Thy will be done."

Yours truly,

H. B. WOODCOCK.

CONNEYSVILLE, Oct. 29, 1860.

REMARKS. Perhaps there is no correspondent whose views on some parts of prophecy we have more widely dissented from, and still dissent, than those of Bro. W. To be able to differ widely in the interpretation of specific portions of scripture, and to canvas freely differences of opinion, without its leading to any interruption of social or brotherly intercourse or affection is what all Christians should aim at. And it is for this reason we regard a word of commendation, from those we differ, as sometimes of more value than if coming from those with whom we agree. An editor's duty compels him sometimes to oppose views, and point out errors of fact, logic and computation. But in our case, it is invariably the error, and not the person, who is opposed; and where offense is taken at this, we always conclude that there is need of additional grace in the heart. We are therefore pleased to learn that Bro. W. fully concedes our duty to investigate questions of difference, and to freely give our convictions, where we think truth is seriously periled, and when errors of any kind are likely to mislead or blind.

Ed.

A Card from the Printer.

The Printer well knows, that, as a public servant, he is liable to censure; and when it is equitable, he willingly bears it; but when, as in the last and some preceding Heralds, he is snubbed for carelessness, and unfaithfulness to his duties implied, he deems that his silence might be construed into acquiescence in the justice of that implication.

The Printer admits that he makes mistakes, as do most other mortals; but he claims that those mistakes are not the result of carelessness, but of the difficulties attendant upon his work. For some time past, he has not been able to retain expert type-setters in his employ. The errors arising from this cause are numerous,—as all mechanics know the difference between work done by skillful and unskillful hands. Then much of the copy given him is scarcely legible, and imperfect in respect to spelling, punctuation and grammar, which he is expected to metamorphose, by some mysterious process, into plain English. This, be it remembered, is a purely gratuitous work, and no part of his business. To the printer, in this respect, very many writers for the Herald are indebted in no small degree. Other copy is of a different description, scarcely less difficult, being upon critical subjects, and marred by erasures, interlineations and additions,—which sometimes give rise to the misplacement of those parts which do not come into the body of the article. Then with these crude and recondite materials, he produces a proof-sheet, that is subjected to corrections, and frequently to alteration, which in the dispatch of business, are attended with difficulties not easy to be surmounted. Some of the copy, it is true, is well prepared; but it will be readily perceived that if the Printer, having spent so much of his time in the correction of bad copy, is obliged to attend to the correction of other matter in haste, it is impossible for him to compare the proof-sheet critically with the copy, and therefore only such mistakes are corrected as he detects in the time he has to bestow upon it. It may also be said, that the Printer shares the responsibility of the proof reading with the Editor.

In conclusion, the Printer begs leave to say, that if there be furnished him good copy; if the proof-sheets be unaltered; and he has the good fortune to have experienced type-setters; he will have time to give the work a minute revision, and will furnish a paper as free from mistakes as is to be found. Meanwhile he concludes, that there are some persons who need the grace of patience, besides writers for the press.

Respectfully,

JOHN G. L. HIMES, Printer.

Boston, Nov. 8, 1860.

PAUL. Whenever I read the apostle, I seem to hear, not words, but thunders.—Jerome.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE,

Clerk of Steamer Clarion.

Bilious Disorders.—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,

Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternal yours, ALONZO BALL, M. D., Physician of the Marine Hospital.

Dysentery, Diarrhoea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, &c.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promoters of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDELL.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for \$1.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George O. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	.40	.08
The Time of the End	.75	.20
Taylor's Voice of the Church	1.00	.18
Memoir of William Miller	.75	.19
" " " " " " " " " " " "	1.00	.16
Hill's Saints' Inheritance	.75	.16
Daniels on Spiritualism	.50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
The Last Times (Seiss)	1.00	.16
Exposition of Zechariah	2.00	.28
Laws of Symbolization	.75	.11
Litch's Messiah's Throne	.75	.12
Orrock's Army of the Great King	.40	.07
Preble's Two Hundred Stories	.40	.07
Fassett's Discourses	.25	.05
Scriptural Action of Baptism	.75	.25
Memoir of Pernelia A. Carter	.33	.05
Questions on Daniel	.12	.03
Children's Question Book	.12	.03
Bible Class, or a Book for young people, Preble's Three Kingdoms	.10	.01
on the second advent,	.15	.04
Knowledge for Children	.15	.03
The New Harp, Pew Edition, in sheep,	.70	.16
" " " " " " " " " " " "	.60	.10
The Christian Lyre	.60	.09
Tracts in bound volumes, 1st volume,	.25	.05
" " " " " " " " " " " "	.35	.07
Wellcome on Matt. 24 and 25	.33	.06

Works of Rev. John Cumming, D. D.:

On Romanism	.75	.24
" Genesis	.50	.16
" Exodus	.50	.18
" Leviticus	.50	.16
" Matthew	.50	.19
" Mark	.50	.14
" John	.50	.20
The Daily Life	.50	.14
The End	.50	.18
The Great Tribulation	1.00	.15
" " " " " " " " " " " "	1.00	.15

TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. * THE SIX KELSO TRACTS, at 6 cents per set, or	
" 2. Grace and Glory	1.50 per 100
" 3. Night, Daybreak and Clear Day	1.00 " "
" 4. Sin our Enemy, &c.	.50 " "
" 5. The Last Time	.50 " "
" 6. The City of Refuge	1.00 " "
" 7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by F. G. Brown. (1851).	\$0 12 single

B. 1. The End, by Dr. Cumming	.04 " "
" 2. Litch's Dialogue on the Nature of Man	.06 " "

C. 1. Prophetic View of the Nations (Whiting)	.04 " "
" 2. The Sabbath, by D. Bosworth	.04 " "
" 3. The Christian Sabbath	.01 " "
" 4. Israel and the Holy Land. H. D. Ward	.10 " "

D. SECOND ADVENT LIBRARY

" 1. The World's Jubilee	.04 single.
" 2. Prayer and Watchfulness	.04 " "
" 3. The Lord's Coming a Practical Doctrine	.04 " "
" 4. Glorification, by M. Brook	.04 " "
" 5. Miller's Apology and Defense	.04 " "
E. 1. The Earth to be Destroyed by Fire	.04 " "
" 2. First Principles of the 2nd Advent Faith	.04 " "
" 3. The Bible a Sufficient Creed	.04 " "
" 4. The Present Age—Its Hope Delusive	.02 " "
" 5. Form of Sound Words	.04 " "

F. TRACTS FOR THE TIMES.

" 1. The Hope of the Church	.02 single
" 2. The Kingdom of God	.02 " "
" 6. Our Position	.01 " "
" 7. Waiting and Working	.01 " "
G. 8. The Bride of Christ.	.02 " "
" 1. That Blessed Hope	.01 " "
" 2. The Saviour Nigh	.01 " "
" 3. The True Israel	.02 " "
" 4. Time of the Advent	.02 " "
" 5. Motive to Christian Duties	.01 " "

H. 1. The Eternal Home	.04 " "
" 2. The Approaching Crisis	.10 " "
" 3. Letter to Everybody (1842)	.04 " "

I. 1. Facts on Romanism	.12 " "
" 2. Promises—Second Advent	.04 " "
" 3. Declaration of Principles	.25 per 100

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

GROVER & BAKER'S CELEBRATED

FAMILY SEWING MACHINES.

OVER 30,000 IN USE.

PRINCIPAL SALES ROOMS,

18 SUMMER STREET	BOSTON
495 BROADWAY	NEW YORK
730 CHESTNUT	PHILADELPHIA
181 BALTIMORE STREET	BALTIMORE
115 LAKE STREET	CHICAGO
91 MONTGOMERY ST.	SAN FRANCISCO

AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures clons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommended it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. ang 13—pd to Jan 1 '62 For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE. Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. } Proprietors.
R. R. YORK, Yarmouth, Me. }

(No. 969 tf.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st. Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-Jack, or in a tin kitchen before the open fire;
2d. The virtues of the Brick oven;
3d. The economy of the heat;
4th. An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, (954, pd. to 990) Providence, R. I.



B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of



French Burr Mill Stones, of all sizes, and all kinds of mill machinery. No. 23 Water street, Bridgeport, Conn., (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HIMES."

995, pd. to 1001. 1 yr.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

DR. CUMMING'S NEW WORK—NOW READY.—"The Great Preparation; or, Redemption Draweth Nigh." First Series, with preface and introduction and sixteen sermons, is now out.

Among the topics discussed are—

Prophectic Dates, and our Study of them;
Prophectic Dates, and their Solution;
The Earth's last Baptism;
The Great Restoration;
Summer Nigh;
&c. &c.

Price, one dollar. I will send, by mail, POSTAGE FREE, for one dollar. Discount to agents, by the dozen.

I shall give full notice of this work in the December No. of the Voice of the Prophets, with an important portion of the work. Address—

J. V. HIMES, Boston, Mass.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, NOVEMBER 17, 1860.

Questions Respecting Joseph.

Continued from our last.

When they had eaten up the corn they had bought in Egypt, what did Jacob say?

Ans. "It came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food." Gen. 43:2.

What did Judah reply?

Ans. "Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you." Gen. 43:3-5.

What said Israel?

Ans. "Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?" Gen. 43:6.

What did his sons reply?

Ans. "They said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: Could we certainly know that he would say, Bring your brother down?" Gen. 43:7.

What did Judah then promise to do?

Ans. "Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely now we had returned this second time." Gen. 43:8-10.

What did their father say to Judah's promise?

Ans. "Their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand: peradventure it was an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you

mercy before the man, that he may send away your other brother, and Benjamin: If I be bereaved of my children, I am bereaved." Gen. 43:11-14.

What did the men then do?

Ans. "The men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph." Gen. 43:15.

What did Joseph say when he saw Benjamin?

Ans. "When Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready: for these men shall dine with me at noon." Gen. 43:16.

What did the ruler do?

Ans. "The man did as Joseph bade: and the man brought the men into Joseph's house." Gen. 43:17.

How did Joseph's brethren feel when brought into Joseph's house?

Ans. "The men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time, are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses." Gen. 43:18.

What did they say to Joseph's steward?

Ans. "They came near to the steward of Joseph's house, and they communed with him at the door of the house, and said, O sir, we came, indeed down at the first time to buy food: and it came to pass when we came to the inn, that we opened our sacks, and behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks." Gen. 43:19-22.

What did the man say and do?

Ans. "He said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender." Gen. 43:23, 24.

And what then?

Ans. "They made ready the present against Joseph came at noon: for they heard that they should eat bread there." Gen. 43:25.

When Joseph came home, what did they do?

Ans. "When Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth." Gen. 43:26.

What inquiries did Joseph make?

Ans. "He asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?" Gen. 43:27.

What did they answer?

Ans. "They answered, Thy servant our father is in good health, he is yet alive: and they bowed down their heads, and made obeisance." Gen. 43:28.

What notice did Joseph take of Benjamin?

Ans. "He lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son." Gen. 43:29.

How was Joseph affected?

Ans. "And Joseph made haste; for his bowels did yearn for his brother: and he sought where to weep; and he entered into his chamber, and wept there." Gen. 43:30.

What did Joseph do when he had done weeping?

Ans. "He washed his face, and went out, and refrained himself, and said Set on bread." Gen. 43:31.

How was the food of each one arranged?

Ans. "They set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians." Gen. 43:32.

How did they sit before Joseph?

Ans. "They sat before him, the first-born according to his birth-right, and the youngest according to his youth: and the

men marvelled one at another." Gen. 43:33.

To whom did Joseph send messes?

Ans. "He took and sent messes unto them from before him; but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him." Gen. 43:34.

To be continued.

APPOINTMENTS.

Bro. Bliss:—Please to give notice in the Herald that I will preach at Truro, Cape Cod, the first Sunday in Dec., the 2d. The Lord willing, I will spend some five to eight weeks there and in that vicinity, as may be duty.

W. M. INGHAM.

CONFERENCE AT BARNSTEAD, N. H. The Lord permitting, there will be a meeting commence at the "Clark meeting-house," in Barnstead, on Friday, Oct. 16th, at 2 o'clock P.M. and continue over the Sabbath.

T. M. PREBLE.

Eld. L. Boutell is expected to preach at Concord, N.H., in the chapel on the corner of Center and Green streets, Sunday, Nov. 18th; and Eld. J. Couch will preach in the same place the first Sabbath in December.

T. M. PREBLE.

The Lord permitting, I will preach at Loudon Ridge the first Sabbath in Dec., if it does not conflict with any other appointment.

T. M. PREBLE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Thos. Smith. I have forwarded your letter, enclosing \$1, to "Mr. Jonathan Smith, Fremont, Kansas;" which is all I know of his address.

Jonathan Smith. In addition to the above, Bro. R. Harley of Sheepscott Bridge, Maine, has paid \$2 on your Herald, which pays it to No. 1056, and we send you the back Nos. from time of stopping.

M. L. Fitch. Sent by Cheney's Ex. on the 10th inst.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, NOV. 13, 1860.

David Bosworth, Waterbury, Vt. 2.00
W. M. Atwood, Low Hampton, N. Y. 1.00
Hosea Howland, (acknowledged without name last week) Sugar Hill, N. H. 1.00

MARRIED, in North Attleboro', on the 11th inst., by Elder C. Cunningham, Mr. CHARLES B. WOODARD, to Miss LORETTA A. STANLEY, both of Attleboro'.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

RECEIPTS.

UP TO TUESDAY, NOV. 13.

The No. appended to each name is that of the Herald to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, and that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Jas Morrill 1041, M G Meten 1023, S B Page 1000—88 cts will now pay to Jan 1, 1860; C H Robinson 1028, Feb 1st, '61, A Blake 1039, O Davis 1042—each \$1.

Thos Mason 1023, O M Ward 1038, J Smith of F. K., by R H, 1056, Rev A Bush 1051, James H Lang 1032 D T Beebe 1010, Mrs M B Stevenson 1075—each \$2.
P S Blood 1153, C L Aldrich 1075—each \$3.

MILLENNIUM

VOLUME XXI. NO. 47.

Now if you multiply 42 by 30, you produce 1260 days. The expression is repeated, "I will give power to the two witnesses; they will prophesy in sackcloth;" that is, as I have explained, the true church shall be depressed and crushed by this dominant power, one thousand two hundred and three score days;" that is, 1260 days. We read in the 12th chapter that the woman flees into the wilderness; that is, that the church of Christ, which it is easy to show, escapes into obscurity where she shall be nourished a thousand two hundred and three score days. If we take all these words, "time, times, and a half a time," or 1260 days, or 42 months---we shall find they all denote one period; a time, 360 prophetic days, or full literal years; times, the double number, twice 360; and half a time, the half of 360; making exactly 1260 prophetic days, or 1260 literal and full chronological years. Thus we have before us all these dates, namely: "the time, times, half a time," the 42 months, the 1260 days, all denoting precisely the same thing. In Daniel the 12th chapter, we read of 30 added to the 1260, making 1290; and he says that that man will be blessed, or specially happy, or the possessor of great joy, who lives to the close of the one thousand three hundred and thirty-five days. Another prophetic number is the period when the Saracenic power was to execute judgment on Christendom, namely five months. We have next "the hour, the day, the month, and the year," which we will also investigate. There is next the number 666 as the number of a man, the application of which is very clear. Lastly, we have the three and a half days after the death of the witnesses, during which they lay unburied on the street of the great city of Christendom, called Sodom, Egypt, or Rome. These dates, or calculations, the Spirit has inspired: we do not invent them. If we cannot fully remove every difficulty, it is our duty to do the best we can, and this is not little. There are topics on which I can speak with the absolute conviction that I speak the very mind, and words, and truths of God; there are other topics still more delicate, more intricate, on which one must speak with reserve; in discussing which it is possible one may be wrong, and in some instances it may be probable we have not arrived at the true solution. All I do is to attempt to explain for your comfort what is intensely interesting. As readers of the Bible you do not wish one book to be locked up. Its contents and meaning you are bound to study---you wish to have all the light cast upon it that is possible. The grounds on which I make my ex-

positions are grounds accessible to you. If I were a Romish priest requiring you to put a padlock on your Bibles, and then tell you these solutions are absolute truths, it would be a very different thing. But in all I urge I appeal to what you hold in your hands; and the highest compliment you can pay me, if I do not convince you, is to reject in a matter of this kind. If I do convince you, I think you are bound to accept, not because I say it, but because God has been pleased in his own word to reveal it.

I proceed a step further, in order to show how justified I am in interpreting a day in prophecy as a year. When one draws a plan of a farm, an estate, or houses, he draws it on canvass or on paper, and he writes below, on the scale of an inch for a mile; so that every inch on the plan represents a mile upon the literal estate. In the same way every day in these dates in the prophetic page represents a year in the currency of time and of the world. The evidence of this interpretation lies in such expressions as these. Moses, for instance, says: "All the days that Adam lived were nine hundred and thirty years;" here days and years are used convertibly. Then Laban says of Jacob: "Fulfill her week: the service thou shalt serve will be yet seven years." Now seven years are called seven days; the seven days represent seven years. In Leviticus, again, we read: "Thou shalt number seven sabbaths of years." He is speaking of the Jubilee; seven times seven days make 49 days; but he calls them sabbaths, or weeks of years. The jubilee occurred every fiftieth year. And therefore, in these passages a day is taken strictly for a year. In Numbers 14, 34: "After the number of the days in which he searched land, even forty days, each day for a year," &c. The prophecy of Ezekiel, I think, is still more remarkable. Ezekiel is told by God, "Lie upon thy left side, for I have laid on thee the iniquity of the house of Israel, according to the number of days, three hundred and ninety days; and when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquities of the house of Jacob forty days." Then what does he add? "I have appointed thee each day for a year." It seems to me nothing can be more conclusive; the prophet is symbolically made to lie on his side, to represent a national estate or condition; and God tells him expressly that each day of his personal reclining is to represent a year. I think, therefore, that Sir Isaac Newton, Bishop Newton, Shimeall, Elliot, Bickersteth, and Villers, are all justified in understanding, by a prophetic day, a literal year; and interpreting these great dates to which I have called your attention, after the law which I have endeavoured to lay down. But then it has been objected, at the very outset of such investigations, that God has expressly said to Daniel, "Shut up the words, and seal the book;" which means is not to be understood "even to the time of the end." This is perfectly true. The real question that remains is, Has the seal been broken? or are we trying when we venture to explain these things, to break seals which God has not broken, to penetrate into mysteries which he has not explained, and to cast our inquiring glance into a future which God has sealed and shut up from the inspection of mankind? If this be so, we are doing what is unquestionably wrong. But let us inquire, in the words of Scripture "What or what manner of times the Spirit of Christ which was in them did signify when he testified beforehand the sufferings of Christ, and of the glory that should follow." Daniel's inhibition was clearly operative, when the apostle asked our Saviour, "Wilt thou at this time restore the kingdom?" for his answer was, "It is not for you to know the times and the seasons." Mark the word times again; evidently referring to the times of the Gentiles in Leviticus, and the times of Daniel, "which the Father has put in his own power: but power shall be given you from on high." He sends them, in other words on their immediate mission.

He does not rebuke them for their inquiry, as if it were an idle one; but he informs them that the seal was not yet broken, that they had a great and pressing work it was their duty to accept. But one apostle we find outlived the rest John was banished a prisoner by Domitian to

the isle of Patmos. We find that what the other apostles did not know, and what it was not for them to receive, was revealed expressly to John in Patmos. Referring to the very words of Daniel, "Seal the book even to the time of the end;" the voice from heaven sounded in the ear of John, "Seal not the book; for the lion of the tribe of Judah hath prevailed to open the book, and to loose the seals thereof." What does this mean? The sealing which was the command in Daniel's days, was undone in John's day; and that we are warranted not in prophesying, which belongs to him that wears a prophet's mantle, and has a prophet's mission; but in explaining the prophecy not of a sealed but now an unsealed book, at the very commencement of which it is said, "Blessed is he that readeth, and they that hear the words of this prophecy." Now so far then I justify the course I have taken.—*From the Great Preparation.*

To be continued.

Romanism,

IN ITS RELATION TO THE SECOND COMING OF CHRIST.

BY REV. ROBERT BICKERSTETH, A.M., OF ENG.

Continued from our last.

Then I cannot but remark further; if Romanism be an apostasy, it is certainly worthy to be characterised as of all apostasies the greatest.

The Roman Catholic will point, in a tone of triumph, to the extent of territory occupied by his Church. He will boast of her having obtained a footing in every clime and on every shore: he will point to the zeal of her missionaries, in compassing sea and land to make proselytes; he will show, and with perfect truth that there is no nation under heaven to which his creed has not been proclaimed, and scarcely an island of ocean where some of its followers, are not found. Without the slightest exaggeration, he may tell of the numerical ascendancy of his Church as compared with other branches of the professing Church of Christ. But it should be recollected, if the Roman Catholic would argue that because in the majority as to the number, therefore his must be the true church, then his exhibition of numerical superiority may prove the most disastrous testimony he could have called forth. Majority in numbers is no test of religious truth. Numerical ascendancy is no evidence of doctrinal purity: even missionary zeal is no infallible criterion of a true church. There were those in our Lord's day, to whom Christ himself said, "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." On the other hand, if there be only a suspicion that Romanism is an apostasy, then her numerical majority may become a fatal evidence of her identity with what is termed "the apostasy,"—the mystic Babylon, concerning which it is predicted that "all nations shall drink of the wine of her fornication."

I proceed to the names by which the apostasy is spoken of, intending to examine how far they apply to Romanism. First, there is the appellation—"The Man of sin." I have already shown that this title involves the twofold idea of a personal head and of pre-eminent sinfulness.

Now I do not wish to leap at a conclusion; but I ask, if it is not a remarkable coincidence that Roman Catholicism precisely answers to the condition which one part of this title, at all events, seems to demand? Romanism has a personal visible head. That head is the Pope.

Every Roman Catholic, all the world over, in virtue of his religious creed, owes allegiance to the Pope of Rome. Whatever the form of government, or whosoever the sovereign, the Pope of Rome is to every Roman Catholic supreme; nay, more, with an inordinate grasp at universal dominion, it is enacted, in the canon law of the church of Rome, "He that acknowledgeth not himself to be under the bishop of Rome, and that the bishop of Rome is ordained of God to have primacy over all the world, is a heretic, and cannot be saved, nor is not of the flock of Christ." There is no question, then, that according to the tenets of Roman Catholicism the Pope of Rome is the visible head of the entire system. The members of the Roman

Catholic community, wheresoever to be met with, are, one and all, linked by a chain of spiritual subjugation to the authority of the Pope. So much for one part of the idea which is involved in the epithet, "The Man of Sin."

But is it the case that the other idea, of pre-eminent sinfulness, is realised in Romanism? I admit this is a matter upon which, in Christian charity and fairness, we are bound to proceed cautiously, and, least of all, to form a hasty or an ill-founded conclusion. The question may, however, be tried on one issue, against which not even the Roman Catholic himself ought to object. It will not be denied there is no graver accusation to bring against a professing church of Christ than the charge of idolatry; and that, if this accusation can be fairly substantiated, there is wanted nothing further to convict of pre-eminent sinfulness. Such a charge ought not to be made lightly, nor to be entertained except on the clearest evidence.—I do not, therefore, deem it sufficient for the confirmation of such a charge against Romanism, simply to affirm, that by the constitution of these realms; by the Established church of England and Ireland; by Protestant Christians, of whatsoever community, in every part of the world; by the united testimony of our martyred Reformers, who sacrificed their lives rather, than abate one jot of their protest against Romanism,—that by all these the church of Rome is adjudged to be both idolatrous and superstitious.

But I would have you, the members of this Christian Association, reach your conviction upon the matter in question by an impartial reference to Roman Catholic doctrine, whether as contained in the creeds, expounded by councils and catechisms, or as authorised by the formularies and devotional rites of Roman Catholicism. If, upon reference to these sources, the sin of idolatry does not appear, then away with the charge at once; if it does not appear, then I claim the verdict, "Pre-eminently sinful."

Idolatry is the rendering to any creature, any portion of the homage, worship, or adoration, which is due to God only. The compass of this Lecture will not allow of my showing at length that Romanism does this in regard of the consecrated wafer in the so-called sacrifice of the mass, and also in regard of relics. I will confine myself to but one point.

Now Rome, by the decree of the Council of Trent, affirms "that the saints who reign together with Christ offer their prayers to God for men; that it is a good and useful thing suppliantly to invoke them, and to flee to their prayers, help, and assistance, because, of the benefits bestowed by God through his Son Jesus Christ our Lord, who is our only Saviour and Redeemer; and that those men are of impious sentiments who deny that the saints who enjoy eternal happiness in heaven are to be invoked; or who affirm that they do not pray for men; or that to beseech them to pray for us is idolatry; or that it is contrary to the word of God and opposed to the honor of Jesus Christ, the one Mediator between God and man; or that it is foolish to supplicate verbally or mentally those who reign in heaven." In the seventh and eighth articles of the creed of Pope Pius IV., it is laid down thus: "Likewise that the saints reigning together with Christ are to be honoured and invoked, and that they offer prayers to God for us, and that their relics are to be had in veneration." "I most firmly assert, that the image of Christ, of the Mother of God ever Virgin, and also of other saints, may be had and retained, and that due honour and veneration are to be given them." To a Protestant ear this sounds very much akin to idolatry.

From Jerusalem.

The following extracts are from a letter just received, written by Mr. William R. Page, United States Consul at Jerusalem, Palestine:

"Jerusalem, Oct. 9, 1860.

I came here on the fifteenth of September, having remained one day at Beyrout. The French troops had recently arrived and quiet was entirely restored, but the city was filled

with the inhabitants of the towns which had been attacked by the Druses in Lebanon, besides a large number from Damascus. I was told by some of the Missionaries, who were attending to the distribution of food among them, that they were obliged to take care of and provide for nine thousand of the fugitives, a very large proportion of whom were women and children.

On my arrival at Jaffa, which was the first place I visited under my jurisdiction, the Governor called upon me and offered any facilities I might want for the journey to Jerusalem.

I left Jaffa accompanied by the Consular Agent at Jaffa and my cavass, or Janizary, who is the body guard of the consul. We rode to Ramleh where we took supper and lodging at a Catholic monastery, or convent. These monasteries abound in all parts of the Holy Land; and their original object was to afford a refuge for weary pilgrims, who, from the time of the Crusades, have visited Jerusalem in greater or less numbers. The lower classes of pilgrims are received, fed and lodged gratuitously in these institutions—but travelers are always expected to make some present for the benefit of the church, although nothing is demanded of them. At one o'clock A. M. our party left for Jerusalem with an additional escort—a soldier sent by the Governor of Ramleh. When about half way on our journey the soldier was sent ahead with a dispatch for the Vice Consul, notifying him that I was coming. At a short distance from the gate of Jerusalem we were met by a cavalcade of Janizaries—each consulate here being represented by one or two of them—and the French and Russian Dragomen.

On approaching at the gate a guard of Turkish troops came forward, and after saluting us filed in after the cavalcade, and in this style we passed through the gate of Jerusalem, the guard at the gate on duty presenting arms.

The changes here are very great. This is no longer the Jerusalem I once knew. Rents are enormous; a house which could be had in 1843 for forty or fifty dollars, would now be considered cheap at five or six hundred.

The Russians have purchased and enclosed a large tract of land, outside the Jaffa gate, in a fine position for battering down the walls of Jerusalem. In this place they are building a Hospice, or resort for pilgrims, a church, consulate, &c., and are protected by a wall, which, if not as high is perhaps as strong as that of the city itself. We have here six consulates, English, French, Russian, Prussian, Austrian and American. The city is so crowded, and many of the inhabitants are so filthy, that a miasma arises, which, with the bad quality of the water, causes fevers and dysentery.—The Russian Consul came here a few weeks ago, and his wife has been ill ever since. This morning I attended the funeral of a nephew of the British Consul, whom I met within a week in good health, and called upon Rev. Mr. J., a Baptist Missionary whose wife is dying with dysentery, and who has a daughter all with intermittent fever, and two servants also ill.

This unhealthy state of climate lasts till the rains commence, which sometimes come in October, and at other times not till the last of November or December. I am fortunately located in an elevated part of the city. The pool of Hezekiah now dry, lies under my windows, the foundation of the house being a part of the side walls of the pool.

The Church of the Sepulchre is in a very dilapidated state, and is occupied by the Greeks, Catholics and Armenians. The dome of the church has much of its leaden roof stripped off by the weather; and as there is no fellowship between the Greeks and Catholics, they each want to make the repairs, separately, and neither one will allow the other to have so much control over the edifice as to do it. In the meantime, the dome, which is immediately over the Holy Sepulchre, is falling by piece-meal.

Fuad Pacha has rated the indemnity to be paid to the Christians by Mohammedan population of the whole of Syria at 25,000,000 piasters, and that by the Jews 4,000,000 piasters.

The Inheritance of the Saints.

no. 6.

We come now to a consideration of those scriptures which speak of the regeneration, or renovation of the earth. The new song sung by those "redeemed to God" "by the blood of the Lamb out of every kindred, and tongue, and people and nation," ends with the melodious strain, "We shall reign on the earth." And Peter, when about to put off his mortal tabernacle, wishing to stir up the pure minds of his fellow pilgrims and strangers upon the earth, and to arm them for the coming conflict with the last days' scoffers, presents as the crowning object of their hope "a new earth." He teaches that as the world was destroyed, or "perished" by water, so it will by fire. It will be "dissolved," or "melted," but will be new-created. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13. He speaks of the world as it existed before the flood as "the world that then was," in distinction from the earth that now is, and yet all understood him to refer to the same globe. In harmony with this we understand that this earth is to be made new. He says we look for it "according to his promise." Such a promise was given through Isaiah. "For behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind." Isa. 65:17. That he refers to a new creation of this earth, I think is evident from what follows. He says, "there shall be no more thence an infant of days,"—implying that there had been helpless infancy in the earth, but it would be no more. The Revelator "saw a new heaven and a new earth," Rev. 21:1. And the Lord who gave him this revelation says to him, "Behold I make all things new," (5th verse). He also says, "There shall be no more curse," which implies that the world cursed will be radically changed. This change is called making it new. Making all things new is different from making all new things. To illustrate: a stove by use may become old, and imperfect, but the same stove may be melted, and run into new molds, and thereby become a new stove. The same is true of the earth. David says, "The Lord uttered his voice, the earth melted." Again, "the hills are to flow down like wax at his presence." The elements are to "melt with fervent heat, the earth also, and the works that are therein shall be burned up." This done, and it will be "without form and void," as at one stage of the original creation; but he who made it "very good" in the beginning, will perfect it in "the regeneration." And all the saints will "be glad and rejoice" in it forever. The earth shows signs of age; it is waxing old like a garment. Much of it once fruitful and delightful is now barren, and scarcely inhabited. The curse rests heavy upon it. But as man replaces his worn-out vesture by a new dress, so the earth will again bloom in its Eden beauty. "The desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." "The parched ground shall become a pool, and the thirsty land springs of water." Ye saints with "weak hands," "feeble knees," and "fearful heart," "Be strong, fear not; behold your God shall come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing." And O what music I hear, as faith views the ransomed of the Lord returning and coming to Zion with songs and everlasting joy upon their heads; as they obtain joy and gladness, and sorrow and sighing flee away. Well may we now sing,

"What glory gilds the sacred page!"

H. BUCKLEY.

The Holy Ghost—His Presence and Help.

If he makes intercession for the saints according to the will of God, helping our infirmities, then with what earnestness we should seek his

aid when we pray! He is here, he proffers his help, and it is for us in faith to believe his offer sincere and receive it. What great things may we not expect to receive in answer to prayer as helped and taught by him! For if we shall ask anything according to his will, it shall be done, if asked in faith.

And, poor doubting, tempted soul, bowed down with fears respecting your relationship to Jesus and his salvation, think of the Comforter, the Holy Ghost, the testifier of your adoption: and he shall testify of Jesus to your soul, and bear his witness with your spirit, that you are a child of God, and because a child, an heir. Do not fear, then, to ask his witness till it is freely bestowed and your heart exults in the unspeakable consolation. Do not be so fearful of fanaticism on the one hand, as to run to the opposite extreme and discard this divine witness so surely promised by the Saviour, and recognized as having come, by his apostles. It is just as easy for him to speak distinctly and unmistakably to the spirit of the believer, as for the man Jesus Christ to speak to the ear of his hearers while on the earth. Listen, then, for his witnessing voice.

But he is the teacher. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." So said the Saviour. And the beloved disciple taught his brethren that it was fulfilled. "But ye have an unction from the Holy One, and know all things." "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." 1 John 2:20, 27. To lead us into all truth, is the function of the Spirit. he taught the apostles directly. "The Holy Ghost said, Separate me Barnabas and Saul," &c. Acts 13:2. The prophets of old also spake as "they were moved by the Holy Ghost." He has lost none of his power to teach and lead, by the lapse of centuries; nor have the promises changed. It is as true now as when first penned, that "If any man lack wisdom, let him ask of God who giveth to all liberally and upbraideth not and it shall be given him. But let him ask in faith." What Christian has not been sensible at times, of a divine illumination in reading the word, or in hearing it, so that each line was full of light; while at other times all was darkness, and the word made no impression? What constituted the difference between the two readings? How many years persons will hear the gospel without being moved; and again a few words will prick them to the heart and set their whole life before them. What is the cause of this difference in hearing? The Comforter does teach and lead into truth. It is thus the Holy Ghost helpeth our infirmities.

J.L.

Waifs from the West. No. 9.

Having met my appointment in Minneapolis, visited objects of interest in the vicinity, and called on several families, I felt that my plough was out, and was undecided respecting the field in which I should next labor, but having a sister residing in the southern part of the State whom I intended to visit before going East, I concluded to visit her now; accordingly on Friday Oct. 12th, Bro. Woodman took us into his carriage and in company with sister W. we started on our journey. On our way we stopped to examine a cave situated on the eastern side of the Mississippi, about a mile and a half above St. Paul.

Caverns, differing endlessly in the detail, have been divided by writers on the subject into three groups, each group being marked by a leading structural peculiarity. "The first class are cavities, more or less narrow and prolonged, open to the day-light at one extremity, and penetrating laterally or vertically the surface of the earth. Another group comprises those which are open to the day-light at both ends. The third class comprises those which consist of a succession of lofty and spacious halls or chambers, usually connected by narrow and winding passages."—The cave we visited belongs to the first group. I am unable to give exact dimensions, as we did not go prepared to take measurements; and hav-

ing met with nothing written relative to it a statement of distances must be taken as rather conjectural than certain. About 18 rods from the River, in a deep ravine, we came to the mouth of the cave, 30 feet in width and 20 feet high in the centre—it being semi-circular in form. Out of it issued a beautiful stream of clear water, three or four feet wide and a few inches in depth. The sides of the cave are soft, white sandstone. With the aid of stones, and planks which others had used, we were enabled to walk into it 5 or 6 rods, when the passage becoming narrow and the water deep, we left the ladies, and with candles in our hands proceeded a few rods farther. In some places we found the stream only about one foot wide, and from a few inches to three feet deep. In one place it has a fall of nearly two feet into a pond some 10 or 12 feet wide, and being under ground makes noise enough for a fall much greater. The farther we went the less water we found, and the cavity becoming too small to admit of walking erect, we retraced our steps. It is reported that the cave has been explored nearly three quarters of a mile, but whether correct or no, I cannot say.

Though we went several miles out of our way to see this hole in the ground, I do not regret it, as it was the first object of the kind I had visited. Caves are frequently mentioned in the Scriptures, and were often used as burial places for the dead, and as the abode of robbers, and—to use the words of another—

"Earth with its caverns dark and deep" will supply examples of benign adaptation in apparant disorder, illustrative of the wisdom, goodness and power of its Creator, Preserver, and Lord. To make acquaintance with such examples is the peculiar right of the church of God which he hath purchased with his own blood, for 'the word' is a stated part of the property belonging to its members, of which 'all are yours' is the grand summary. The earth is the Lord's and receiving the atonement provided for its transgressing nations, and kindred, and peoples' the medium of personal reconciliation to its divine Author, it belongs to those who thus become Christ's to regard it as one of the 'many mansions' of the 'Father's house' whose interesting demonstrations of might and majesty may be viewed as supplying materials for present confidence and delightful anticipation.

Having partially satisfied our curiosity we continued our journey, and about dark we reached Pine Bend. The brother with whom we expected to lodge had moved away, and his successor was not situated so as to accommodate us. We tried two other places with no better success, and could find no hotel without going several miles out of our way. A moonless night had come, and as houses on the prairies are generally few and far between, our prospect was rather gloomy. But the Lord cared for us: Bro. Woodman was a little acquainted with J. P. Abraham, one of the members of the legislature for Hennepin County, and having found out where he lived, we resolved to call on him. It appears that this gentleman in some of his political speeches had claimed a relationship to the patriarch Abraham,—so distinguished among the ancients for his hospitality,—and as we were Christ's, and therefore Abraham's seed, we thought if the stock had not very much degenerated, we would find a fair chance for entertainment. Nor were we disappointed, for brother "Abraham and Sarah his wife," being members of the Baptist church "shewed us no little kindness;" if they killed not "a calf tender and good," nor "made cakes on the hearth," yet such as they had they gave us freely, and would take nothing by way of remuneration. It is well known that in the West the first thing to be secured is a good farm, and on it the purchaser hastily builds a log cabin in which to stay till he can erect a better house, hence the dwellings of many men of extensive landed property are such as would be considered in Canada and New England quite poor. Bro. Abraham has a farm of 320 acres, besides owning property in Minneapolis, yet having moved to his farm recently our accommodations were such as to make us fancy a similarity to tent life in the Holy Land; and if we had not such pleasant dreams as Jacob had at Bethel, it was not because our bed and pillows

were much softer than his; yet there was so much cheerfulness and liberality manifested, and such an air of piety breathed forth at the family altar, that all the circumstances combined to make us enjoy our visit, and will cause us long to remember the night we spent on the western wild at Pine Bend.

October 13th. We were all day on the road: we dined at Prairie Creek, and sometime after dark put up at a hotel in Kenyon. Soon after leaving in the morning we raised from the prairie a flock of several hundred wild geese, and occasionally afterwards the prairie hen was seen flitting before us. The abundance of fish and fowl in this new country is of great advantage to the settlers. To one accustomed to the hills and woods of Canada, it seems strange to travel all day on these "rolling prairies," and yet oftentimes as far as the eye can see have the vision uninterrupted by tree or stump. Roads run in all directions, and as there are no guide-boards travelers find it difficult to keep their way. The great and only hinderance to driving on these prairies anywhere arises from the "sloughs," or marshy places, which are often found even on high land. We had fondly hoped to reach our journey's end to-day, but our horses being taken sick detained us for some time, and by going astray occasionally, night came and found us 12 miles from our destination.

Sunday, Oct. 14th. We left Kenyon at half-past 7 o'clock, and part of the time traveled where there was no road, but keeping a southerly course. At last we came to a "slough," which not daring to cross, we passed along its side with firm footing till we came where a few tracks were seen of some carriages that had gone over; these gave us confidence, and though we met with some water, we crossed without difficulty. This circumstance gave rise to a long and animated conversation on Isa. 28:16, "Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." A "tried stone" was the metaphorical denominative of the Messiah, which particularly arrested our attention. We crossed the slough with confidence where it had been "tried" by others. A medicine which has been successfully "tried" by many inspires a patient with hope. A railroad bridge which has been thoroughly tested, and stands, is worth more than one which has not. So the foundation stone which God has laid for men to build their hope of eternal life upon, has been "tried by temptation and found without a flaw;" "tried" by great sinners coming and wishing to build thereon, none of whom have been refused:—and "tried" by believers under the most adverse circumstances, and these have never been confounded, or ashamed of the Rock which they had chosen. In conversation on this important text, our time passed pleasantly away, and before noon we arrived at my sister's in Orion Steele Co. We had been separated about five years, but amid the ravages of death our lives had been preserved. I found her and her family well. After dinner I walked two miles, to Rice Lake—a small but pretty village in Dodge Co. After being introduced to Elder Richardson, the circuit preacher of the Methodist Episcopal connection, he invited me to preach for him, which I did from Isaiah 45:22, 23. We tarried to the class-meeting which followed, and though the number of members was small, it was one of the most lively and interesting social meetings I had been in for a great while. In the evening, by request of Elder Howard of the order of United Brethren, I gave another discourse to an attentive audience. Thus God opened the door for me to accomplish more by way of public labor than there was any prospect of doing in the morning.

October 15th. At an early hour in the forenoon Bro. and sister Woodman left for home. To-day my wish to see a prairie on fire was fully gratified. This evening the fire came so near that I had to work with others to keep it off the wheat and hay stacks near the house. Yesterday a man's wheat a few miles from here, was consumed. In autumn when the tall grass has been withered by the frost and is thoroughly dried, the fire runs before the wind with startling rapidity; hence care is requisite on the part

of farmers to save their sheep and cattle, houses and stacks. The danger may be averted by ploughing a few furrows around the stacks, or by cutting the grass and raking it off and burning it when the standing grass is green; but all who know this do not always act the part of "the prudent man," and therefore suffer loss. At this season of the year, light reflected from the burning prairies may be seen almost every night. As the fiery billows roll onward amid the darkness, the scene is grand and terrific, and suggestive to the thoughtful mind of that day when "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up." But a burning prairie is only a feeble illustration of a burning world.

Wednesday, Oct. 17th. Yesterday visited two or three families, and this evening the weekly prayer meeting being held in the house of my brother-in-law—L. G. Reed—I gave a short discourse on Christian duties, based on Heb. 10: 19-25. Bro. Reed, though a member of the Methodist church, and a class-leader, has been for several years an interested reader of the *Advent Herald*; and was therefore desirous that I should have an opportunity to speak to the people of the coming of Jesus and the Restitution, and did what he could to aid in that direction. I find our Methodist brethren in some localities are uninterested in the question of our Lord's return, and even unwilling to hear on the subject, but why they should be if they are Christians I cannot divine,—if it be true what Wesley says in his Notes that "the apostles generally speak of our Lord's second coming as being just at hand," and it is a "sure mark of a true or false Christian to love or dread this glorious revelation of our Lord Jesus Christ." I would that the Wesleyans everywhere were willing to receive all the light the Lamp of God's word supplies respecting "that glorious appearing which we hope for," and would heed the exhortation their founder based on 1 Corinth. 15: 58, "Be ye steadfast in yourselves; 'unmovable' by others; continually increasing in the work of faith and labor of love; knowing your labor is not in vain in the Lord—whatever ye do for his sake shall have its full reward in that day. Let us also endeavour by cultivating holiness in all its branches, to maintain this hope in its full energy; longing for that glorious day, when in the utmost extent of the expression 'death shall be swallowed up' forever, and millions of voices, after the long silence of the grave, shall burst out at once into that triumphant song, O death, where is thy sting? O hades, where is thy victory?"

J. M. ORROCK



ADVENT HERALD.

BOSTON, NOVEMBER 24, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Exposition of Daniel's Prophecy.

CHAPTER V.

Then they brought the golden vessels that were taken out of the temple of the house of God, which

was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood and of stone. vs. 3, 4.

This act was as direct an insult to Jehovah as it is possible to conceive of. The vessels which it was known had been dedicated to him, were sent for because they were thus dedicated, and were used as drinking vessels, not only by the king and his lords, but by the vilest women in attendance on the king's court. And they blasphemously offered studied insult to God by praising the idol-gods, which they had created with their own hands.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the king's palace: and the king saw the part of the hand that wrote. v. 5.

"In the same hour," Willet renders it "at the same time;" and Stuart, "at that very moment." It is evident that when in the act of drinking, and offering praise to senseless golden, silver, iron and wooden images, the specter fingers were writing the king's death doom on the palace wall.—See Note on the word "hour," in ch. 4:19.

"Fingers of a man's hand"—that is, what appeared such. According to Willet, in the opinion of R. Saadiah, "this was the hand of the angel Gabriel," because he is called the man Gabriel, ch. 9:21; but this is a weak reason. According to the same, Rupertus thought it "to be the hand of Christ;" but all such conjectures are fanciful. As Willet says, "God caused by his power a man's hand, to appear: not that it was indeed a man's, but it had the similitude thereof." And yet whatever wrote must have been a reality; for the writing was real, and remained on the wall.

It is said that the king saw the part of the hand that wrote; whence some have inferred that his guests did not see it. This, however, would not necessarily follow. The king was the most important personage present; it was designed especially for him, and therefore, though seen by others, that may account for the mention of him only. We will suppose, then, that as those specter fingers appeared and wrote in mysterious characters, every eye was attracted to the spot. The king's eye may have been first arrested; but as he paused, and gazed, and shook with terror, every eye in all that vast assemblage must have been directed to the same point. Whoever saw, beheld the fingers only; there was no person, nor arm, nor hand, visible; but only the fingers that wrote.

The mysteriousness of such an agent, as well as the mysteriousness of the writing, could not but inspire terror in the hearts of those impious revelers, whose consciences must have upbraided them for their sacrilegious defilement of the vessels of Jehovah's temple—he being recognized by them as a God, though not as superior to their own gods, and the crime of sacrilege being regarded by the heathen as one of the most awful that could be committed.—What consternation, what horror and dismay must have taken possession of that vast, that gay and voluptuous audience. From the most boisterous outbursts of impious mirth, and of profane revelry, they were in an instant awed and terrified into silence. The sight of those fingers, writing unknown words in the most conspicuous place visible, must have had an effect on them analogous to that which will follow the sudden appearing of the Son of man in mid heaven, when the eyes of the impenitent shall behold him. Suppose that at some midnight carousal, or at some fashionable ball, the revelry or the dance should be suddenly arrested by the lighting of His eye flashing upon them! Then will they wish for rocks and caverns to hide in from his piercing gaze. Feelings akin to those which will be then experienced, must have been had by those mirthful revelers, except as they were ignorant of what the writing signified, and were therefore in horrible suspense.

Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. v. 6.

The effect of the sight of those fingers and hieroglyphs on the king, may be regarded as illustrative of its effect on others.

His "countenance was changed"—in the margin, his "brightness." He changed color: the bright and mirthful expression of his face, gave place to an ashy paleness and an awe struck gaze. "His thoughts troubled him"—the thoughts of his misdeeds, the fear of impending wrath, and his perplexity respecting the import of those unknown words. So terrified was he that he lost command of his limbs.

The "loins," in scripture, are the lower parts of the back and body, which are spoken of as the seat of strength, and the weakening of which incapacitates a man for walking or labor, and makes it difficult for him to stand. The joints of his loins,"

then must have referred to his hip-joints and the lower vertebrae of his back. And the loss of strength in them would cause his knees to smite together, while his whole frame would quiver and shake.

This is the natural effect of fear, and is mentioned as such in other scriptures. Thus we read that because of tidings that should come to Jerusalem, "every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water," Ezek. 21:7. "Make their loins continually to shake," Psa. 69:23. "Pangs and sorrows shall take hold of them," Isa. 13:8. It was said of the overthrow of Nineveh: "The heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness," Nah. 2:10. And it was written of the taking of Babylon: "Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth; I was bowed down at the hearing of it; I was dismayed at the seeing of it. My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me," Isa. 21:34.

Dr. South in his sermons, v. 4. p. 60. wrote: "Belshazzar had as much power, and of drink withal, to lead him to bid defiance to God as any ruffian under heaven; and yet when God, as it were, lift but up his finger against him, how poorly did he crouch and shiver. How did his joints loose, and his knees knock together?"—quoted by Barnes.

The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished. vs. 7-9.

In the margin it reads, "The king cried with might." Being greatly alarmed, he cried out in terror for those who professed ability to interpret dreams, to explain the subtle meaning of hard sentences, and to dissolve doubts.

"Scarlet," or as in the margin, "purple," was a color worn only by princes, persons of high rank, and sometimes by the rich. It is mentioned in praise of Saul, that he clothed the daughters of Israel in scarlet, 2 Sam. 1: 24. Purple was the color of the imperial robes of Roman emperors.

A chain of gold about the neck, was also indicative of rank and authority. When Pharaoh made Joseph ruler of Egypt, he put his ring "upon Joseph's hand, and arrayed him in vestments of fine linen, and put a gold chain about his neck," Gen. 42: 42.

The Study of Prophetic Dates.

We commence this week the Chapter in Dr. Cumming's new volume, "The Great Preparation," on "Prophetic dates and our study of them." He has very properly remarked that "What has been inspired for our learning we may meekly and humbly study." This we not only may do, but it is our bounden duty, to examine with godly sincerity and fervor, all revealed truth. The Scriptures reveal to us prophetic periods; and these are as much included among the things profitable for our instruction, as is any portion of the word; and therefore they as much demand our prayerful study. We may, however, remember that while the periods are inspired, it is not every view of them that is so. They have a meaning; that meaning when found will be as truthful, as if plainly enunciated in the word; and it is to find this that all efforts should be directed in their examination. Also, that we may endeavor to arrive at this result, we should examine with candor the evidences and arguments put forth in support of any specific view. As the hammer is cautiously applied to every wheel and axle, on the arrival of a rail way train, to test its soundness or defect, so should we strike each link in the chain of evidence, as it is presented for consideration, that we may know by its ring, the test of its accuracy, and so endeavor to discriminate between the true and false, receiving and treasuring up the one, and correcting the other.

Our view of the significance of Dr. C.'s text prefaced to the present lecture, is that time is not long or short with God, in the execution of his purposes, as it is with man; so that whatever time may have elapsed since God's promise, it is no evidence of his slackness concerning it. As Dr. Cumming does not argue what he thinks may be the thought there expressed, nor what some writers have adduced from it, so we shall follow his example, and not argue our view.

In the *Heralds* of July 28th and August 4th of this year, we gave our reasons for considering the "Seven times," four times repeated in the 26th of Leviticus, as not significant of duration, but of intensity,—the language not being symbolic, the word

"times," not being in the original, and the form of expression being indicative of what is successive, and so additional and cumulative, and therefore not one period off repeated; and as the full argument there advanced is accessible to those desiring it, it is not necessary here to repeat it.

The 2300 days, 70 weeks, time times and a half, 1290 days, and 1335 &c. we regard with Dr. Cumming as year day periods; and the evident identity of the various forms of expression, the time, times and half; the forty and two months, and the 1260 days, we agree with him, is clearly and fully proved. We differ, however, in some of the reasons for supposing these periods to be year-days. We base it solely on the language being symbolic, in connection with the proportion of the natural duration of the agents used as symbols; to that of the agents symbolised. This we regard as proof full clear, and ample; and anything adduced as additional, if inconclusive, rather weakens, we think, than strengthens the argument. When Ezekiel is told to lie on his side a given number of days, as representative of so many years, the act is symbolic, and the illustration therefore pertinent; but in the declaration that "the days of Adam were 930 years," there is nothing representative: and as the meaning is, evidently, not that 930 days of Adam were 930 years, but that all his days—all the 365 times that number were 930 years, there is nothing from which to argue that "days and years" are there "used convertibly;" for the days are there evidently expressive of days, and the years of years.

We do not think our Saviour, by the word "times" in Acts 1: 7, had any reference to the 4th of Daniel, or to the 26th of Leviticus; though he not unlikely did have in view those of Daniel 7th. But we do think, from the Apocalypse, that the seal is now removed.—To be continued.

Dr. Cumming's New Work.

Bro. Bliss:—"The Great Preparation" by Dr. Cumming, which I bought at the *Herald* Office, I have read with great pleasure and profit. This I can say without endorsing all its views. Like all the works from this able author, it contains rich and evangelical sentiments, warmly expressed. The speedy coming of Christ is portrayed in the most glowing terms. And no Christian can rise from its perusal without feeling his spiritual strength renewed, and without an increased persuasion that the Sun of the eternal day is just about to arise. Though some of its interpretations seem rather fanciful, yet I hope that this may not operate against the precious truths it inculcates. It is very gratifying to find Dr. Cumming such a bold advocate of the year-day theory, as well as other great principles of Protestant interpretation. Without being positive, he regards 1867 as the probable termination of the 1335 days, when he expects the restoration of the Jews to Palestine, as the immediate precursor of the Second Advent of Christ and introduction of the age of blessedness. From the way he speaks of Mr. Shimeall's Chronology, I infer that he has overlooked its inaccuracies; and no wonder, as he would not of course suspect anything of the kind in the arithmetic of the work.

In short, the "Great Preparation" is in the main, a reformation of stirring sentiments found in the previous works of this eminent servant of Christ. May we have wisdom to prove all things, and grace to hold fast and practice that which is good; and thus be ready for the grand and solemn future.

Yours in Jesus,

R. HUTCHINSON.

Derby Line, Vt. Nov. 14th, 1860.

"The Dominion"—A New View.

Bro. Bliss:—The passage—"But the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end"—is generally applied to a judgment on the little horn, issuing in the taking away of his civil power. For years I have entertained a different view, and I now present it for criticism.

My view is that the judgment mentioned is the judgment of the great day,—that the "his" whose dominion shall be taken away refers to the fourth beast; that when his dominion is taken away, he shall be consumed and destroyed utterly, or till an utter end is made of him; and that Christ and the saints will then receive the dominion taken from the beast. This view not only accords with the previous context, which is devoted to an explanation of the fourth beast, including his horns; but it fully agrees with the vision itself. Daniel, after describing four great beasts which he saw, says,—"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire: a fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened. I beheld then because of the great

words which the horn spoke: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts they had their dominion taken away; yet their lives were prolonged for a season and a time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Daniel 7:9-14.)

Daniel in the above passage states the difference between the treatment of the fourth beast at his loss of dominion, and the treatment of the rest of the beasts when they lost the dominion. The lion, the bear, and the leopard had their dominion taken away, yet their lives were continued for an appointed time. But when the fourth beast, in his turn, lost the dominion, he "was slain, and his body was destroyed, and given to the burning flame . . . and the time came that the saints possessed the kingdom."

The angel, after giving a general explanation of the visions, and especially of the fourth beast, gives the signification of the closing part of the vision thus, "But the judgment shall sit, and they shall take away his dominion,"—the dominion of the fourth beast, not that his life may be prolonged a season and a time, as in the case of the other beasts, but "to consume and destroy it unto the end," or till a full end is made of him. "And the Kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him."

I may remark that during the past seventeen years I have consulted Prof. Whiting several times on the meaning of the words rendered "to consume and to destroy it unto the end," and he has uniformly stated that they do not express a gradual process of consumption reaching from one point of time to another; but that they contain the idea that the power in question should be consumed and destroyed till an entire end is made of it.

I value the opinion of our Editor. Will he give it on the above? R. HUTCHINSON.

REMARKS.—The thought in the above is to us new, and we do not see but it is correct. To determine this, it is well to look at the word "dominion" as used in the vision, in which the text occurs.

"Dominion" is expressive of power; but, as used in the 7th chapter of Daniel, it appears to be denominative of the supremacy in this world, as successively wielded by the four universal empires, to which the smaller states and kingdoms were subservient. Thus when we read of the leopard beast, that "dominion was given to it" we can only understand that the Grecian empire, which it symbolised, succeeded to that supremacy, which had been before in turn possessed by the Medo-Persian, and the Babylonian empires, over other nations. In like manner, when we read that "concerning the rest of the beasts, they had their dominion taken away," we can only understand it as expressive of their loss of that supremacy; for notwithstanding their "dominion was taken away," their "lives were prolonged for a season and time;" which would be incompatible with the supposition that "their dominion" was merely their existence as nations; for their lives could not be prolonged after such existence ceased. Nor could their dominion be merely their existence as independent kingdoms: for some of them have thus existed since their loss of dominion. And therefore the "dominion taken away" from them can have respect only to that supremacy which passed from the Babylonian to the Medo-Persian, from that to the Grecian, and from that to the Roman empire.

"The dominion," therefore, is the same as the kingdom, to which these empires respectively succeeded, and which successively passed from one to another. Thus when it is said in this chapter, "the fourth beast shall be the fourth kingdom," it was the same as if it had said, It shall be the fourth nation to succeed to the dominion. The little horn shared in this dominion; but it thus shared only as a horn of the beast,—among all the horns of which the dominion was variously distributed, after the epoch when Rome imperial gave place to the decem-regal powers. When therefore we read that, "The judgment shall sit, and shall take away his dominion"—the word "they" being of no significance—the "dominion" referred to must be that supremacy transmitted from nation to nation; and which Babylon had when Daniel said to Nebuchadnezzar, "Thy greatness is grown and reacheth unto heaven, and thy dominion to the end of the earth," Dan 4:22; when God had so given him "a kingdom, power and strength, and glory," that "whosoever the children of men" dwelt, they were given into his hand and he made ruler over them all.

This dominion being now exercised by the powers symbolised by the fourth beast, the taking away of that dominion must be its loss by all the kingdoms symbolised by it. And this taking away is complete and final; for not only the phraseology "to consume and to destroy it unto the end" is expressive of "utterly" and "finally" [see Stuart], but its symbolization, "I beheld till the beast was slain, and his body destroyed, and given to the burning flame," is also significant of a total and final end—not a progressive one; for the slaughter and burning of a beast cannot symbolise a long continued process. And the destruction of the fourth beast, on its loss of dominion, being contrasted with the prolongation of the lives of the previous beasts, brings us to the same conclusion.

What then becomes of this dominion, when the fourth beast has ceased its exercise, and been given to the burning flame? The prophet saw and "behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." For when the four beasts, in turn, shall have exercised the dominion, then "The saints of the Most high shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

A. Pearce Received.

J. Litch. "

H. B. Woodcock. "Are received and will give them a careful reading.

L. Bolles. Thank you for the gift, and for the wish expressed, "that brotherly love may continue with all the friends of the Herald." We trust by God's blessing, that it will.

D. T. Taylor. Received and will insert. In the note I sent you, I referred to a condensed reference to the N. E. fathers as a whole.

B. McCain. Should have been pleased to have seen an expression of those thoughts.

J. F. Guild. Well, please "try."

H. Canfield. Received and on file for insertion.

S. S. "Hops" received and will appear.

T. Wardle. Your note, without date, has reached us just as we are going to press. The article referred to is in type in the present number—its earliest issue compatible with due justice to preceding articles.

A Proposition.

A Bro. proposes, if any brother or sister who feels unable to pay \$2 a year for the Herald, and will pay one dollar a year for it, and also forward the name of a new paying subscriber, that he will pay the other dollar for them—to the number of fifty or more dollars.

We are pleased with this proposition, and hope it will be numerously responded to. Will those thus responding remind us of the proposition, so that we may correctly charge our brother with the sum he will make up.

Books for Sale at this Office.

Dr. Cumming's Great Preparation. First series.

Dr. Cumming's Great Tribulation. 2 vols.

Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

FOR SALE,

One or more shares on the "Boston Advent Association."

A Bro. owning a few shares in our Chapel building, wishes to realise from them for the purpose of aiding the advent cause. He would be willing to sell at a little discount from the par value. Any Bro. wishing such investment, might feel that in the purchase, of from one to three shares, he was aiding a brother to do good with the money.

MONEY ITEM. Our friends will notice the continued scantiness of our receipts at the present time. We shall need \$350, by New Year's, for the purchase of another lot of paper.

There are only churches enough in N. York to accommodate 208,580 people, leaving 638,161 of its inhabitants without a place of worship. In every ward except two there are from fifteen thousand to fifty-seven thousand persons who could not enter a house of worship if they so desired.

Southern Secession.

During the past week, no little space has been occupied in our exchanges with speculations, pro and con, respecting secession by one or more of the cotton states from the U. States confederacy. We do not reproduce these, for the reason that a large mass of what is published is entirely unworthy of credence. Many alarming reports have been already proved false; and we should no more give currency to what we suspect may be false, than to what we know is.

There is undoubtedly reason to fear that the five states of South Carolina, Florida, Georgia, Alabama, and Mississippi, may be precipitated into a separation from this Union. Those states contain a population of about four millions, of whom more than over half are slaves; and they contain a majority of the slave population of the Union. Should they effect this peaceably, the insecurity of the slaves in the remaining states would cause such a transportation of them to the south, and such an influx into the state named, that time only would be needed for the re-enactment there of the horrors of Hayti. And should their secession be resisted, no human eye could foretell that it would not lead to a speedy servile war throughout the entire south.

But while there is danger of such results, it is by no means certain, or probable, that the present excitement at the south will result in Secession. Wiser counsels may yet prevail. The 'sober second thought' of the people may convince them of the impolicy of such measures. Also, it is by no means certain we can judge of the actual state of feeling at the south by the newspaper reports that come to hand, many of which are designedly manufactured for the purpose of creating a panic, than that they can of the feeling and purpose of the north, by what is seen in the papers of the south; respecting which they have evidently been greatly misunderstood.

We cannot, however, in a time like this, and respecting a question of this nature, know before hand how far men will be guided by judgment and reason or how far they will be actuated by prejudice and passion; and therefore we shall wait for more clear indications of probable results, before we assure our readers that the states named will, or that they will not secede.

Italy.

It appears, by intelligence from Italy, that Victor Emmanuel won a decisive victory over the Bourbon forces of the ex-King of Naples, on the 3d inst. Being thus defeated in a fair fight, having lost 11,000 prisoners, with no prospect of support from any of the crowned heads of Europe, Francis II. may consider his power in the Kingdom of Naples as at an end. He is still at Gaeta, which will soon be assaulted, unless he voluntarily retires, an exile from Italy: which he most probably will do.

The whole of Naples will doubtless be soon annexed to Sardinia, if not with the consent, without any resistance from outside powers.

The position of the Pope is still unsolved: but this cannot remain long in suspense. It must soon be determined what relation he is to sustain to the states of the church, and to the Catholic Kingdoms.

Foreign News.

By the arrival of the Canada at this port Wednesday, we have the following:

GREAT BRITAIN.

There is little of interest in the English papers.

The English proposal relative to the redemption of the State dues, has been accepted by the Hanoverian government.

FRANCE.

The Paris correspondent of the London Globe says that the Duke of Grammont has insisted on the official journal of Rome rectifying the misstatements as to French assurances, that nothing was to be apprehended from King Victor's armies, which Lamoriciere had reiterated in its columns.

The European Times says:

"The Emperor Napoleon is now at St Cloud, where Prince Metternich and the Baron Hubner had an interview with him in the early part of the present week. In this interview the Emperor of the French is said to have counseled Austria not to interfere with Piedmont—to let things take their course, and he spoke of a congress as the best mode of adjusting the present complications. He is described as being unusually frank and loquacious in this interview, and the Ambassadors were delighted with his ingenuous and cordial bearing, but when they left the imperial presence they encountered in the ante-chamber an envoy from Sardinia, who had come to ask permission to purchase arms and war ammunition from the French government, and the request, it is added, was graciously granted."

SARDINIA.

The Turin (Oct. 30) correspondent of the Times

furnishes the following account of the Sardinian forces:

"The regular army now in presence of the Austrians on the frontier of the Po and the Mincio has been, at a rough guess, calculated by me in a former letter at something like 110,000 men. I am now in possession of more correct numbers, which you may take as positive and official.

La Marmora has with him three divisions in Lombardy; Durando has as many in Emilia, and Sonnaz has four divisions, in the same Cispadane Provinces. These ten divisions computed at 12,000 men each, constitute a force of 120,000 men. If you add two more divisions in the south under Cialdini, and two more under Della Roca, you will see that the whole Piedmontese army amounts to no less than 168,000 combatants, without reckoning one man of Garibaldi's volunteer bands or the National Guard. This latter militia in the Æmilian Provinces alone, where it was hastily organized in less than one year, numbers 130,900 muskets.

As a body, it would, perhaps have no great efficiency on the battle field; but its chosen mobilized battalions, eighty of which, as I already informed you, are already being collected all over the Kingdom armed, equipped, drilled and inured to marches and other military hardships, can do very good work, at least in the second line; and a country which, in spite of the government, sent out this summer 25,000 volunteers in support of the almost hopeless expedition of Garibaldi, could hardly be expected to do less if called upon by its popular King and free Parliament to rush to arms in defense of its own household gods.

NAPLES.

Accounts from Naples, received at Marseilles, state that violent reactionary scenes had occurred in the provinces. At Naples the lazzaroni had insulted the Dictator's police. The Minister of Police narrowly escaped being stabbed.

The appearance of Garibaldi at the headquarters of Victor Emmanuel had excited the greatest enthusiasm at the royal camp. All the troops presented arms.

A Turin letter says that King Victor will assume the title of King of Italy on receiving the result of the vote of Naples and Sicily on annexation.

It is believed that Victor Emmanuel will not enter Naples until Francis II. shall have quitted his States; nevertheless great preparations are making for his reception.

The London Morning Post's Paris correspondent says: "During the last few days there have been some partial engagements between the troops of Francis II. and those of Victor Emmanuel. There are different versions of the results, but an approaching general action is expected."

PREPAY YOUR POSTAGE.—The Post Master General has issued an order requiring all letters that are not prepaid to be forwarded at once to the Dead Letter Office without notifying the parties to whom they are addressed as heretofore. The following is his order:—

Whereas, by the act of 3d March, 1855, the postage upon all letters, except such as are entitled to pass free between places in the United States, is required to be prepaid; and whereas, the Department, through courtesy, has hitherto, at considerable labor and expense, notified the parties addressed, in all instances in which the writer failed to prepay, that their letters would be forwarded on receiving the postage due thereon; and whereas, instead of diminishing, the number of such letters continues to increase, thus showing that the omission to prepay is intentional, it is therefore ordered that from and after the 1st of November, 1860, all such unpaid letters be sent to the Dead Letter Office, to be disposed of in a like manner as other dead letters.

ANCIENT SCHOOLS. Luther used to say that he was once whipped fourteen times in one forenoon at school. The old German schools were frightful dens of barbarism. An obituary in one of their school journals, as late as 1782, contains the following singular statement of educational exertions;

"Died, Hlauberie, assistant teacher in a village in Swabia. During the 51 years 7 months, of his official life, he had, by a moderate computation, inflicted 911,527 blows with a cane, 124,010 blows with a rod, 20,989 blows and raps with a ruler, 136,715 blows with the hand, 10,225 blows over the mouth, 7905 boxes on the ear, 1,115,800 raps on the head, and 22,763 notabenes (i. e., knocks) with the Bible, catechism, singing-book and grammar. He had 777 times made boys kneel on peas, and 613 times on a three cornered piece of wood, had made 5001 'wear the jackass,' and 1707 hold the rod up; not to enumerate various more unusual punishments which he contrived on the spur of the moment. He had about 3000 expressions of scold with, of which he had found two-thirds ready made in his native language, and the rest he had invented himself."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. Thomas Wardle.

Bro. Bliss:—Having written a reply to your first and second notes on my article on the 2300 days, after the reading of the Herald Sept. 22d, I concluded to lay it aside and await your other notes, if any should be made, when I might with propriety ask for corrections of misquotations, if any should be made; this being the ground we think we have each consented to occupy by our first notes.

I find some typographical errors, but the first I would ask you to correct is "Prophetic Time," Aug. 18, 1860. You make me say, Dan. 12:11—533—1335—1868." It should have been Dan. 12:12, &c. I do not wish to be represented as making a misquotation, as I will endeavor to make none, either in figures or words.

In Herald September 22d, a word is inserted that I did not write in quoting Jer. 25:12, viz. "Visit the king of Babylon." I know the margin says "visit upon," but as we did not make use of those words, but used the word "punish" and commented upon that word, we are made to comment upon a word not found in the text, as represented to have come from us, and that without a word of explanation, which we think is needed. We could have used the marginal reading with equal force, had we wished to; but we did not.

I am sorry to have to say that your first note appended to my article Sept. 22d, on the 2300 days, is calculated to mislead. I do not use this in an offensive sense. And here let me say, once for all,—during the writing of these articles, I write not for controversy, but for the truth. I have no time to waste in such a work. I only write for the saints of God.

I presented the mistake which prevailed among the disciples, in reference to the sayings of Jesus, "if I will that he tarry till I come; what is that to thee?" to show that when the disciples said that that disciple (John) should not die, they said more than the language of Jesus warranted them in saying.

We applied this to illustrate the use made of these 2300 days by the Adventists prior to 1843, and to show the character of Mr. Miller's mistake and those that believed with him.

In note 1st, you say that "This illustration is not pertinent, because it was never supposed the coming of Christ was affirmed in this chapter, but only the cleansing of the sanctuary; and the argument turned on the synchronism of the cleansing of the sanctuary with Christ's second coming; which was the point needing consideration."

We reply, all that we remember to have preached on the 2300 days, prior to 1843, did proclaim that the 2300 days did extend to the second coming of Christ, and did point their argument for the second coming of Christ on the 2300 days. Was this saying more than the language warranted them in saying?

But we do not ask any one to trust to our memory. We appeal to the record for what we have to say. Mr. Miller said, "The next prophetic number to which we shall attend will be Dan. 8:14—Unto 2300 days, then shall the sanctuary be cleansed, or justified." He [Gabriel] came and told him, that the vision would carry him to the end of all indignation; and at the time appointed (2300 days) the end would be." Miller's Works, v. 1, p. 7.

What was at this "end of all indignation?" If it was not the second coming of Christ, why did nearly all of Mr. M.'s reviewers strike at him through the 2300 days, and make such signal failures in their attacks? See Memoirs. They failed because Mr. M.'s calculation on that date was impregnable. We might refer to his triumphant reply to Smith and Campbell on the 2300 days. Ib. pp. 176, 177, 181.

Has my brother forgotten the argument Mr. Miller used upon the doctor, when he wished the doctor to determine whether he was a monomaniac or not? If you will turn to page 95, &c., of Miller's Memoirs, which you edited, you will find that Mr. Miller frightened the poor doctor into mental agony, and a sleepless night, by show-

ing him that the advent would take place at the end of the 2300 days, which would end in 1843, as he then presented it.

We next present Bro. Litch on the stand as a witness. He said, "I shall now endeavor to show, 1st, that the fact and time of Christ's second coming are both revealed in the 8th chapter of Daniel." Prophetic Exposition, v. 1, p. 113.

Again, "Because I believe God's word, therefore, and only for that reason, I believe that in 1843 the Lord will appear in his glory, justify the sanctuary, deliver the host, and build up Zion." Ib. p. 141.

These are his closing remarks on the 2300 days and their connection with the 9th chapter of Daniel. Bro. Litch "predicated his main argument on time on the 2300 days," when the kingdom will be restored again to Israel, and the saints of the Most High take it and possess it forever. Prophetic Exposition, vol. 2, p. 126.

As we wish to make short work of this fact, that the advent body did believe and teach that the doctrine of the second coming of Christ is taught in the 8th chapter of Daniel, on which we say they have no warrant in that chapter, no more than the disciples had to say that John should not die.

We present the official body, in Mutual General Conference at Albany, N. Y., April 29th, 1845—"That the second coming, or appearing, is indicated to be now emphatically nigh, even at the doors, by the chronology of the prophetic periods, the fulfillment of prophecy." Note, Dan. 8:14. Article 3d, of important truths, p. 29. "The doings of that conference were unanimously ratified by the annual conferences held, in that year, in New York and in Boston, and the 'important truths' there inculcated were often unanimously re-affirmed, so that they have become the settled principles of those known as Adventists." Ed. of Miller's Memoirs, p. 324.

Again, the same witness once more, and I have done on this point: "We trust there is no reader of the Herald who would not rejoice to see a clear testimony of the coming of the Son of man, at a definite time. . . The 2300 and 1335 days extend to it." Ed. of Advent Herald, Aug. 18th, 1860, article Prophetic Time.

We think that we have shown that the leading men in our cause, have taught the second coming of Christ, predicating their argument on the 2300 days in the 8th chapter of Daniel.

Note 2d. We can find no other king there. If any one can, we should like to see the proof of it. In Oct. 6th, in quoting John 1:33, I am made to say, "The same is he which baptizeth with the Holy Ghost." I wrote, "which baptizeth with the Holy Ghost"—this being the proper reading.

The printer or somebody else has made considerable of a jumble of the notes appended to the part in Oct. 6th; but we will receive them as we suppose they were intended to be appended.

In your first note of this date you object to the word vindicated as used by Prof. Bush. We do not regard this as of any consequence. We gave the word as coming from a Hebrew scholar. We had forgotten his so rendering the word, cleansed, justified, until Bro. Litch called our attention to it, since we have been speaking on these subjects.—Hence we gave it in our article.]

Note 3d. You say, "Not correct, we think, as to the Rabbinists."

In reply we will give a brief extract from Mr. W. E. Cuninghame's "Political destiny of the earth," and if necessary we can give a full defence on this point. "The year-day theory was held by the rabbinical writers."

"It were too much to expect that the Jewish Doctors, upon whose hearts, because of their rejection of the Lord Jesus, the veil still was, should apply the true principles of interpretation of a day for a year, in a correct manner, so as to have arrived at the solution of the mysterious chronology.—This knowledge was not to be given to the church of Christ till the end, Dan. 12:9. But from what has been laid before the reader, it is manifest that the Jewish Rabbinists entirely accord with the body of Protestant churches as to the principles of interpretation, and in negating the puerilities of those modern writers with whom we have now to contend."

THOS. WARDLE.

Phila., Oct. 21, 1860.

* We have given the copy to the printer just as it was received, and cannot account for the substitution of the marginal reading, for that of the text. Is our brother sure that it was not of his own insertion?

Ed.

† Our brother has misapprehended the purport of our note. We repeat, that "it was never supposed the coming of Christ was affirmed in the chapter, but only the cleansing of the sanctuary; and the argument turned on the synchronism of the cleans-

ing of the sanctuary with Christ's second coming." It is strictly true that the extension of the 2300 days to that coming, was preached by all, and is still held by us; and the arguments of all referred to, were based on the 2300 days. But this was not because any one claimed that Christ's coming was affirmed in the chapter; but because they claimed his coming to be synchronous with other events which were affirmed in it.

Ed.

‡ You are correct in his being the son of Ahasuerus.

Ed.

§ The notes were reversed in the making up of the paper, so that the two references referred each to the wrong note. These are among the mortifications to which all who have anything to do with types are subjected.

Ed.

|| In our mind there is much depending on it. To be either justified, or vindicated, would require some overt change in the land, which would be equivalent to a reversion of the punishment inflicted on it. To some such event the period in question must extend. And therefore it cannot be argued to have ended in the past, without a first showing of the corresponding event. Our comment was not on the definition given to the word, but on the event requisite to fulfill its meaning.

Ed.

¶ We still think it a mistake in respect to the Jewish Rabbinists—though affirmed by Mr. Cuninghame; and shall still think so until quotations can be given from the Rabbinical writers, to substantiate it, which we suppose cannot be done. We regard the year-day theory as emphatically a discovery of the Protestant Reformation. In this we do not refer to any use the Jews may have made of the seventy weeks of years in the 9th of Daniel; but to periods of days reckoned as years. By this discovery we think the Book of Daniel is opened.

Ed.

From Bro. J. Pearce.

Bro. Bliss:—Error can never do good, but on the contrary much evil. It has been detrimental to every good cause; of which truth should be its foundation and superstructure. Truth will aid, bless and sanctify us, and prepare us to meet the King of kings in peace. Happy is the man that findeth truth, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her.—Length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her. Riches and honor are with her; yea, durable riches, and righteousness. Her fruit is better than gold, yea than fine gold.

Bro. B., keep on the even tenor of your way.—You must command the approbation and approval of right-thinking Christians. May God bless you and your readers with all the graces of the Holy Spirit, and a perfect knowledge of the truth as it is in Jesus, that when He comes, whose right it is to reign, we may all share in the glories of his kingdom. Amen.

Yours in hope of that sweet home,

J. PEARCE.

Pickering, C. W., Nov. 7, 1860.

From Bro. I. H. Shipman.

Bro. Bliss:—I have always believed it more desirable to die an honorable death than to live a dishonorable life, and I think the same of the Herald; and as one of its readers and firm friends, and one who desires its continuance as much as any of its supporters, I would say, let it only continue while it can do so retaining its noble, manly and Christian position. If it can only be sustained by endorsing error, it had much better cease. I have always valued it from the fact that its editorial department was honest and reliable; and when I find it otherwise, I shall not consider it worth the ink used in its publication. I have heard many express themselves in like manner of late; and I think the Herald never gave better satisfaction to its readers generally than now. I hope all who feel an interest in it will come nobly to its support.

Yours with respect,

I. H. SHIPMAN.

Sugar Hill, N. H., Nov. 8, 1860.

From Bro. George Phillips.

Bro. Bliss:—It gives me pleasure at this time to send you one dollar to aid the A. M. A., and Bro. M. Miller sends you one. I hope it will be acceptable, even at this late hour.

Permit me to say that it made me feel sad to hear brethren use such sharpness of speech to you thro' the Herald, simply because you gave us the naked truth. May the Lord bless you in your responsible

situation, and make you a blessing to the age in which we live, is the prayer of your humble servant,

GEORGE PHILLIPS.

West Alburgh, Vt., Sept. 13, 1860.

Thank you and Bro. Miller. We shall hope soon to welcome him again as a subscriber to the Herald.

Ed.

From W. M. Atwood.

Bro. Bliss:—I am well pleased with the management of the Herald, and hope it will continue to be a Herald of truth, and the whole truth, too, irrespective of the fear or favor of man.

"He is the slave who fears to be
In the right with two or three."

Your brother in the hope that when the morning dawns, myself, with you and all that love the Lord, may have an inheritance on the earth with the saints in light.

W. M. ARWOOD.

Low Hampton, Nov. 5, 1860.

From Bro. Charles Breasted.

Bro. Breasted, in sending a dollar to continue the Herald to a brother whose circumstances had compelled him to order its discontinuance writes:

The Herald is such a source of comfort to me that I should not know how to get along without its weekly visits. I trust the brother may be able to continue his subscription at the end of six months. If not, please make it known.

I am yours very truly,

CHAS. BREASTED.

Rockford, Ill., Nov. 11, 1860.

From sister P. C. Gorham.

Dear brother:—Your paper is a welcome messenger to me and my husband, who has been sick most two years. We love the appearing of Jesus. Our only hope is in him. How blessed it is to think Jesus is soon coming to take his weary children home. Upon this faith rests our hope of a glorious immortality; and when we hear from those scattered abroad, it cheers our hearts, and we long for that day when our King will appear to gather his children home. Glory to God, that we are not without hope—this hope, which your brother feels to be like an anchor to his soul in this time of affliction; while the outward man fails, the inward man grows stronger in the Lord. This is a sorrowing world; all is vanity; but that which is to come joys forevermore. It is the prayer of your brother and sister that the Herald may go forth bearing the truths of the gospel to a dying world. I oftentimes feel we are living in the time the prophet spoke of, when darkness covers the land and gross darkness the people. May God give you, and the readers of the Herald, and all those that love him, an abundant entrance through the gates into the city.

Yours, looking for the King in his glory,

PRISCILLA C. GORHAM.

Wellsfleet, Oct. 13, 1860.

From sister P. S. Blood.

Dear brother Bliss:—Your valuable paper comes weekly laden with information from all parts, relating to that blessed hope which is the theme of my highest solicitude.

The varied signs of the consummation of our hope so thicken, that I would do any thing to awaken people; but, alas, the mass seem spell-bound under the determination to have the world converted, ere the Saviour comes. I pity those who are so glued to tradition that they will not receive the light which now shines so clearly from God's word; but the Scriptures must be fulfilled.

Yours respectfully,

PHYLENA SWAIN BLOOD.

Manlius, Nov 8, '60.

From Bro. A. Brown.

Dear Bro. Bliss:—Being sensible that many patrons of the Herald are anxious for me to cease writing for it, I promise, that, when twenty of them shall have contributed for the advent cause as much cash (\$30) as I have done since the spring of 1859, I will gratify their wishes in full.

A. BROWN.

Jeffersontown, Ky.

From Bro. W. Z. Manning.

Bro. Bliss:—My health is slowly improving, and I am doing what I can in the vineyard of our Lord. I preached two sermons on the 17th inst. on the certainty, the signs, the manner and the object of the coming of the Savior, to a congregation who had never heard those subjects handled before. They were well received—not a dissenting voice. I heard a number say, "You may call that Adventism, or what you may; it is Bible doctrine."

I have many calls to preach the Advent doctrine. Many who hear, say it is true, but yet hold on to some of their old superstitions. Many would like to take the Herald, but are too poor.

James Morrel 1036—\$3.

MILLENNIUM.

VOLUME XXI. NO. 48.

In the Confessions of Patrick the Apostle to the Irish, which he addressed to his Converts, he says, "The Lord is powerful henceforth to grant that I may give myself up for your souls. I call God to witness, that I have not written this in order to gain honour from you. That honour is enough for me, which is not seen, but is believed in the heart. God is faithful who has promised, and he never lies. But I see myself already in this world exalted by the Lord above measure. I know very well that poverty and

Let us now turn to the earliest dates in the 26th chapter of Leviticus, and at the 28th verse God says, speaking to the Jews—and if you read the whole chapter at your leisure you will see he is speaking to them only—"If ye will not, for all this hearken unto me, then I will punish you seven times more for your sins." Then in the 19th verse he states the date when the seven times, or the punishment, should begin: "I will break the pride of your power;" that is, you shall cease to be a nation. He repeats this phrase in the 24th verse: "Then will I also walk contrary unto you, and I will punish you seven times for your sins." And in the 28th verse he repeats the same; "And I even I, will chastise you seven times for your sins." Now the question is, When and at what year did the seven times begin, and when and in what year do the seven times terminate? that is, When did the affliction on the Jews as a nation begin? and when therefore, may we expect that infliction upon the Jews?

Now let me show you, what will again be somewhat confirmatory of this, that Daniel under another figure, and applicable in another way, refers to the very same period; when he is speaking of Nebuchadnezzar being reduced to the level of the beasts of the earth. If that account were literal, personal, and applicable only to him of course this prophetic view could not, by any possibility, be mixed with it! But you will find certain phrases employed by the sacred writer which indicate that the seven times of Nebuchadnezzar's mania relate to something larger, and cover a vaster area than the limits of the life of that monarch. He says: "Let his heart be changed from man's, and let a beast's heart be given unto him, and let seven times pass over him;"—the very words of Leviticus, you observe. Primarily, I admit, this relates to the personal madness of the Babylonish king; but as it is connected with a series of symbols—and very remarkable symbols too—which continue during the whole period of the four great monarchies, it is reasonable to infer, from the words employed, that the "seven times," if it has a literal application to the person has also a larger application to the wide world and to the history of mankind. For instance, it is said: "The height of the tree reached unto heaven, and the sight thereof to all the earth;" "leave the stump of the roots thereof in the earth even with a band of iron and brass;" words signifying the idea of prolonged duration. Then the colossal image, too, which foretokens the fall of the four great monarchies, the kingdom of gold

Let me turn to another date and see if I can cast light upon it, namely, the 2300 days ; or, as I have shown you strictly and properly years. We find that referred to in the 8th chapter of Daniel, at the 14th verse. We read in the 13th verse, "I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"—he is speaking of the Jewish people. How long shall they be trodden under foot ? How long shall there be no sacrifice, no true religion, among that race ? His answer is not a period at the end of which the Jews shall be restored, but at a period at the end of which the sanctuary shall be cleansed, or as it might be translated, shall be justified ; on the exhaustion of which we should expect to see some preparation at least for the restoration of Palestine and Jerusalem ; and for the people—God's ancient people—returning once more to their own land. Now the question is, When did the 2300 years begin ? It was at the period when the two-horned ram put forth his whole strength against the Greek he Goat, and was broken. Xerxes was humbled, and the Asiatic Greeks emancipated ; for Daniel is speaking of these empires under their respective dynastic figures ; that is to say, the Babylonian, the Medo-Persian, the Greek, and the Roman empires. It was about the year B. C. 480-481 that this took place, at least

within a year : it may be on either side ; but I take what seems to be the probable date, much more or much less it cannot possibly be. Assuming it was 481, add 2300 years to 481 years and the years that have elapsed since, and you come down to the year 1822. If so, do we find anything occurring in the eastern kingdom that would at all justify the inference that the sanctuary began then to be cleansed ? The question we must first ask here is, What now pollutes the sanctuary ? Who is it that possesses Palestine ? What is the great power that triumphs in the east, and prevents the possibility of the restoration of the Jews ? Take this in connection with the sixth vial, where we are told that the sixth vial was poured out upon the great river Euphrates, which is the symbol of the Turkish power, that started on its conquering march into Europe from the banks of the Euphrates ; and "the waters thereof came to be dried up ;" that is, the Turco-Moslem power began to recede, like a flood that had overflowed Palestine and eastern Europe in order that the way for kings from the sunrising, might be prepared. These kings from the sunrising are God's ancient people, his kings and his priests ceremonially, as Christians are spiritually. Connect these two predictions, and the inference seems to me fair, that about 1821 we should expect to see receding the Euphratean flood, and the sanctuary which has lain under that great flood of superstition beginning to emerge and to make ready for the restoration of God's ancient people. Has anything, then, taken place to justify this interpretation ? In 1821, I think, or the end of 1820, the Greek Insurrection took place ; and the whole of the ancient realm broke loose from the dominion of the Sultan. After that, you find in 1827 the battle of Navarino. From 1821 to the present year we find Bosnia, Wallachia, Moldavia, Algiers, all in succession, like the great land slips, falling off from the dominion of the Sultan. We find the very peculiarities of Mahometanism ceasing daily, even the dress of the ladies becoming European ; the Sultan conforming to European habits ; the Janissaries, the peculiar soldiers of the Turks, long ago utterly annihilated ; English banks, English capital, English newspapers, English railroads, English tastes, and steam-ships penetrating the realms of the Sultan. We find that in 1854 our country most justly resolved to support Turkey ; not that we loved Mahometanism, but because Turkey was a wall—I admit a very frail one—between us, the Mediterranean, and our eastern empire, and that gigantic autocrat, whose shadow spreads over China ; whose influence, I have often thought, will be traced yet in India and in Persia, and in our troubles there : whose destiny, if I understand prophecy, is a terrible one. Our well-meant attempt in 1854 to prevent Turkey being destroyed, or to use the apocalyptic language, to prevent the Euphratean flood from being evaporated, was not successful. We have simply hastened the decay of Turkey. The Sultan's power, the Crescent, and his dominion, are at the present moment much nearer exhaustion than at any former period of its history so much so that Lamartine says : "The Ottoman empire is no empire now at all ; its breath of life, religious fanaticism, is extinct ; and Turkey," to use his memorable saying, "is literally perishing for want of Turks."

Romanism,

IN ITS RELATION TO THE SECOND COMING OF CHRIST.

BY REV. ROBERT BICKERSTETH, A.M., OF ENG.

Continued from our last.

But it is said, on the other hand, that the honour which is given to the creature is distinct from what is rendered to God ; that, in short, there are three kinds of veneration. "Latria," which is due to God only ; "dulia," which is ascribed to saints and angels ; and "hyperdulia," which is due, as they affirm, to the Virgin Mary.

There are two weighty objections against this fanciful distinction. First it is unscriptural ; and, secondly, in practice it is impossible. How, I ask, is it possible for an uneducated Romanist to split such a hair as this, and never overpass the limits, whether of "dulia" or "hy-

perdulia" in his veneration of a relic or of the Virgin herself ? Besides, if we examine the books of devotion of the church of Rome, not only is the distinction laid aside, but evidence of the grossest idolatry stares us in the face. I turn, for example, to the Breviary, and from the office for the Feast of the most sacred Name of the Blessed Mary, I extract the following instruction, which, I presume, all devoted Roman Catholics consider themselves bound to obey : "O thou, whosoever thou art, that findest thyself rolling rather on this world-tossing ocean amid storms and tempests than walking on land, turn not thine eyes away from this refulgent star if thou wouldst not be overwhelmed by the storm. If, then, the winds of tempest rise against thee, or thou runnest on the rocks of tribulation, look to the star, call on Mary. If thou art tossed on the waves of pride, or ambition, or detraction, or envy, look to the star, call upon Mary. If, troubled at the enormity of thy sins, or confounded by the defilement of conscience, or terrified with horror of the judgment to come, thou beginnest to be swallowed up in the abyss of sorrow or the gulf of despair, think of Mary. . . . In perils, in straits, in adversities, think of Mary, invoke Mary, following her, thou missest not the way ; asking of her, thou needest not despair ; keeping thy thoughts on her, thou canst not err. She holding thee up, thou fallest not. She protecting thee, thou needst not fear. She guiding thy way, thou feelest no weariness. She being propitious, thou reachest the end of thy journey."

Now, I ask, if this is not to give to the creature what is due to the Creator ? Is not this the guilt of idolatry ? It is impossible, in a single lecture, to advance even a tithe of the evidence which bears on this painful theme. I cannot, however, refrain from allusion to a well-known publication, entitled "The Glories of Mary," being a translation from the Italian of Alphonsus Liguori, now a canonised saint of the Church of Rome. It has been authoritatively declared by the church of Rome that all the writings of Alphonsus Liguori contain "not one word worthy of censure." Surely, then, it is fair to judge of the sentiments of Romanism by the writings of a man who was canonised by the church of Rome in the year 1839, and in regard of whose writings Rome has affirmed that they are deserving of all praise, and not one word of them is worthy of censure. Now, amongst the assertions which Liguori makes, and which, you will bear in mind on the authority of the church of Rome, deserves no censure, I find the following : "It is the opinion of many, and I hold the opinion to be true and indubitable, that all God's graces are dispensed through the hands of Mary, and that all the elect are brought to salvation through this divine mother. In conformity with opinion, it may be said that the salvation of all depends on preaching devotion to Mary, and confidence in her intercession." Again, the following idolatrous language is addressed to Mary by the same author : "Nothing resists your power, because the Creator of all honours you as his mother, making your glory his own. Mary owes her son an infinite gratitude for choosing her for his mother ; but it is not less true to say that Jesus Christ has contracted a species of obligation towards her for the human existence he received from her, and in recompense for this benefit he honours her by hearing her prayers." The same writer adopts the following blasphemous address to Mary : "O great Queen, it is by you the miserable are saved ; and because their salvation is your work, they shall form your crown in heaven." What can approach nearer to idolatry than this ? What can extenuate this blasphemy, endorsed though it be by Rome's imprimature, "It contains not one word worthy of censure ?" Is Rome, or is she not, open to the charge of idolatry ? Can you come to any other conclusion than that she is ? And I ask you if, in the exercise of a calm and dispassionate judgment, the title "Man of sin," as embodying the twofold idea of a visible personal head and of pre-eminent guilt, is not a title to which Rome has the best possible claim ? Her show and pretence of Christianity, combined with her palpable departure from apostolic truth, convicts her of apos-

tasy. Her visible organisation under one supreme pontiff, arrogating to himself universal supremacy ; her world-wide diffusion, and the tremendous guilt which is involved in her perfidy to him whom she professes to serve, as that perfidy is exhibited in her honoring a creature above the Creator—all this combines to swell the evidence that Romanism is the apostasy on which an inspired apostle has written this appellation, "The Man of sin."

The second distinctive title given to "the apostasy" is "the Son of perdition." This title, as I have already said, implies a pre-eminently distinctive character in the apostasy itself ; and it implies, further, that the apostasy is doomed—not to be reformed, but to be destroyed. Romanism, as a religious system, is pre-eminently destructive. It should never be forgotten that the points of difference between Romanists and protestants relate to the very fundamentals of true religion. We differ as to the sacrifice of Christ. We differ as to the method of justification. We differ on the equally important matter of a believer's sanctification. Now these are not trifling or subordinate questions. They are of vital importance. Wilful error concerning them is incompatible with salvation. If the church of Rome be in error on these points, as we believe she is, she must be instrumental to destroy souls.

Romanism is, moreover, the more to be dreaded, because of the cunning intermixture in her system of truth and error. There is enough of the drapery of Christianity to hide from the unwary the features of Antichrist. Other forms of error are comparatively innocuous, because the error is so palpable ; in Romanism the deadliest poison is held and administered in the most attractive vehicle.

The Missing Ship.

I remember being in the city of New-York at the time the steamship Atlantic was missing.

She was due some days, and people began to despair. "The Atlantic has not been heard of yet. What news of the Atlantic on exchange ?" "None." Telegraphic dispatches came in from all quarters, "Any news of the Atlantic ?" and the words thrilled along the wires into the hearts of those who had friends on board "No." Day after day passed, and people began to be excited, when the booming of the gun told that a ship was passing up the Narrows. People went out upon the Battery, upon the Castle Garden, and on the tops of houses, with their spy glasses ; but it was a British ship ; the Union Jack was flying. They watched her till she came across her mooring, and then their hearts sank within them. They sent hastily across, "Any news of the Atlantic ?" "Hasn't the Atlantic arrived ?" "No : she sailed fifteen days before we did, and we have heard nothing of her." And then people said, "She has gone after the President." Those who had friends on board began to make up their mourning ; day after day passed, and the captain's wife was so ill that the doctor said she must die, if her suspense was not removed. Day after day passed, and men looked at one another and said, "A sad thing about the Atlantic, isn't it ?"

At last, one bright and beautiful morning, the guns boomed across the bay, and a ship was seen coming up the Narrows.

Down went the people to the Battery, and on the Castle Garden, with their spy-glasses. They saw it was a British ship again, and their hearts seemed to sink within them. But up she came, making a ridge of foam before her, and got to her moorings. And then you could hear the heavy sigh, as if it was the last hope dying out in that sigh ; and men looked at each other blankly ; and men who had never wept wiped away the tears ; and by and by some one cried out, "She is past her moorings, she is steaming up the river." "So she is." Then they wiped away the dimness of grief. They watched the vessel ; round she steamed most gallantly ; and as she came by the immense mass of spectators on the wharves, and the Garden, and the Battery, the crew hoisted flags from trucks to the main-chains, and an officer jumped upon the paddle-box, put the trumpet to his lips, and called out, "The Atlantic is safe ; she has put into Cork for repairs."

And such a shout ! Oh ! how they shouted !

Shout, shout, shout ! Hundreds of thousands shouted. Transparencies were hung up in front of the hotels, "The Atlantic is safe !" Bands of music paraded through the streets ; the telegraphic wires worked all night long, "The Atlantic is safe, safe, safe !" carrying joy to millions of hearts. And not one in a hundred thousand who rejoiced had a friend or a relative on board that steamer. It was sympathy for the sorrows of others, with whom they had no tie save that which God created, when he "made of one blood all the earth," and permitted us as brethren to call him the common Father of us all.—John B. Gough.

Thoughts on Scripture Texts.

Psalm 146 : 4. His breath goeth forth, he returneth to his earth : in that very day his thoughts perish.

The Hebrew word rendered "thoughts" primarily refers to something formed or moulded into shape, and hence what the mind fashions and shapes, a thought, a purpose or plan.

At death, the thoughts, plans, designs, that the man intended to execute perish. How constantly and impressively is this illustrated in the occurrences of life ! Sir William Hamilton is compelled by disease to drop his pen in the middle of a sentence ; and dies leaving the sentence unfinished. Macaulay forms the plan of writing a history of England "from the accession of King James the Second, down to a time which is within the memory of men still living ;" but before he has reached the commencement of the last century "his breath goeth forth, and he returneth to his earth." Arnold's incomplete history of Rome ; Pascal's detached Thoughts, which he intended to expand and combine, so as to form a work on the excellence of the Christian religion ; Raphael's unfinished painting, the transfiguration of Christ ; are each an eloquent commentary upon the words of the psalmist. Death compels the husbandman to leave his plow in the unfinished furrow. It takes the merchant from his counting room before he has executed his brilliant plans for raising his estates to the value he intended. And thus daily the words of this scripture are verified. Neither youth nor age are exempt from the operation of this law of Divine Providence.

There are treasures from which death cannot separate us. There are hopes which it cannot blight. There are designs which it cannot thwart. The departing breath cannot dissolve the believer's union with his Saviour ; for "whether we live or die, we are the Lord's". It cannot render useless his unforgotten, though unanswered prayers. It cannot bury from the sight of God his faithful, self-denying labors.—Death may bring sorrow into the earthly house of the pious man ; but it can throw no gloom over the "many mansions" of his eternal home. While these human plans may perish, God's plans fail not. The operations of grace are not retarded. "All flesh is as grass and the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away ; but the word of the Lord endureth forever."

Enjoyment In Prayer.

We read of Payson, that his mind at times almost lost its sense of the external world, in the ineffable thought of God's glory, which rolled like a sea of light around him at the throne of grace.

We read of Cowper, that in one of the few lucid hours of his religious life, such was the experience of God's presence which he enjoyed in prayer, that he tells us, he thought he should have died for joy, if special strength had not been imparted to him to bear the disclosure.

We read of one of the Tennysons, that on one occasion, when he was engaged in secret devotion so overpowering was the revelation of God which opened upon his soul, and with augmenting intensity of effulgence as he prayed, that at length he recoiled from the intolerable joy as from a pain, and besought God to withhold from him further manifestations of his glory. He said, "Shall thy servant see thee and live ?"

We read of the "sweet hours" which Edwards

enjoyed "on the banks of Hudson's river, in secret converse with God," and hear his own description of the inward sense of Christ which at times came into his heart, and which he "knows not how to express otherwise than by a calm, sweet abstraction of soul from all the concerns of this world; and sometimes a kind of vision . . . of being alone in the mountains, or some solitary wilderness, far from all mankind, sweetly conversing with Christ, and wrapt and swallowed up in Christ.

We read of such instances of the fruits of prayer, in the blessedness of the suppliant, and are we not reminded by them of the transfiguration of our Lord of whom we read, "As He prayed the fashion of his countenance was altered, and his raiment became white and glistening?" Who of us is not oppressed by the contrast between such an experience and his own? Does not the cry of the patriarch come unbidden to our lips. "O that I knew where I might find him?"

"Never any more wonder," says an old writer, "that men so seldom pray. For there are very few that feel the relish, and are enticed with the deliciousness, and refreshed with the comforts and acquainted with the secrets of a holy prayer." Yet, who is it that has said, "I will make them joyful in my house of prayer?"

Original. Hope.

"Hope is a pledge of glorious rest,
To weary mortals given;
We cultivate the flowers on earth,
And reap the fruit in heaven."

What a solace to the care-worn and sorrow-stricken bosom is hope! In the gloom of adversity and affliction heaven-born hope whispers in accents of peace, that rest and comfort are yet in store. Hope is a wonderful gift of God, and one of the most powerful principles in the human mind. It is the grand support of all mankind in tribulation: it is the main-spring of action throughout the earth: nothing like hope inspires courage in difficulties and dangers: and what but hope can wipe away tears, and cheer the sorrowing heart? It stimulates us to penetrate the dense clouds which often hover over us, and enables us to enjoy its promised good, while it is only in prospect. When misfortunes and disappointments encompass us about, when griefs and sorrows weigh us down, and the heart is drear and desolate, then hope, angel of mercy, steals into the desponding soul, and, like the soft moon-beams upon the obscure paths of the forest, directs our course among flowery meads, and beside still waters. She not only strews her flowers in our pathway through this fluctuating world, but she points to the better land,—that blessed abode of peace where the fullness of her promised pleasures will be realized. Surely the hope of future rest is a pledge we will fondly cherish, a flower we will delight to cultivate, whose odors shall cheer us in life, and carry us smoothly on to the elysian fields, where we shall feast upon the fruit in full fruition.

CHRISTIAN HOPE.

There is a charm that drives away
All sorrow from the breast,
And sheds a bright celestial ray
Around the heart depressed.
It plays upon affection's smile,
Dwells in the parting kiss,
It lightens care, it sweetens toil,
It points to endless bliss.
It triumphs o'er the gathering storms:
Defies the lightning's power,
Smiles at the billows threatening forms
That lash the frightened shore;
It calmly views the weary hours
Of sorrow yet to come,
The blighted joys, like withering flowers,
That strew the dreary tomb.

S. S.

Original.

Envy.

"Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" Prov. 27:4.

Of all the developments of depravity, in men or angels, envy is the deepest and most dangerous. Its parentage is Satanic. Lucifer aspired to place his throne above the stars, and to usurp the seat of the Almighty. Others of the heav-

only host, envying their superiors, left their own habitation; but their unholy aspirations met the merited vengeance of being banished from heaven, to be "reserved in everlasting chains under darkness, unto the judgment of the great day."

Envy prompted the arch-deceiver to enter Paradise, and with his satanic wiles beguile the happy pair from native innocence. He obtained a signal victory, 'tis true, achieving a dominion of earth which he has held near six thousand years. But his awful fate is to be an eternal consignment, by Christ the woman's seed, to "a lake of fire and brimstone, prepared for the devil and his angels."

The many developments of the same unholy principle in man, are deplorable, and heart-sickening.

The best of men have been marks for the arrows of falsehood, or slander, poisoned in the bitter fountain of envy.

"The patriarchs, moved with envy, sold Joseph into Egypt." Thus a brother, endeared by all the ties of nature, was doomed to slavery to gratify this bitter feeling. But O! what goadings of conscience followed the miserable brothers who made merchandise of the dearest object of a father's love, adding to this crime, that of the most artful duplicity. And how deep, and pungent, the mortification felt when their guilt was revealed, and they bowed at the feet of their envied brother, now elevated to be a lord of Egypt!

The meek, unassuming Moses, whose diffidence and deep sense of unworthiness, prompted him to use every argument in his power to avoid taking the leadership of Israel, to which God had called him, was a subject of envy. Even Miriam and Aaron—a sister and a brother, the latter influenced by the former, with boldness inquire, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" He who knoweth the hearts of all, had chosen Moses through whom to communicate his law, speaking with him,—"mouth to mouth."

As Moses was faithful in all of God's house, the words of Miriam and Aaron against him, were visited by a plague of leprosy, upon her, who at the Red Sea led the daughter's of Israel, in the song of deliverance, with timbrel and dance. Repentance, and the prayer of Moses, secured her restoration.

A company of two hundred and fifty princes of the assembly, famous in the congregation, men of renown, headed by Korah, Dathan, and Abiram, gathered themselves together against Moses, and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?—Because they accused Moses of making himself "a prince" over them, and aspired to the priesthood, Korah and his company were swallowed up by an earthquake. And the two hundred and fifty men who presumed to offer incense, were "consumed by fire which came forth from the Lord." Man cannot interfere with God's order of things with impunity.

After David had slain Goliath of Gath, and had conquered the Philistines, the daughters of Israel sang of him and Saul, saying, "Saul hath slain his thousands, and David his ten thousands." Ever after David was a subject of Saul's envy. "And Saul eyed him from that day and forward." As David increased in popularity, Saul's envy increased, till at length, being forsaken of God, he was left to descend to the meanest duplicity that he might destroy David's life. Under a pretext of the strongest friendship he gave him his daughter to wife, hoping she would kill him, or aid in the bloody deed. Notwithstanding David's many infallible proofs of friendship to Saul, he could not conquer his envy. Saul hunted him like a partridge upon the mountains, until David finally exclaimed, "I shall one day die by the hand of Saul," and fled to the Philistines, where he remained till Saul died ingloriously in battle.

Envy built a gallows for Mordecai, on which Haman was hung.

Envy secured the passage of a decree which put Daniel in the lion's den. He, being guarded by one from the army of "the King invisible," came forth unharmed. But those who envied

him, became food for the lions, with which Daniel safely lodged for a night.

Every act of the blessed Son of God was goodness. He caused the blind to see, the dumb to speak, the deaf to hear, and the widow's heart to sing for joy, as her dead was restored. All who came to him seeking relief obtained. Even one dead four days was restored to his weeping sisters. All his teaching was the very essence of purity. Self-sacrificing, and wholly devoted to the interests of his Father's cause, we would suppose him beyond the reach of human envy. But no! Pilate "knew that through envy they had delivered him." Envy, then, crucified the Lord of glory. His popularity with the people was such, that the morbid approbateness of the Scribes and Pharisees, who loved the praise of men more than of God, was offended. They must be first, or they would make war, even upon the Son of God. But Christ says of them,—"How can ye escape the damnation of hell?" They viewed with envy the prosperity attending the preaching of Paul and Barnabas, "and they contradicted and blasphemed."

"A sound heart is the life of the flesh; but envy is the rottenness of the bones," says the wise man. It withers every Christian grace, and prostrates the usefulness of its possessor. It is characteristic of true Christianity, to rejoice in the promotion and prosperity of others. But even in the Christian church, envy early made its appearance. The beloved disciple St. John found a Diotrephes who loved the pre-eminence and was unwilling to receive him, or the brethren commended by him. "Where envy and strife are, there is confusion and every evil work," says James. "Let us not be desirous of vainglory, provoking one another, envying one another." Gal. 5:26. "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves."

All who are at their posts, doing their duty, will be subjects of envy; but they have no cause to fear the final issue. God lives, and right will be triumphant.

H. BUCKLEY.

For the Herald.

Waifs from the West. No. 10.

The night of Saturday, October 20th, is one never to be forgotten on account of a fatal accident that occurred, and of which I was an eye-witness. I had on this, as on two previous evenings, preached at Rice Lake and after meeting returned to my sister's. In the room occupied by Mrs. O. and myself there were two beds, in one of which my niece lay. Her bed was at the foot of ours. Bro. Reed had that day finished threshing his grain and had put part of it in bins over this room, but without having the most remote idea that life would thereby be endangered. Between 10 and 11 o'clock, when I had fallen into a drowse—my wife however being awake—there was a noise heard, as if a nail had broken and grain was running through a small crevice, which was followed by a tremendous crash! Bro. Reed occupied the room adjoining ours, and immediately sprang from his bed, but being unable to force open the door into our room, he rushed out doors and broke in the windows at the head of our bed, by which he entered. My companion and myself were safe; but when we had procured a light, what a scene presented itself! The timber on which one end of the double floor rested had given way, some of the boards had broken, others had upset, and the wheat falling had buried Harriet Elisabeth beneath it. On removing the grain we found the stick had fallen across her chest, nor could we rescue her without the aid of a saw. But alas! life was extinct. Death had come in at our window, and with his arrow pierced the little one at our feet. That night on retiring to rest she had repeated as usual the child's prayer:

"This night I lay me down to sleep,
I pray thee, Lord, my soul to keep;
If I should die before I wake
I pray thee, Lord, my soul to take."

From the position in which we found her it is altogether likely she never woke; and who can doubt her prayer was answered? At the early

age of 4 years 5 months and 17 days she passed away. The father's sorrow at this sudden bereavement, the mother's anguish for the loss of her firstborn, and all the terrible realities of that night can be better imagined than described. So near had Death come to us that we almost seemed to hear the flutter of the angel's wings. But our work was not done, and we were spared; she was ready and she was taken.

Sunday, Oct. 21st. The sun arose as bright and as beautiful as ever, but its cheering rays dispelled not the gloom which had settled over the prairie home. Last Lord's day the unexpected arrival of friends brought gladness to the family circle, but to-day the joy is gone: so quickly does the storm succeed the calm, and the cloud the sunshine, in this changing world of ours. I will not attempt to detail the labor and care, bustle and grief which rendered the hours of this Sabbath so unlike what one could desire them to be. The hour appointed for the funeral service was half-past 3 P. M. and by the urgent request of the parents I preached on the occasion. I addressed a crowded but very attentive audience from Jer. 31:15—17, and had considerable liberty in shewing from the Scriptures 1. The salvation of all who die before they come to years of accountability. 2. The resurrection of all such to eternal life,—"they shall come again from the land of the enemy." And 3. Their return to the lost inheritance in its regenerated form,—"thy children shall come again to their own border."

The argument for infant salvation, as I gave it is briefly but forcibly expressed in the following lines, said to be found on a tombstone in England,

"Bold Infidelity! turn pale and die;
Beneath this stone four infant children lie,
Say, Are they lost or saved?
If death's by sin—they sinned, for they are here;
If heaven's by works, in heaven they can't appear;
O reason, how depraved;
Revere the sacred Page—the knot's untied:
They died, for Adam sinned; they live, for Jesus died."

The last rays of the sun were falling as we entered the village grave-yard, and laid her away beneath the shade of the tall oak trees on the hill near the Lake. Elder Shepherd, a Baptist minister of Wasioja, offered a few words of prayer expressive of faith and hope in the resurrection; and then we left to await the dawn of that day which knows no ending,—when the bright beams of the Sun of righteousness shall dispel forever the shades of the night of weeping,—and the voice of Him who said, "Suffer little children to come unto me and forbid them not;" shall be heard in the chambers of death, and the blood-besprinkled ones of all ages bursting the bars of the grave shall exultingly exclaim,—Death is swallowed up in victory. Happy era! let it haste.

Monday, Oct. 22nd. Having arranged to leave this forenoon and go up to the River to visit my parents again preparatory to our departure for Canada, I bade my sister farewell, commending her "to God and the word of his grace" as the only source of real consolation under her painful bereavement! and in company with Bro. Reed who was to convey us part of the way, we commenced our journey. Scarcely had we gone 12 miles before we broke the iron neck-yoke and whiffle-trees of our wagon, in driving through a creek. As we had to travel three miles extra to find a blacksmith, we were subjected to so much delay that it was 9 o'clock in the evening when we arrived at Lillian. However, if it were not for some such rough spots in life's pilgrimage we might imagine ourselves the most patient creatures in the world, and that the exhortations scattered throughout the Bible were better adapted to others than to ourselves, but by the trials of life we find the following words of inspiration true: "For ye have need of patience;"—"He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." In the school of Christ the rod is as necessary as a command to bring us into subjection to the gospel; and I have no doubt but that the common trials of the way frequently do more "to prove" us (Deut. 8:2—5), and to develop the remaining corruption of our nature, than great difficulties: for when we expect to encounter severe afflictions we seek by prayer and watchfulness for grace to endure them in a proper spirit, whereas we meet the

trials of every day life too much in our own strength, just because they are apparently small, and then we fail.

Tuesday, October 23rd. We rode 45 miles over a very dusty road and about dark reached Minneapolis. I went in the evening to the F. W. Baptist church and heard a sermon on Revel. 22: 17, "And let him that heareth say, Come;" from which the preacher endeavored to shew it to be the duty of the ministry and membership of the Christian church to make earnest, persevering, personal endeavors to bring sinners to Christ; that we should not be satisfied with saving ourselves from this untoward generation; nor of merely making mention of religion to others, but that we should "watch for souls as they that must give account," and improve every opportunity to make a kind, urgent, personal appeal to the impenitent, remembering that our own relatives will as assuredly perish as any others if they are found out of Christ in the last day. It was a very important subject, and he gave an illustration of the good effect of this personal labor upon the laborer himself which I am inclined to give as nearly as I recollect it, hoping it may be instrumental in leading some brother or sister to go and do likewise:—A lady, who had lost the evidence of her acceptance with God and been gloomy and dejected for some time, went to her pastor for counsel, and after a statement of her spiritual condition the following conversation ensued:

Pastor. What are you doing for Christ?

Lady. I attend to private duties, such as secret prayer and reading the Bible, and am regular in my attendance at prayer meeting; still I do not enjoy my mind as I once did.

P. But what are you doing for Christ?

L. I endeavor to lead an exemplary life in a quiet way, but don't know that I am doing anything especially for the good of others; and as I now feel, what am I to do?

P. Is there no one sick with whom you are acquainted?

L. Yes, there is a lady, and I have heard recently that she is thought to be in a very dangerous condition.

P. Have you not been deterred from going to see her lest you should be asked to pray with her?

L. I confess I have not visited her for that very reason.

P. Then my advice is that you call and see her the first opportunity, and by going to work for Christ I am quite sure your own soul will be benefited. The lady acting on this counsel visited the patient several times; conversed and prayed with her, and as the result not only had her own gloomy fears removed and felt hope again spring up in her bosom, but was instrumental in leading a sinner to Christ.

J. M. ORROCK.



ADVENT HERALD.

BOSTON, DECEMBER 1, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

MONEY ITEM. Our friends will notice the continued scantiness of our receipts at the present time. We shall

need \$350, by New Year's, for the purchase of another lot of paper. We add that we shall find it difficult to meet the expenses of the present week.

Exposition of Daniel's Prophecy.

CHAPTER V.

Why Belshazzar promised only the "third" place in the kingdom to who ever should read the writing has given rise to some conjecture; for when similar honors were conferred on Joseph and Mordecai, they were elevated to the second rank in the kingdom, inferior only to the sovereign himself. Some have supposed that the then prime minister was one whose services were so important to the king that they could not be dispensed with. Others have thought the interpreter of the writing was to be only third in rank—the king, and a son, perhaps, taking precedence. And others still make a distinction between Nabonadius of Ptolemy's Canon, and Belshazzar of Daniel—supposing Nabonadius to be the actual sovereign, but absent from Babylon at the time, and that Belshazzar was a son of his, associated with him in the kingdom, directing affairs in his absence, and so only himself the second ruler in the kingdom. This last supposition receives some confirmation from recent discoveries. It has been stated that in the year 1854, Sir Henry Rawlinson obtained some old documents from Mugheir, the ancient Ur of the Chaldees, the deciphering of which made it probable that Nabonadius, the last king of the Canon, associated with him on the throne his son, Bilshar-uzur, and conferred on him the royal title. Should this be fully substantiated, it would not be unreasonable to suppose that he was entrusted with the defence of Babylon, and was slain on the night of its capture by the Persians, as related by Daniel; while the royal father, as related by other historians, might be subsequently taken at Borsippa, and received favor from the conqueror.

There have been various conjectures why the wise men were unable to read the writing. Whether it was in some foreign character unknown to the Chaldeans, though familiar to Daniel, or a character not found in any language, which Daniel was inspired to decipher, cannot now be determined. But whatever may have been the reason, they found themselves as ignorant of the significance of the miraculously produced characters, as were the king and his lords. They could neither read the letters nor interpret the writing. And this only added to the king's terror, and to the perplexity of his lords.

"Now, the queen by reason of the words of the king and his lords came into the banquet-house: and the queen spake and said, O king live forever: let not thy thoughts trouble thee, nor let thy countenance be troubled: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and sooth-sayers: Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belshazzar: now let Daniel be called, and he will shew the interpretation." vs. 10-12.

The queen, who thus counselled the king, can hardly be supposed to be the wife of the king; for she only came into the banquet after the failure of the wise men to read the writing, whilst the king's wives were already there present, participating in the defilement of the vessels taken from the Lord's temple. Her previous absence would indicate that she might have been so advanced in age, as not to enjoy the drinking, dancing and other sports of the feast; and her familiarity with the events of the time of Nebuchadnezzar would imply that she had been personally cognizant of them. From these considerations it has been inferred that she was the queen mother—either the mother or grandmother of Belshazzar. And that she was the latter, and the widow of Nebuchadnezzar is not improbable; for between his death and the beginning of Nabonadius' reign, only seven years intervened, and this feast was only twenty-three years after his decease. She may, however, as the wife of Evil-merodach, have been equally familiar with those events. For his short reign of two years would not be incompatible with the supposition that he was somewhat advanced when he succeeded to the throne; and, as the heir apparent, he may have familiarized himself with the affairs of the kingdom, taking the direction and control, during the mania of the king, so that his queen would not unnaturally be familiar with the name of Daniel, and his prophetic endowments.

As the king did not himself refer to Daniel, he would seem not to have known that there was such a man in his realm; whilst the queen mother not only remembered him, but knew that he was accessible, so that his presence might be had on that occasion. It is said that when a Persian king dies his physicians are all banished from court for not having prevented his death; and his astrologers, for not

having predicted it. The custom of removing all the king's advisers at his decease may also have prevailed in Babylon; which may account for Daniel's being a stranger at court, and for his living in retirement at this time,—though keeping up his acquaintance with the queen of his former patron.

This queen was attracted to the banquet house by reason of the words of the king and his lords. She had either heard their outcries, their words of astonishment and terror, as they echoed through the palace, if she was there a resident, or they had been communicated to her; as they must have been if she lived removed from it. The great alarm in that hall of revelry, the loud out cry of the king, the summoning of the wise men, their failure to read the writing, and the increased perplexity of all, consequent thereon, must have made a great talk outside of the palace, as well as within. As it came to the ears of the aged queen, she thought of the one so famed for wisdom and skill during a former reign. And not doubting his ability to unfold any mystery, she directs her steps to the banquet house, to inform the king of Daniel's forgotten ability and service, and to advise that he be summoned.

The Study of Prophetic Dates.

In continuing the article of Dr. Cumming, on another page, it will be noticed that in treating the "seven times" of Leviticus 26th, as a period of time—as 360 times 7, or 2520 y., he begins them at the captivity of Judah under Manasseh, where they undoubtedly should begin—if expressive of duration. When, however, he says of this:

"Now, mark you the captivity of Judah under Manasseh took place A. M. 3480," (p. 166.)

It will be noticed that he fails to substantiate it by any show of evidence, or any attempt, even, to prove it; which is a very important omission in determining the accuracy of the affirmation.

It is true that if we add, as he says, "3,480, the year of the world, the period of time before Christ, 652, and if you also add A.D. 1868, it will make exactly 6000 years;" but what we are interested to know is the chronological evidence and computation by which it is shown that "the captivity of Judah under Manasseh took place A. M. 3480." Dr. C. gives us none. Mr. Clinton, who has been endorsed by Dr. C. as the most learned and demonstrative living chronologist, estimates the 22d of Manasseh, in which it is agreed his captivity occurred, to have been in A. M. 3463, and 2520 added to that would make only 5983—seventeen years less than 6000, in the computation of which Mr. Clinton gives two conjectural periods. But Mr. Clinton correctly places the 22d of Manasseh, where all reliable chronologists do, in B. C. 676-7, and reckoned from that epoch 2520 years could end only in A. D. 1843, 4.

In this volume, however, Dr. Cumming is evidently not following his previously endorsed chronology of Mr. Clinton; for he seems now to be guided by that of Mr. Shimeall. He indeed professes, in a note on p. 194, to "have profited much in these chronological investigations, by the study of" that work, which he pronounces "able and elaborate"—saying nothing about any test of its accuracy.—But Mr. Shimeall in his Tables places the captivity of the 22d year of Manasseh in A. M. 3441—though on p. 136 he calls it A. M. 3442—and added to which, 2520 make only 5962.

Dr. C. however, in thinking to follow Mr. Shimeall, has evidently not noticed that Mr. S., in dating the 2520 years in A. M. 3480, has not reckoned them from his date of Manasseh's captivity, but from an epoch 38 years later, at which occurred no event from which to date it, but of which he says:

"This result is obtained by deducting the prophetic number, 'seven times,' or 2520 years, from A. M. 6000."—*Bib. Chron.* p. 135.

As the epoch of its commencement is thus found by reckoning backwards from the assumed date of its end, Dr. C. will perceive that reckoning from such an assumed epoch of commencement, gives no assurance of the time of its termination. And therefore when Dr. C. says: "I may be wrong in this estimate of the commencement of the date: it rests with you to judge; I give data, I refuse to decide,"—we submit that the data is insufficient, that he has not followed his guide, and that his guide has misled him in respect to the epoch of Manasseh's captivity to the extent of sixteen years—the mass of chronologers being here in agreement.

Dr. C.'s next argument,—making the fulfillment of the "seven times," in the 4th of Daniel, to be also prophetic—is the same as that considered in the *Herald* of Nov. 10th. Therefore, instead of repeating the reasons there advanced, we refer those, who wish to examine them, to that article.

Dr. C.'s next argument has respect to the 2300 days. On p. 159 he begins this period "at the destruction of the ram, that is, the Persian empire, by the he-goat, or the Greek"; and on p. 169 he says it began "at the period when the two-horned ram put forth his whole strength against the Greek he-goat and was broken." He then says that

"Xerxes was humbled, and the Asiatic Greeks emancipated, about the year B.C. 480-481." Dr. C. is undoubtedly correct as to the date of Xerxes' expedition; but though Xerxes was then defeated in his effort against Greece, Medo-Persia was not broken or conquered by Greece till the time of Alexander the Great, about 150 years later. If then we reckon from the breaking of the ram, it would extend the 2300 days into the future; but whether it should, or not, be reckoned from Xerxes' invasion, and so ending about A. D. 1820, will require more space for its consideration than can be here devoted to it. The argument for this date does not appear to us conclusive.

Died, at South Haven, in Michigan, Nov. 9th, 1860, in the 81st year of his age, Capt. DANIEL BLISS a soldier in the war of 1812, but later in life a follower of the Lord Jesus. He was never confined to his bed, a day with sickness, until about four months previous to his decease. He was our father's last surviving brother, and the last of a family of nine children, the most of them lived to an advanced age.

We had not seen him for near a quarter of a century—not since 1836—until a year since, when going west, we went out of our direct course and visited him. He was then in the enjoyment of comfortable health, and looking forward with hope to an inheritance among the redeemed, at the coming of his Lord in the morning of the resurrection. He accepted the doctrine of the pre-millennial advent, and reign of Christ on the regenerated earth, as Bible truths; and found great satisfaction in reading the columns of the *Advent Herald*. He endured much pain during the few last weeks of his illness, and ever expressed a willingness to depart and be with Jesus. On the morning of his death, however, he seemed to be some troubled in his mind, but after a neighbor had prayed and sung with him, he said that all was well. About fifteen minutes before he died, he took a look all around the room, and as his wife bent over him, he requested her not to be alarmed saying "for Jesus is there, and they are all there"—being supposed to refer to his children.

His wife then asked him, "Is Jesus precious?" and he replied, "Yes, Jesus is precious;" which were his last words,—after which he fell gently and peacefully asleep.

He was born in Ellington, Ct., Feb. 5, 1780, resided for several years in Brattleboro', Vermont, where he served as sheriff, and then removed to Chataque Co., N.Y., where he continued till about a year since.

Died, at Hartford, Conn., on the 18th inst., Dea. AARON CLAPP, aged 59. We have only incidentally learned of the death of Bro. Clapp,—an early and constant friend of the *Herald*, a pioneer in Hartford in the faith of a near coming Saviour and King, and whose intimate acquaintance we made in 1842. He was a kind and amiable man, and an exemplary Christian in all his walk and deportment in life. He was a deacon in the first Baptist church in Hartford and was not charged with any thing, except his hope in the nearness of the coming of his Lord and communing with all of like faith; yet he was cut off from the fellowship of the church—though afterwards several times intreated by its pastor to return. We shall expect a more full notice from some one.

Since the above was in type, we have received an obituary notice from Eld. Osler, which will be given in our next.

The Gospel by Matthew. The Common English Version and the received Greek Text; with a revised version, and Critical and Philological Notes, prepared for the American Bible Union, by T. J. Conant, D. D. New York: Am. Bible Union, 350 Broome street &c. 1860.

This is a Quarto of over 100 pages, but is not the final revision. It is submitted merely for criticism. As we have before said we hail every effort to perfect the rendering of the original scriptures into our English tongue—not as a substitute for our present version, but as a commentary on the text. As such the copious critical notes accompanying this work are invaluable.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

"A. M. W." Christ's being denominated "the resurrection," would imply only that by Him the resurrection is consummated, irrespective of the order in which his own rising from the dead might precede or follow that of others. But when he is called "the first fruits of them that slept," 1 Cor. 15: 20 "the first that should rise from the dead," Acts 26: 23: "the first born from the dead," 1 Cor. 1: 18, and the first begotten of the dead," it can only follow that his resurrection was the first in order, or in time, of any like resurrection, i. e. to immortality.

This is unequivocally affirmed when the order is given as: "Christ the first fruits; afterward they that are Christ's at his coming," 1 Cor. 15: 23. This is demonstrably conclusive that the resurrection to immortality of none who are Christ's can precede, or can have preceded his second appearing.

It therefore incontestably follows, that all the instances of restoration to life from the dead, that were previous to his resurrection, must have been only a temporary restoration to life, to be again followed by a returning to a condition of death. The widow's son, (1 K. 17: 21, 2); the child of the Shunammite (2 K. 4: 30-37), the man buried in Elisha's sepulchre (2 K. 13: 20, 21); the only son of a widow, (Luke 7: 11-15); the daughter of Jairus (Luke 8: 55), and Lazarus (John 11: 23-6), must all have died, and turned again to corruption. For were they raised to immortality they would have been made perfect without us; which is contrary to what God has assured us.

Any one who affirms that "the day" in Luke 23: 43, was designed by our Saviour to qualify "I say unto you," differs, in his views of the grammar of that passage, from the uniform opinion of all recognised scholars. This is emphatically decided by Alvord in his Greek Testament (Harper's Edition vol. 1. p. 596), as follows: "σήμερον." This day before the close of this natural day, the attempt to join it with σου λεγω, considering that it not only violates common sense, but destroys the force of our Lord's promise, is surely somewhat worse than silly: see below. *μὴ ἐμὴ ἐστὶν*—can have no other meaning than 'thou shalt be with me,' in the ordinary sense of the words. 'I shall be in paradise, and thou with me.'

J. M. Orrock. Rec'd Waifs No. 10, &c.
J. Litch. Communications received.

H. Buckley. Received. It will answer in place of the other.

Southern Secession.

So far as we can judge of the tone of sentiment from the south, the purpose of secession is persisted in, with more or less unanimity, in the five cotton states of South Carolina, Florida, Georgia, Alabama and Mississippi. We cannot, however, bring our mind to the belief that it will be consummated. Looking at it from a mere human point of reason, we should say that those states could not be so impolitic as to venture on any such course of policy. But when we turn to God's word, and find it predicted that "there shall be . . . upon the earth distress of nations, with perplexity," we know not why we may not expect our own country to be convulsed with internecine war as well as others. Should the withdrawal of the states named be persisted in, we hope they may be permitted to retire peaceably; but we suppose this cannot be hoped for, in the acrimony which such a step would belikely to engender. What visitations of wrath God may have in store for this country, no human eye can foresee; but one thing we may rest assured of, viz. that all events are at his disposal, and that no movement will be permitted or prevented, except such as God, in chastisement or mercy, shall choose.

The Telescope published at Due West S. C. is the only paper that comes to us from that state. Its last issue speaks of the late election, giving the result and adding: "The people of the South have a right, it seems to us, to complain of this result. The Republican party is a sectional party, and its Representatives will disappoint their friends if they are not sectional in the administration of the affairs of the government."

"In several of the Southern States there is evident a disposition not to submit. In South Carolina there is no little excitement, and there is more of quiet feeling. The Legislature has called a convention of the people, to meet on the 11th December, to take into consideration the state of affairs and to provide a remedy for the evil.—The prospect now is that the State will withdraw from the Union, if any other State will go with her, and possibly even that may not be made a condition. The excitement in Charleston and Columbia is intense, and the people throughout the State are catching the fire. New flags, some with a single star, and others with 'Co-operation,' and others with a 'Southern Confederacy' inscribed upon them, are floating about our Court House towns."

"Conventions have been called in several of the other Southern States; and it is believed that Georgia, Florida, Alabama, Mississippi and perhaps others will soon be ready to join the Southern Confederacy."

"In the midst of the excitement, Christian people at least, ought to keep cool, and use their influence to prevent the commission of any rash act."

We can assure our friends of the Telescope that its view of the party referred to cannot be maintained by any just interpretation of its platform of principles. We purpose, however, to stand aloof from

politics, but intend to keep readers of the Herald apprised of the progress of events.

Destitution in Kansas.

The almost entire loss of the crops in Kansas the present year, has reduced that territory to a condition of great want; and an effort is being made in all the northern states for their relief. We have received the following Circular which we insert in our columns with pleasure.

To The American Press.

I respectfully ask the press of the country to tell their readers that 30,000 people in Kansas are in want of food and clothing; that the west responds nobly in provisions; that car-loads are constantly arriving at Atchison; but that Gen. Pomeroy at that place, is in want of cash to pay freight.

Judge Army, who is co-operating with Gen. Pomeroy in this benevolent work, writes me as follows: "We have used up our means and our credit to buy sacks and pay freight!"

Gen. Pomeroy desires me to get before the country the facts that three things are needed: 1st Cash; 2d. Ready made boots and shoes, particularly for women and children; 3d, Cotton cloth for meal-sacks, and also cloths of all kinds fit to be made into garments.

I caution the benevolent to send no second-hand garments; the freights make them cost more than they are worth.

Cash may be sent in drafts to Atchison, to order of Gen. Pomeroy; but I advise the sending of no bank notes. Small amounts had better be sent here to Hon. S. E. Sewall, Amos A. Lawrence, Dr. S. G. Howe, or William Claffin. These gentlemen are well known to the country. The friends of Kansas need feel no concern now as to their contributions going direct to the suffering. We have taken the precaution to have Kansas organized by township committees, and these appointed by the people themselves, without the aid of pretentious "Mass Conventions," "Central State Committees," wire-pulling demagogues, and spoilmen generally.

I am spending, and am willing to spend my own money in getting the condition of Kansas before the country; but I prefer to have no contribution sent to me. Let them be sent as above indicated.

THADDEUS HYATT.

We give the following extract from a letter:

ARCHISON, Oct. 12, 1860.

DEAR HYATT: To-day like yesterday, is full of sad reports. A man by the name of Budd came over from Grasshopper Falls, begging for work. Said he left at home a wife and four children, with only a half bushel of meal in the world, and no money to buy more! He did not wish a gift, so I loaned him one bushel of your meal, and he took it joyfully upon his back, to walk with it 26 miles!

Another man with a good span of horses, begged work at a dollar a day for himself and team! I have encouraged numbers to start off after buffalo meat (Seward's "surplus cattle!") but have had to give them some meal for bread on the way. If I had not bought that lot of old corn with your money, I should now have been obliged to see and hear all this distress without the means of relieving it.

But I can make these poor people no promises for the future. I tell them you furnished what little I have now to bestow, and you have gone East to see if others will combine their efforts with yours. Thousands of God's poor are to-night asking God's blessings upon you, and hoping you will be abundantly successful; but be assured that not less than 500,000 bushels of corn will meet the demands of this winter, the freight and carriage alone on which will cost \$150,000! You see the work of relief is a great work; and well may you say, "Who is sufficient for these things? I should despair, but for the fact that our people have responded once and again.—Even the voice of Ireland was not let pass unheeded; and the hands of our brethren shall not be stretched out in vain."

S. C. POMEROY.

Foreign News.

St. Johns, N.F. Nov. 24. Steamship Arago, from Southampton 14th inst. for New York, was intercepted off Cape Race at 9 o'clock Friday evening by the news yacht.

The Prince of Wales had not arrived when the Arago left.

Advices from China state the negotiations for a settlement were delayed by a question of money. The allies were marching on Pekin, where Sang Kee Linsin is stationed with a large force.

Lord Elgin will follow the troops Sept. 9. The army reached Yang-Tsin-Yeh on the 10th. Two thousand troops were left to protect Tien-Tsin.

The rebels were inactive.

Trade was obstructed at Canton by the rebels.

It was rumored that the English government had received official dispatches to the effect that a treaty of peace had been concluded at Pekin. Nobody be-

lieves that the government would withhold any such intelligence if it had been received.

Victor Emanuel was to leave for Sicily on the 11th instant.

No fresh intelligence respecting the negotiations for the capitulation of Gaeta had been received.

It was stated that the Neapolitans entered the Papal states through the treachery of their General.

General Guyon considers his position untenable.

Garibaldi in his proclamation, tells his companions in the army to be ready to follow him again, as a fresh conflict was about to break out in Italy within a short time, when a million of men would be wanted.

The siege works were actively continued before Gaeta. If the garrison did not capitulate a bombardment would commence.

Francis Second rejected the proposal to evacuate, on the ground that he has still left 13,000 troops in Gaeta. He also relies on the strength of the fortress to maintain his position.

By the Africa at New York, we are in possession of the following intelligence:

GREAT BRITAIN.

The Prince of Wales had not arrived home, being more than twenty days out. The Liverpool Mercury says that the probable explanation of the absence of any intelligence of the Prince of Wales is, that the squadron is coming home under sail. Even with favourable winds the voyage would occupy twenty days, and with easterly winds it might take several more.

The Kingdom of Italy.

The kingdom of Naples, or, as it is otherwise called, of "The two Sicilies" appears now to have been formally annexed to Sardinia. A telegram dated Naples, Nov. 6. received in London, announced the result of the vote in the island of Sicily on annexation, to have been, Ayes 432,054, to Nays 667. Garibaldi having resigned his dictatorship, after he and his ministers had drawn up and signed a deed of annexation, the sovereignty of the two Sicilies was formally accepted by Victor Emmanuel, now "King of Italy." The event is described as follow:

Turin, Nov. 9. The Opinion publishes the following dispatch, from Naples, Nov. 8: "On the entry of the King into Naples, Garibaldi sat at his side in the carriage. To-day, at 11 A. M., Garibaldi, accompanied by the Ministry, formally presented to the King the result of the plebiscite. His Majesty received them in the throne room. The Minister Signor Conforti addressed the King thus.

"Sire, the Neapolitan people, assembled in their electoral committees, have proclaimed you King by an immense majority, 9,000,000 of Italians are uniting themselves to the other provinces which your Majesty governs with so much wisdom, verifying your solemn promise that Italy should belong to the Italians." The King replied in a few expressive words. The deed of annexation was then drawn up. The dictatorship ceased, and the Ministry resigned. The enthusiasm of the people continues."

The Peninsula of Italy, embracing all south of the foot of the Alps, is about 600 miles in length, with a varying breadth of about 400 miles. It was the seat of the Roman empire, embracing within its limits the whole of the south of Europe. In the middle ages Italy comprised the kingdom of Lombardy in the north, Naples in the south, and Tuscany and the Roman States in the centre. In later times the north of Italy became divided into a large number of petty states, differing in extent and importance. In 1797, the Venetian territories to the E. and N. of the river Adige were ceded to Austria; and the remainder of the Venetian States, with the duchies of Modena, Milan, and Mantua, the principality of Massa, and the three legations of Ferrara, Bologna, and Romagna, in the pope's dominion, were erected into a government by the French called the Cisalpine Republic. This was overturned in 1799, but restored in 1802, after the battle of Marengo. In 1802 it received a new constitution, under the name of the Italian Republic; and Napoleon, then first consul of France, was elected president. In 1805 it was erected into a kingdom, and the emperor of France assumed the title of King of Italy. In December in the same year, the Austrian part of the Venetian States was added to its territory by the treaty of Presburg. But on the re-arrangement of the map of Europe in 1815, the kingdom of Italy was overturned; and Italy was divided into the Lombardo-Venetian kingdom, and the states of Parma and Modena, all subject to, or dependent on Austria; the states of the church, subject to the pope; the kingdom of Sardinia, Monaco, dependant on Sardinia; the kingdom of Naples, or the two Sicilies; the Grand Duchy of Tuscany; the duchy of Lucca, and the republic of San Marino. By late events, it appears that nearly the whole of Italy is now comprised in the new kingdom of Italy. We shall be able to speak with more precision on this point, as events shall develop themselves. The Venetian states are still dependent on Austria.

Garibaldi.

According to intelligence brought by the steamship Africa, which left Liverpool Nov. 10th, and arrived at New York Nov. 23d, Garibaldi has resigned his command, and retired to private life in his island home—having accomplished the liberation of Italy, for which he drew the sword. Should this intelligence be confirmed it would prove him not to be much of a "beast."

THE CHEMISTRY OF MEDICINE. Among the special delights which have so richly repaid our visit to New England, was the inspection, it was our privilege to make of Dr. J. C. Ayer & Co.'s Laboratory at Lowell. Although we knew by hear-say, that it was large, yet were we surprised when we came into view of its real magnitude, and still more by the extent and complication of its truly immense business. The whole massive structure is in fact one vast chemical laboratory, in which the processes of this wonderful art are constantly going on. Medico-chemical science has found that the curative properties of any substance exist in some one or more of its component parts. Thus the remedial effects of opium are due solely to the morphia it contains, although this is but an eighteenth part of its weight; the other seventeen parts are gum, extractive and inert or offensive matter. Dr. Ayer's system separates the medicinal properties of each substance employed and we are here shown the processes by which the virtues of each remedial agent are chased through the alembics until they come out completely pure at last. These concentrated, purified medical properties, or virtues are finally combined together to produce the remedies which have made themselves a reputation for unrivalled excellence, all over the world. Not only does the Doctor disclaim all secrecy in his art and explain every process and every particular, but he maintains that this is the only process by which the people can be supplied with the best possible remedies for the treatment of disease. The Formula by which his remedies are made are published in the medical Journals and have been presented to a large part of the medical Faculty of the United States, and are constantly sent by mail to such physicians as apply for them.—*Daily Chronicle*

Old Voters.

The following persons, who voted for Washington either in 1788 or 1792 for president, and the most of whom have voted at every presidential election since, visited the polls and cast their votes at the late election.

Mr. Ebenezer Mower of Worcester, aged over 100 years.

Rev. Lyman Beecher, D. D., now of Brooklyn N. Y. now over 90.

Mr. Daniel Makepeace, of Norton, Mass. now in his 94th year.

Mr. William Emery of Portland, Me., aged 93, went between four and five miles in the mud and rain to deposit his ballot.

Mr. Micajah Burrill of Lynn, Mass., aged 96.

Mr. Ralph Farnum of Acton, Me., aged 104—probably the oldest voter who visited the polls on that day.

Mr. William Hutchens, of Penobscot, Me., in his 98th year—living three and a half miles from the polls.

An Extra Herald. No. 1

We expect soon to issue a copy of the Herald, prepared expressly for general circulation, and filled with various articles expressive of our faith, by different writers.

Price per 100 cops. \$2, or 50 for one dollar. Ten copies will be sent to one address for 25 cts. The design of this is by such distribution, to obtain a wider circulation of the Herald. Orders are solicited from those desirous to aid in such a work.

No. 2. A request has been made that we issue our late articles of the Image of the second of Daniel, in a like form, and which would nearly fill one sheet. Should the demand warrant, that may follow in a second No. Those who order for No. 1, will therefore please to state their wishes respecting this.—See statement in the Herald of Nov. 3 and 10.

Books for Sale at this Office.

Dr. Cumming's Great Preparation. First series.
Dr. Cumming's Great Tribulation. 2 vols.
Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

FOR SALE,

One or more shares on the "Boston Advent Association."

A Bro. owning a few shares in our Chapel building, wishes to realise from them for the purpose of aiding the advent cause. He would be willing to sell at a little discount from the par value. Any Bro. wishing such investment, might feel that in the purchase, of from one to three shares, he was aiding a brother to do good with the money.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Sanctuary—Its Pollution, Cleansing, &c. —Dan. 8 and 11.

Bro. Bliss:—I had sent you several articles bearing upon the subject indicated above, but learning that the brethren are already weary of my writing, and that yourself would be glad if I would stop, I shall for the present ask but this one opportunity to answer some inquiries of your Philadelphia correspondent and others in reference to the "sanctuary." But first; the above will explain why I do not respond to his call for a defence of other points in his articles. My views are before the advent body. They have generally rejected them. I am content. My views, I think, are in the main correct, that a very short time will prove them so, and that they will be proclaimed to all nations and tongues; but the time for fully understanding them is not until the daily sacrifice is taken away and the great persecution begins, Dan. 11:31-5. I accept the issue, and wish it distinctly understood that if my calculations fail, I have been promulgating a grievous heresy; but that if Louis Napoleon effects a European coup d'état, assisted by Garibaldi and others, and proclaims an anti-Christian code, and ten kings unite with him, &c.—then all Adventists so disturbed with my writing, shall have no part nor lot in this matter, having already assumed a hostile attitude against the truth, if truth it be.—Thus much as my valedictory to the readers of the Herald.

"The Sanctuary." The real and primary meaning of this term is quite as definite and unambiguous as that of any in the scripture—as Jerusalem, or Mt. Zion, or the tabernacle, or the temple; while each may sometimes be used in an accommodated sense, the real or proper sense is still definite. Now Daniel was a Jew, and these visions were given to him as such, and had especial reference to "his people" and "holy covenant," and "sanctuary," and "daily sacrifices," &c. The Lord directed Moses to require of the Israelites gold and silver and brass, and other material, and said, "Let them make me a sanctuary; that I may dwell among them," Ex. 25:8. "And the priest shall . . . sprinkle the blood seven times before the Lord before the veil of the sanctuary," Lev. 4:6. Saint Paul says, Heb. 9, "There was a tabernacle: the first, wherein was the candlestick, and the table, and the shew-bread, which is called the sanctuary." Thus the building erected for stated official religious worship was the sanctuary. All through the Bible it is so represented. We continually read of the "priests who minister in the sanctuary." See especially its use in Ezekiel 43 and 44.

Then the "polluting of the sanctuary" is quite as definite. "But the man that shall be unclean . . . shall be cut off . . . because he hath defiled the sanctuary of the Lord." Num. 19:20. "They have defiled my sanctuary . . . for when they had slain their children to their idols, then they come the same day into my sanctuary," Ezek. 33. When the "heathen entered into the sanctuary," it became polluted. Lam. 1:10; Psa. 74:3, 7. This is the character of the polluting mentioned in Daniel. Some abomination, or strange god, is placed in the sanctuary, or holy place.

There is no more ambiguity about the import of "cleansing the sanctuary." It was ordained that yearly to "make an atonement for the sanctuary on the 10th day of the 7th month and cleanse and hallow it from the uncleanness of the children of the children of Israel," Lev. 16. In Ezek. 45:18, we have the precise expression of Dan. 8:14, with the mode of its accomplishment, "Thus saith the Lord . . . thou shalt take a young bullock without blemish, and cleanse the sanctuary." St. Paul asserts that almost all things are by the law purged with blood, that "it was necessary that patterns of things in the heavens should be purified with these sacrifices," Heb. 9.

The "daily," or continual, or evening and morning sacrifices, were offered regularly in the holy place. "Now this is that which thou shalt offer upon the altar: two lambs of the first year, day by day continually. The one lamb thou shalt offer in

the morning and the other lamb thou shalt offer at even." Deut. 29. The apostle asserts that the first room of the tabernacle, "wherein was the candlestick and the table and shew-bread, was called the sanctuary"—especially. Hence in Dan. 8, the sanctuary, and daily or evening and morning sacrifices, are naturally associated as mutual dependences.—When the sanctuary is trodden down, these sacrifices cease.

Now all these, under the old, were to have their antitype in the new covenant. This great and essential truth is taught in all the apostle's epistles, especially in Hebrews. "A figure for the time then present." "The holy places made with hands, which are a figure of the true." And he argues that because the ancient things were purged with blood, "it was therefore necessary . . . that the heavenly things should be purged with better sacrifices. That this man must have somewhat also to offer."

The priests alone were permitted to enter the holy place, and now the church is represented as a royal priesthood, as kings and priests unto God.—The churches are even represented by the seven candlesticks, which pertained to the holy place or sanctuary, Rev. 1, as did also the continual or daily incense, which in the antitype is the prayers of the saints, Rev. 5 and 8. A careful comparison of Rev. 8 and 15 with Lev. 16, and the several accounts of the dedication of Solomon's temple, will satisfy any one that in Revelation we have the cleansing of the antitypical sanctuary and the dedication of the antitypical temple.

The Jews had private and irregular religious worship apart from these sanctuary services and therefore these latter were the official and public ceremonies. So the apostle makes the antitype consist in regular public Christian assemblages for worship. Heb. 10. "Every priest stands daily ministering. . . . Let us draw near with full assurance of hope, having our hearts sprinkled from an evil conscience and our bodies [as were the priests'] washed with pure water . . . not forsaking the assembling of ourselves together, but exhorting one another . . . daily." 3:13. "Let us offer the sacrifices of praise to God continually, that is the fruits of your lips." Here is evidently the daily sacrifice in the antitype.

Now the question arises, Does Dan. 8 and 11 refer to the sanctuary and daily sacrifices, &c. of the old covenant or of the new? Certainly the latter, because the former only continued until the introduction of the new covenant, and even the temple containing the typical sanctuary was soon after destroyed, and no material sanctuary has existed since; but the prophecy declares not more than 1335 days shall transpire from the polluting of the sanctuary and removal of the daily sacrifices, to the resurrection. Dan. 11:31; 12:11.

Again, these events in both chapters are the last in the respective series, and both visions are declared to refer to the time of the end, the latter days. 8:17; 10:14. Besides the cleansing of the sanctuary is future and no typical sanctuary exists, and should one be erected it could not be polluted and cleansed, because such sacrifices would in themselves be an abomination unto God, the very essence of impiety and anti-Christianity. I conclude therefore that the regular official public Christian worship will be trampled down and an openly-avowed anti-Christian abomination stand in its place; nor will it be done by the church, but by the Gentiles, Rev. 11; the nominal church, or outer court worshippers, will be trampled under foot, while the genuine worshippers at the altar will be preserved, ch. 12. The trampling down is not by the apostasy, but because of a long apostasy transgression, and when these transgressions are come to the full, permission is given to a king of fierce countenance to tread down the sanctuary. The history of Papacy exactly reverses this. The apostasy ruled and the inner court worshippers were oppressed.

All spiritually-minded Israel evidently understood that the ancient "things" were but shadows of good things to come, and of course Daniel, that what should befall his people in the latter days referred to those who were Abraham's seed by faith. It is only Daniel's people who shall be delivered at the time of the tribulation and resurrection, 12:1; but all Christians will then be delivered, and therefore they are meant.

This divinely-established system of type and antitype easily solves all latter-day prophecies which speak of sacrifices and altars and temples and Jews, without recourse to conditional prophecies or to Judaism. A true Jew is not one outwardly. To claim to be such is positively pronounced to be false and blasphemous. Rev. 2. Why do men insist on promises to be realized in the literal Israel, because in Old Testament latter day prophecies Jewish names and ceremonies occur, when the Apocalypse speaks also of priests, and altars, and incense and candlesticks, and Mt. Zion, and Jerusalem, and the twelve tribes, and trumpets, and commandments, &c.?

I am convinced that all promises to Israel to be fulfilled after Christ's resurrection, belong to the spiritual seed only.

P.S. I believe that the sanctuary, or outer room of the tabernacle, is antityped by the nominal church, or papacy, and that because of its centuries of transgression, God is about to give it up to be trodden down, and then the regular worship will cease. The apostasy will be taken out of the way, and then will the man of sin be fully revealed. 2 Thess. 2:7, 8.

2. Your Philadelphia correspondent is doubtless right in claiming that, to whatever kingdoms the north and south, Dan. 11, apply in their first mentioning, they must continue the same kingdoms through the chapter. Now in his last article, by making the abolition of the daily future, he agrees with me that all from about the thirtieth verse is future. But the kings of the north and south are powerful and hostile just before that event and also afterwards, at v. 40. Syria and Egypt do not now exist as kingdoms: are they to be rejuvenated and one of them become the great leader of earth's armies, at the great and final conflict, as per vs. 40-5?

3. Garibaldi still "waxes exceeding great towards the south and towards the east." Dan. 8:9.

Yours as ever,

A. BROWN.

The Signs of the Times.

Mr. Editor:—Can we be mistaken as to the fact that these are emphatically the last times? For it is written, 2 Tim. 3:1, that "In the last days perilous times shall come." What a scene of peril our own country presents; on the verge of a civil convulsion! How dreadfully true is the same fact in Mexico and all Central America, and much of South America! And look at Europe from center to circumference; each nation standing aghast with fear; and preparing for war on the most gigantic scale! Pass the Bosphorus into Asia, and all is peril and revolution. Then the great Chinese empire is convulsed with foreign war and internal rebellion, till the very existence of the dynasty on the throne is in peril! This is the distress of nations with perplexity. But the nations of prophecy are the most striking mark. The old Roman Empire, the last of the four, foretold by prophecy to fill time's course, is now reduced to its ancient proportions as when Romulus founded and reigned over the city of Rome. And to this at last has that once proud and mighty empire returned; and even that dominion threatened and soon forever to depart. Nor is the state of things in the Eastern division of the old Empire, Constantinople, less impressive to the student of prophecy; for it, too, stands trembling on the brink of destruction, fully impressed that its day has come. Surely, then, the day and kingdom of Jesus Christ is at hand, for it is to be Rome's successor. And in proportion as Rome and Constantinople decline, the holy land looms up into importance and all eyes are turned to the holy city with intense interest; and the emancipation of the exiled and captive race of Israel proceeds. This is another evidence that "The times of the gentiles" are being fulfilled. Luke 21:24, and Dan. 7th. Next comes great Babylon's judgment, as shown to John, Rev. 17th chapter.—She is carried on a scarlet-colored beast to her judgment. That beast is the Roman government under the pope since his restoration from his overthrow by the French, in 1798. The woman, is that great city which reigneth over the kings of the earth, and sits on seven mountains, as is true of the city of Rome. The instruments of her judgment are the ten horns of the beast, which are ten kings, who obtain royal power by being combined into a kingdom, and combined they form one kingdom, just like Italy as she intends to be. 1. Sardinia. 2. Lombardy. 3. Venetia. 4. Tuscany. 5. Parma. 6. Modena. 7. The Romagna. 8. The Marches. 9. Naples. 10. Sicily. These are to be united and give their power (verse 13) and (verse 17) their kingdom to the beast, or papal government. "And the ten horns shall hate the whore (Rome, the city) and make her naked and desolate, and shall eat her flesh and burn her with fire." Then shall go up the mighty cry, Babylon the great is fallen, is fallen; in one hour her judgment is come.

J. LITCH.

From Bro. James Linn.

Bro. Bliss:—The Herald must be sustained so long as it takes the straight-forward course that it has done. Your article on "Fidelity to Truth" has endeared you to us more and more; and our daily prayer is, that the Lord will give you, and all his servants, wisdom and grace to feed the household of faith with meat in due season, let who will say nay. There are so many different views advanced, that one hardly knows what to believe;—but to the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Some think and teach that we must

have the two witnesses in the person of two men, or angels; and the two-horned beast is either Napoleon, or Garibaldi, or Victor Emmanuel; and that the days are literal days, &c. A good deal of it is second hand interpretation.

I am as ever your unworthy brother in the blessed hope,
JAS. LINN.
Battersea, C. W., Nov. 9, 1860.

From Bro. D. Elwell.

A brother, in sending four new subscribers, with a year's advance pay, and all in one place, may well say—

I will do what I can for the Herald, and pray God that it may continue to cheer us by its weekly visits, till our Master shall return, and our

"Hope be changed to glad fruition,
Faith to sight, and prayer to praise."

I remain yours, &c.

D. ELWELL.

Shippin, Pa., Nov. 12, 1860.

Thank you, brother. You are evidently doing what you can for it. Had we a thousand subscribers at work in like manner for the extension of the Herald's circulation, it would make a vast difference in its circulation. It is on the aid of such "helpers" that we depend for its support. Ed.

From Bro. W. T. Moore.

Dear Bro. Bliss:—I have heard the calls for aid, and felt pained that I could not heed them—as my affliction has been severe for nearly 10 months—six of which I was not able to get out of my bed; but the Lord has been kind to me, and I have been able to be about my business for the last two months.—If the Lord prosper me, I will help all I can to sustain the Herald; for how could we, as we see such awful times coming on a dying world, have any more efficient means to proclaim the glad tidings of the kingdom at hand? The Lord speaks, and let kings keep silent: for through all the fiery darts of man's wisdom, aided by Satan's knowledge of his downfall, you have, by God's help, kept the news flying to the four corners of the earth. Behold, he cometh.

Stand fast, brother. The Lord's will must be done, and that by faithful servants. I am here alone, and the Herald comes duly to hand; and a better conducted sheet I don't wish to see. Its columns bear testimony to its spirit.

May the Lord give you, and all the assistants in publishing the Herald, sufficient mental and physical strength, that your voices will be held up to cry aloud and spare not to the house of Jacob their sins.

We as a body of Christians, in the place we occupy, should do our duty in coming up to the altar with the sacrifice necessary to carry on the work. I will try to do all I can.

Godspeed all to stand on our watch-tower, until our King come to place his saints in the everlasting inheritance, where will all enjoy that rest which remains for the people of God.

Your brother,

W. T. MOORE.

Cheraw, S. C., Oct. 24, 1860.

From Bro. W. B. Schermerhorn.

Bro. Bliss:—I have been a reader of the Herald ever since its first publication; and I have great reason to bless the Lord for the great truths of his word which it has set forth. I also feel to praise the Lord for having opened the eyes and hearts of father Miller and others to the seeing and promulgating of them to a perishing world. Had I not thus learned these truths, I should probably have been ignorant of them to the present time—believing in the world's conversion, and in a temporal millennium before Christ's coming. It is a blessedness which few know much about, to be truly on the Lord's side, and to see and understand the great plan of salvation, from its beginning to its glorious consummation—the coming of our blessed King, and his ever-blessed kingdom, established in the renewed earth.

The churches, at their monthly concerts, abound with speeches teaching the world's conversion; but what does that doctrine rest upon?—It is surely not in the Bible; and I see no evidence of it outside of that. Not long since, I heard a person say he blessed God for living in a time when the prophecy was to be fulfilled that a nation should be born in a day. I wonder where he finds that prophecy.

Yours, in love and hope,

WM. B. SCHERMERHORN.

Schenectady, N. Y., Nov. 17, 1860.

My Father.

My Father, in thy love
Look downward from above.
In mercy grant to me
Strength to submissive be
To all thy will; I pray
For grace to ever say,

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures clons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HINES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62 For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. } Proprietors.
R. R. YORK, Yarmouth, Me. }

(No. 969 ff.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!

PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;
2d, The virtues of the Brick oven;
3d, The economy of the heat;

4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorchester street, (954, pd. to 990) Providence, R. I.



B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of



French Burr Mill Stones, of all sizes, and all kinds of

mill machinery. No. 23 Water street, Bridgeport, Conn., (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HINES."

995, pd. to 1001. 1 yr.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, DECEMBER 1, 1860.

Questions Respecting Joseph.

Continued from our last.

Did Israel go down to see Joseph?

Ans. "Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac." Gen. 46:1.

Where was Beer-sheba?

Ans. It was situated twenty miles south of Hebron where Jacob dwelt, at the southern extremity of Canaan.

Did God communicate with Jacob there?

Ans. "God spake unto Israel in the visions of the night, and said, Jacob, Jacob! and he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes." Gen. 46:2-4.

Did the children of Israel then go down into Egypt?

Ans. "Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him; his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt." Gen. 46:5-7.

How many did the family of Jacob number, when they removed to Egypt?

Ans. "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; and the sons of Joseph which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten." Gen. 46:26, 27.

Did Jacob send one of his sons before him to Joseph?

Ans. "He sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen." Gen. 46:8.

Describe the meeting between Jacob and Joseph.

Ans. "Joseph made ready his chariot, and went up to meet Israel his father to Goshen; and presented himself unto him: and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive." Gen. 46:28-30.

In what part of Egypt were the children of Israel permitted to dwell?

Ans. "In the land of Goshen," (Gen. 47:6), "the best of the land"—a province in the north-east part of Egypt, on the east of the river Nile.

What interview did Jacob have with

Pharaoh the king of Egypt?

Ans. "Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from before Pharaoh." Gen. 47:7-10.

What did the people do for bread in those days?

Ans. "There was no bread in all the land; for the famine was very sore, so that the land of Egypt, and all the land of Canaan, fainted by reason of the famine.—And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house." Gen. 47:13, 14.

What did they do when their money failed?

Ans. "When money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. And Joseph said, Give your cattle, if money fail. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread, for all their cattle, for that year." Gen. 47:15-17.

What did they when that year was ended?

Ans. "When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord hath also our herds of cattle: there is not aught left in the sight of my lord, but our bodies and our lands: wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, and that the land be not desolate." Gen. 47:18, 19.

What did Joseph then do?

Ans. "Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's." Gen. 47:20.

On what condition did the Egyptians afterwards till their lands?

Ans. "Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones." Gen. 47:23, 24.

What did the people say to this?

Ans. "They said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants." Gen. 47:25.

What law did Joseph make?

Ans. "Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's." Gen. 47:26.

Were the children of Israel prosperous in Egypt?

Ans. "Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly." Gen. 47:27.

To be continued.

APPOINTMENTS.

Bro. Bliss:—Please to give notice in the Herald that I will preach at Truro, Cape Cod, the first Sunday in Dec., the 2d. The Lord willing, I will spend some five to eight weeks there and in that vicinity, as may be duty.

W. M. INGRAM.

Eld. L. Bontell is expected to preach at Concord, N. H., in the chapel on the corner of Center and Green streets, Sunday, Nov. 18th; and Eld. J. Couch will preach in the same place the first Sabbath in December.

T. M. PREBLE.

My appointment at Loudon Ridge, for the first Sabbath in Dec., conflicts with a previous one: I therefore withdraw it, and appoint to preach at the "Clark meeting-house" in Barnstead on that day.

T. M. PREBLE.

If Providence permit, I will preach at Montgomery Centre, Nov. 25; Fairfield, Vt., Dec. 2; St. Armands, C. E., Dec. 9; Sutton, C. E., Mountain schoolhouse, 16th; Montgomery Centre, Vt., 23d. Each place at the usual hour in the forenoon, and in the afternoon.

LEVI DUDLEY.

CONFERENCE AT CONCORD, N. H. A general conference is appointed to commence at the meeting house on the corner of Centre and Green streets, on Wednesday evening, Dec. 12th, and continue over the following Sabbath. Eld. Miles Grant and others are expected as laborers.

T. M. PREBLE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

D. Elwell. On the 16th of Oct. Jas. Morton was credited \$2 on our books to No 1026, which is to the 3d week in January next. Rec'd 9 cts. Thank you for your interest in the Herald.

H. B. Eaton, \$1, rec'd.
J. B. Huse. Sent you Harp the 26th.
R. Kitchen. Paid 50 cts as you said, and sent book the 26th.

Geo Hogarth, \$3. Sent book the 26th, and papers will come when out.
C Bennis. Have written you.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, NOV. 27, 1860.

Wm B Schermerhorn, Schenectady, N. Y. 1.00
George Miller, Maytown, Pa. 2.00
Charles N Ford, Boscaawen, N. H.50
John Wiley, South Reading, Mass. 1.00
George Hogarth, Culloden, C. W. 1.50

The P. O. address of Eld D I Robinson will be, till further notice, "Advent Herald office, Boston, Mass.," where churches wishing his labors will please address.

Eld. O. R. Fassett's P. O. address is West Poland, Me.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 185 Lydian-street.
Burlington, Iowa. James S. Brandeburg.
Boscoe, Hancock County, Illinois. Wm. S. Moore.
Bristol, Vt. D. Bosworth.
Chazy, Clinton Co., N. Y. C. P. Dow.
Cabal, (Lower Branch), Vt. Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill. O. N. Whitford.
De Kalb Centre, Ill. Charles E. Needham.
Cincinnati, O. Joseph Wilson.
Dunham, C. E. D. W. Sonberger.
Durham, C. E. J. M. Orook.
Derby Line, Vt. S. Foster.
Eddington, Me. Thomas Smith.
Fairhaven, Vt. Robbins Miller.
Richmond, Me. I. C. Wellcome.
Hartford, Ct. Aaron Clapp.
Homer, N. Y. J. L. Clapp.
Haverhill, Mass. Edmund E. Chase.
Lockport, N. Y. R. W. Beck.
Johnson's Creek, N. Y. Hiram Russell.
Morrisville, Pa. Wm. Kitson.
Newburyport, Mass. John L. Pearson.
New York City. Elder D. I. Robinson.
Philadelphia, Pa. J. Litch, No. 127 North 11th st.
Portland, Me. Alexander Edmund.
Providence, R. I. Anthony Pearce.
Princess Anne, Md. John V. Pinto.
Rochester, N. Y. D. Boody.
Salem, Mass. Chas. H. Berry.
Springwater, N. Y. S. H. Withington.
Shabbonas Grove, De Kalb county, Ill. N. W. Spencer.
Somomank, De Kalb Co., Ill. Wells A. Fay.
St. Albans, Hancock Co., Ill. Elder Larkin Scott.
Stanbridge, C. E. John Gilbroth.
Sheboygan Falls, Wis. William Trowbridge.
Toronto, C. W. Daniel Campbell.
Waterloo, Sheffield, C. E. R. Hutchinson, M. D.
Worcester, Mass. Benjamin Emerson.

RECEIPTS.

UP TO TUESDAY, NOV. 27.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

A Wilkinson 1043; Charles Abbott 1044—each \$1.

Esther Smith 1039, Wm B Schermerhorn 1096, N Collins 1062, J Backus 1044, S Leonard 1098, E Kenney 1070, A Craven 1070, Isaac Lewis 1070, John Lewis 1070, D C Hanson 1075, C N Ford 1075, and 50 cts for extras; S Milliken 1062, Z W Camfield 1059, ed from O C R; J J Chamberlain 1049, James Mason jr 1070—each \$2.

door was opened to the Gentiles. And hence if we date from creation to the beginning of the 70 weeks, 3,679 years (the 70 weeks make 490 years); add do this, from the birth of Christ, 37 years—included, you observe, in Daniel's 490 years—add 1823, and you come down to the year 1860; add 8 years more and that would make 6,000 years; these constituting the great working week of the world, previous to the dawn of the everlasting rest that remaineth for the people of God; that is, on the hypothesis that these calculations are correct.

To my mind it seems satisfactory; and probably true. At the same time I must repeat when I preach and speak on doctrinal truths, I do not say this is probably true: that Christ is God; that there is but one name by which we can be saved; that there is but one only atonement; that there is but one cleansing fountain opened for sin and for uncleanness; that there is but one power that can change man's heart, the Spirit of God; that there is a judgment-seat; that there is a heaven; that the whole of mankind shall be divided into two great masses, the sheep and the goats, the people of Christ and they that are not;—on these topics I speak with no reserve or hesitation; I assert that they are absolutely, demonstrably true. "He that believeth not shall be lost; he that believeth shall never see death." But on these dates I repeat it again because I have been misconstrued and misinterpreted—I speak with hesitation and reserve. I give data. My conclusions are highly probable, I dare not say inspired. I venture not to prophesy; nor to assert that these dates I have absolutely, and perfectly, and beyond doubt solved.

I have placed them before you—here is my solution; if you are not convinced, reject it; if you are accept it; and at all events, whether you believe these dates or not, all things seem to indicate that the Saturday afternoon of the world's long week is come; that the first rays of approaching day begin to tint the mountain tops; and that if ever there was a period when, "Prepare, O Israel, to meet thy God," was a duty, or when the sounds of the approaching Bridegroom were heard, "Behold, the Bridegroom cometh," it is not in my judgment only, but in the judgment of most wise, learned and pious men, who at least have not disobeyed the Saviour's word, that if we be judges of the weather and say, To-day it will be fine, to-morrow it will not be so, we ought much more to read, and mark, and soberly, cautiously, and prayerfully, without dogmatism, interpret the signs of the stirring age in which it is our lot to live.

Romanism,

IN ITS RELATION TO THE SECOND COMING OF CHRIST.

BY REV. ROBERT BICKERSTETH, A.M., OF ENG.

Continued from our last.

Again Romanism is of all religions the most persecuting and intolerant. When you hear of a certain Grand Duke infatuated enough at this time of day, to imprison and persecute Protestants, you are apt to regard him as a monster of cruelty; but this is not to do him justice,—you ought to judge of him as a pre-eminently consistent Roman catholic. He is brave enough, or, if you please, rash enough, to act up to his creed. His creed is a persecuting creed. By the third canon of the fourth Council of Lateran "All heretics, by whatsoever name they may be known, are condemned; and such as are condemned are to be delivered over to the secular powers, or their officers, to receive due punishment."

This decree has never been repealed. It has been acted upon wheresoever Rome has had the power to do so, as history bears testimony. Witness the slaughter of the Albigenses in the thirteenth century, by command of Pope Innocent III., for no other reason than because they had adopted views ten thousand times more innocent than those of their persecutors, and emdaced errors "which, according to the worst imputations, left the laws of humanity and the peace of social life unimpaired." Witness the annals of Queen Mary in this country, of Charles V. in Germany, of Louis XIV. in France. Witness the massacre of the Irish Protestants in

1641, when, on the testimony of a Roman Catholic writer, 8000 Protestants were butchered in one day. Witness the massacre of St. Bartholomew, in commemoration of which the Pope caused a medal to be struck. Witness the atrocities which attended the revocation of the Edict of Nantes. Witness the horrors of the Inquisition; and although the march of civilisation and the force of public opinion have done much to curb the exercise of its persecuting spirit, yet witness the embers of that spirit still prepared to burst into flame, as attested by the groans from Tuscany of the victims of Rome's hatred to the word of God.

It is nothing to say in reply, Protestants have persecuted in their turn. I admit they have done so. Individual Protestants have done it, but it is not the religion of Protestants to persecute; we abhor persecution. There is not a sentence in any protestant creed or canon which sanctions recourse to any kind of coercion to alter or compel men's religious opinions. Rome, on the contrary, in the plenary exercise of her boasted infallible authority, has proclaimed the lawfulness of persecution. She has never repealed the proclamation; she has shown, in numberless ways, that it is for lack of power, not of will, that she does not more often use the unhallowed weapon.

The third title by which the apostasy is designated is "the mystery of iniquity." The epithet denotes a peculiar mysteriousness which is to characterise the apostasy and to be made subservient to the purposes of iniquity. Romanism fully answers to this description. There is, indeed, a system of which the appropriate title is "the mystery of godliness." The gospel of Jesus is that mystery. It is an ineffable mystery of wisdom and power,—of truth and loving-kindness. A mystery belongs to the origin, the procurement, and the application of the plan of salvation.—The contrivance of the scheme is a mystery. Its execution through the obedience unto death of the Incarnate Word is a mystery; and not less so is the application of the scheme to any single case. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit." The consummation of the plan is involved in mystery, and yet we know that the whole of the marvellous scheme is a mystery of godliness. Divinity presides over its every part, and the tendency of the whole is to elevate man from the degradation of sin to the recovery of the image of God in which he was at the first created.

Now in direct antagonism to this mystery of godliness, stands the mystery of iniquity. Such is Romanism. Mysterious in its origin, growth, development,—mysterious in the influence it exerts, in its mode of working, in its power of accommodation to every variety of human circumstance, rank, or disposition. The whole is a mystery of iniquity. It defrauds its disciples of privileges to the free enjoyment whereof every man is entitled; by feigned words it makes merchandise of men's souls. It usurps prerogatives which belongs to God only, and wields them for the oppression of its victims. It makes sinning easy; and by the very instrumentality through which it professes to impose hindrances in the way of iniquity it makes the practice of iniquity more facile. I have no hesitation in affirming that the more carefully you investigate the practical working of the entire Romish system, the more irresistible will the conclusion appear that "mystery of iniquity" is a title to which the church of Rome has an undoubted claim.

And what shall we say of the fourth specific appellation which the apostle gives to the apostasy, namely, "that wicked, or lawless, one?" The import of the title is self-evident. It points to an arrogant assumption of superiority to all law and authority whatsoever. Now here, again, the accuracy with which this accusation may be proved against Romanism is vividly clear. Let Rome speak for herself. In her canon-law it is authoritatively laid down, The laws of kings have not pre-eminence over ecclesiastical laws, but are subordinate or subservient to them. "Whatever decrees of princes are found injurious to the interests of the church are declared to be of no authority whatever." There goes the Ecclesiastical Title Bill then at once. "It has no author-

ity whatever," ipse dixit the Pope of Rome.—Again: "The bishop of Rome hath authority to judge all men, and specially to discern the articles of faith, and that without any councils, and may assail them that the council hath damned; but no man hath authority to judge, neither emperor, king, people, nor the clergy, and it is not lawful for any man to judge of his powers." "It appertaineth to the church of Rome to judge which oaths ought to be kept and which not."—So says the canon-law of the church of Rome. I ask, can clearer evidence be wanted, that, in theory at least, the church of Rome claims to be independent of all law and to have the right to trample under foot all constituted authorities whatsoever, as it may from time to time suit her convenience or interest to do so?

Nor has she failed in practice to exercise the authority which she thus theoretically claims. Pope Gregory VII. deposed Henry IV. of Germany, in the year 1075, in the following terms: "For the dignity and defence of God's holy church, in the name of Almighty God, the Father, Son and Holy Ghost, I depose from imperial and royal administration King Henry, son of Henry, sometime Emperor; and I absolve all Christians subject to the empire from that oath whereby they were wont to plight their faith unto true kings, for it is right that he should be deprived of dignity who endeavours to diminish the majesty of the church."

Pope Gregory IX., in the year 1539, excommunicated the Emperor Frederick II., and absolved his subjects from their oath of allegiance.

Pope Paul III. once and again excommunicated and deposed Henry VIII. of England.

Pope Pius V., in the year 1570, issued his memorable bull against Queen Elizabeth, in which he declares, "He that reigneth on high, to whom is given all power in heaven and in earth, committed one holy Catholic and Apostolic church, out of which there is no salvation, to one alone on earth, namely, to Peter, the prince of the apostles, and to Peter's successor, the bishop of Rome, to be governed in fulness of power.—Him alone he made prince over all people and all kingdoms, to pluck up, destroy, scatter, consume, plant, and build. . . . We do out of the fulness of our apostolic power declare the aforesaid Elizabeth to be cut off from the unity of the body of Christ; and, moreover, we do declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever. . . . And also the nobility, subjects, and people of all the said kingdom, and of others which may have in any way sort sworn to her, to be for ever absolved from any such oath, and all manner of duty, allegiance, and obedience. . . . And we do command and interdict all and every the noblemen, subjects, people, and others aforesaid, that they presume not to obey her, or her monitions, mandates, or laws; and those who shall act contrary be involved in the same sentence of anathema." Can you need a fuller exemplification of the canon-law, which affirms, "The bishop of Rome may excommunicate emperor and princes, depose them from their states, and assail their subjects from their oath of obedience to them and so constrain them to rebellion?" Has there ever been heard of any apostasy in the Christian church which more minutely tallies with the descriptive title, "that wicked," or "that lawless one?"

A Victim to Alchemy.

Eminent scientific men in past ages devoted their lives to curious experiments, in hopes of finding a process by which metals could be converted into gold, and minerals into diamonds. The failure of all their attempts has been a salutary lesson to men in our generation, but an occasional imitator may be found even in this practical age. The Hartford Press gives a singular account of an emigrant in that vicinity who was a victim to this delusion.

He says:

A very singular instance of the hallucination to which the human mind is sometimes subject came to our knowledge a few days ago in such a manner as to leave little doubt of its truthfulness, and under such circumstances as to make it wor-

thy of mention. The case in question is that of a mono-maniac, for he can be called by no other name, who has for several months been engaged in the pursuit of a fortune through the medium of chemistry and alchemy in the effort to convert into precious stones some of the clear, flint-like agates and cornelians of the Lake Superior region. The operator is a chemist's clerk, who came here from New York. His name is James Huse, and is a Prussian by birth, a silent, morose man, of uncongenial solitary disposition.

It seems that while operating in his employer's laboratory in New York he made some accidental discoveries which led him to believe that our native flints, agates and cornelians could be crystallized, purified, and hardened to such an extent as to make them of a consistence nearly if not quite equal to diamonds, both in point of brilliancy and hardness. He came here seven months ago bringing with him about \$1000 of hard-earned savings, and set himself about the realization of his chimera. Visiting the Lake Superior regions, he spent two months in collecting specimens, travelling on foot over the mountains and along the beach, and sleeping in a blanket by night. He returned with the finest collection of native stones ever brought from Lake Superior, built his furnace in an old house in the upper part of the city, near the out-skirts, and alone and unattended bent over the fires, mixed his chemicals, and watched day and night for the results. No one ever had access to the house, and an inseparable air of mystery always surrounded it, and but for a very natural accident, the occupation of the inmate probably never would have been known.

One day last week, some boys playing around the house, discovered smoke issuing from the crevices in the window shutters, and gave the alarm. There was nobody near, but some woman belonging to the families of laborers who were absent, and these, by the aid of heavy sticks and cord wood, burst the door open, and found a fire gaining rapid headway in one corner of the solitary room which the house contained. This was easily extinguished, when the inmate was found lying on the floor on a pile of straw, fast asleep. Overcome by fatigue and watching, he had fallen asleep while waiting for his chemicals to mix in a crucible over a furnace, and the fire had communicated with some charcoal lying near by, and consumed a considerable portion of the floor.—He was nearly stupefied by the charcoal gas, and the clouds of smoke that filled the house. Without vouchsafing any thanks, he ordered the interlopers all out of doors, and closed up the doors. People began to suspect counterfeiting operations, and in the evening he was again visited by a number of his neighbors, who again burst his door in and demanded an explanation. He gave it—showing his apparatus, his chemicals, a hydraulic hand-press, and half a bushel or more of disintegrated agates, some of which were burned, others showing the action of acids, which seemed to have eaten out the impurities and left the flint as clear and transparent as crystal, which was, doubtless, the nearest he had come to the perfection of the sparkling diamond. He was irritated beyond measure by the intrusion, and showed no civility. He shoved the last man out of doors with a force that sent him reeling down the steps, locked his door, and the next morning was gone, leaving no trace except a few smoked bricks which had composed his little furnace, and the pile of straw which had made his bed.

Whether he has gone to some more undisturbed locality to pursue his chimera, or given it up and returned to the world and common sense, can only be surmised. He was evidently wrapped up in a delusion which absorbed every faculty and swallowed up all reason. He seemed to be sensible on all other topics, and gave his name and told his story in a perfectly rational manner.

The Demand for Stimulants.

The Louisville Journal beautifully says:—There are times when the pulse 'lies low' in the bosom, and beat slow in the veins; when the spirit sleeps the sleep, apparently, that knows no waking, in the house of clay, and the window-shutters are closed, and the door hung with invisible crape of melancholy; when we wish the gol-

den sunshine pitchy blackness and very willing to 'fancy cloud where no clouds be.' This is a state of sickness when physic may be thrown to the dogs, for we will have none of it. What shall raise the sleeping Lazarus? What shall make the heart beat music again, and the pulses dance to it through all the myriad-thronged halls in our house of life? What shall make the sun kiss the Eastern hills again for us with all his old awakening gladness, and the night overflow with 'moonlight, music, love and flowers?' Love itself is the great stimulant—the most intoxicating of all—and performs all these miracles; but it is a miracle itself, and it not at the drug store, whatever they say. The counterfeit is in the market, but the winged god is not a money changer, we assure you.

"Men have tried many things—but still they ask for stimulants. The stimulants we use, but require the use of more. Men try to drown the floating dead in their own souls in the wine cup, but the corpse will rise. We see their faces in the bubbles. The intoxication of drink sets the world whirling again and the pulses playing wild-est music, and the thoughts galloping, but the fast clock runs down sooner, and the unnatural stimulation only leaves the house it fills with the wildest revelry mere silent, more sad, more deserted, more dead. There is only one stimulant that never intoxicates—Duty. Duty puts a blue sky over every man—up in his heart, may be—into which the skylark Happiness always goes singing."

Attending Public Worship.

There is a growing tendency to neglect public worship, or to give half the day to the sanctuary, and the other half to ease or relaxation. Every Christian ought to resist this tendency, and give the whole force of his influence and example to a regular attendance on the ordinances of God's house. A western pastor, in a published sermon says:

"It is needful to create an overwhelming public sentiment in favor of attending public worship so that, as in Scotland, a man would feel ashamed to absent himself from the house of God. This may be done in various ways. First, by the steady and undeviating example of those whose consciences are right on this subject. What I mean is, that they should never without good reasons, absent themselves from public worship, or suffer their families to be absent. I mean, that as often as the church-bell rings, they should march to its music, in solid column, to the house of God. People are more influenced by fashion than principle. They love to go with the crowd. They admire a great congregation. Let every sitting in a house of worship be occupied, and you may be sure they will be almost beside themselves to obtain church accommodations. So much are we the creatures of imitation. Now, drops makes the rivers and rivers the ocean. Every man and every child that is faithful in his attendance on the means of grace, helps to swell the current of public sentiment in that direction."

Original.

What is it to be a Christian?

It is not to go to church and appear very devout: sing and pray, and apparently be very attentive to what the minister says, and as soon as we are out of the meeting house be thinking ill of our neighbour, trying to raise enmity between friends, and speaking all manner of evil one of another. Nor is it merely to make a profession of religion and to have our names enrolled in a church book. There are many at the present day who attend meeting, and as soon as any revival interest is felt are the first to make a profession, but as soon as that interest abates, so does their regard for religion. A real Christian must be one, not only on Sunday, but every day in the week,—at home as well as abroad, and in adversity as well as prosperity. He must take up his cross and bear it nobly, through storm and tempest, fearing nothing, but trusting implicitly in the atonement of Christ who has marked out the way in which we are to walk, and whom we should strive to imitate in gentleness and goodness.

"As strangers here below,
With various woes oppressed,
We must through tribulation go
To our eternal rest."

Thus Christ, our glorious Head,
Ascended to his throne;
Why should his servants fear to tread
The way their Lord has gone?

The path to glory lies
Through conflict and distress;
But joyful we at length shall rise,
The kingdom to possess."

HATTIE.

For the Herald.

Letter from Dr. Hutchinson.

Bro. Bliss. Through the goodness of God I am at home again. Though it has been my lot to be away most of the time since I returned from Western Canada, yet I will not enter into detail. My labours in the 'gospel have been chiefly at Derby Line, Westboro', Providence, and Attleboro'. I have had some precious seasons in preaching the word of the kingdom, and in social and private converse with the children of God. It was my first visit to Attleboro'; and it proved to be one of the pleasantest visits I have ever enjoyed. I formed a most agreeable acquaintance with Elder C. Cunningham and wife, and other Christian friends. I preached twice on the Sabbath, my subjects being the hope of the church, and the evidences of its speedy realization, with the particular influence these things should have on all. The congregation was large and intelligent, and the word seemed to be well received, and to make a good impression. I attended three social meetings, in which I had an opportunity of speaking, and also of hearing others. The cause of Christ seems to be prospering under the labours of Bro. Cunningham the Pastor. We parted mutually hoping to meet again in time, if the Lord should tarry. Our closing meeting at Westboro' was one of the sweetest with which mortals can be favoured. The Lord is with that tried flock.

My arrangements for going to England have been retarded, and it will probably be spring before I can get away. Let me ask an interest in the prayers of my friends, that I may be directed and sustained in the way of duty. Sometimes the way seems dark, but the Lord can make it light. "Think on me when it shall be well with thee."

Those who have written me from England, asking me to labour with them in the gospel of the kingdom, may feel sure that I will do all I can in that respect. My chief desire in visiting the land of my fathers and of myself is to serve the cause of the Coming One.

The following from a recent letter written to me by Bro. Thorp of Leeds, Eng., is too good, stirring, and cheering, to be lost.—"We are living in eventful times! Things are being hurried along the stream of time in these last days with a whirl that almost baffles description, and to watch which makes one dizzy. We are privileged to stand upon a giddy height to behold a panorama of the most stupendous and important events rushing past us with a velocity and reality barely credible! Verily in these days truth is stranger than fiction! How marvellous the career of Garibaldi! How is it to be accounted for! What a wonderful character he is! Could the present age be prolonged for a century or two more, imagine how his name would be emblazoned on the pages of poetry, history and romance!

But we are looking for a greater Deliverer than he,—One more potent, and more successful—more patriotic and more pure—whose name has more sweetness and more charms—who shall destroy the man of sin by the brightness of his appearing—who will not lose a single adherent in emancipating a world—and whose work shall be perfect and eternal! The noble, heroic and lofty-minded Garibaldi may stand unequalled among his fellowmen, but is not to be compared with our Deliverer! O that all would sincerely join us in praying—

"Come then, and, added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou, who alone art worthy!" &c. &c.

Then—

"See the dead risen from land and from ocean,

Praise to Jehovah ascending on high,
Fallen are the engines of war and commotion;
Shouts of salvation are rending the sky!"

Yours fraternally,

R. HUTCHINSON.

Waterloo, Canada East, Nov. 26th, 1860.

For the Herald.

Waifs from the West. No. 10.

Wednesday, Oct. 24th. Bro. Reed left us in the morning for home. We spent the day at Bro. Woodman's, and as the Congregationalists were holding a conference in the city I attended the evening session. The subject under discussion was, The Christian uses of property. One speaker remarked that when he learned from the programme the subject of the evening, he thought the state of things in Minnesota since the commercial crisis of '57 had been such that a more appropriate question would be, The Christian uses of debt; and he felt sure if David passed through Minneapolis "and every one that was in debt, and every one that was discontented gathered themselves unto him,"—as such did in the ancient times when the king dwelt in "the cave Adullam,"—he would have quite a large army: still, he was not sure but what this question had come up at the right time, as they could now at their leisure investigate the matter and decide what they ought to do with property if they had it.

It was shewn by several speakers that as "the earth is the Lord's and the fullness thereof," and He has said himself, "The silver is mine, and the gold is mine," it is obvious that Christians are taught to consider themselves stewards, and that they should use the property entrusted to them only in such a way as to glorify God. The difference between the Christian and the unconverted man is this: the former considers himself and all that he has as the Lord's; while the latter regards himself and his property as his own, and therefore lives to himself. Some scathing remarks were made against the professed Christians exchanging the Lord's money for tobacco in order that they may gratify the flesh by indulgence in a filthy habit which sometimes renders the house of prayer to say nothing of other places so unclean in spots. I presume tobacco users did not "enjoy the meeting," that is, this part of it, but I did; and I think it a shame and sin that more money should be expended on this weed in the United States than for all the schools in the Union; and that so much of the Lord's money should be blown away in smoke without doing any essential good to soul or body, but rather being a real detriment to society.

One minister observed that because some preachers can live on three or four hundred dollars a year, many think that all should have the same allowance, and that any thing received beyond that is absolutely necessary to keep soul and body together is extravagant. But this does not follow: to illustrate—a student may suppose by rising half an hour earlier every morning than he now does, or retiring half an hour later, he will in course of life gain several months or years of working time and thus be enabled to do more good than he otherwise would. This, however, may be a gross error, for nature requires a certain amount of sleep and rest, and if the student now has no more sleep than is necessary to enable him to feel well and active in the discharge of his duties, to take less may injure his constitution and in reality retard his usefulness. Or, if a farmer has a horse which he has been in the habit of feeding with eight quarts of oats and a proportionate amount of hay per day, and the beast on this fare works well and is hearty, he may by giving him three quarts and half the former amount of hay be able to save money in that direction, but if the horse becomes poor and can do but little work the owner is a loser in the end. So a minister may do some good in the cause of Christ while receiving enough to enable him by rigid economy to live—though looking as lank as a snake and his family in a similar condition, yet if his receipts were greater, his mind would be more at rest and he could work more effectually in the gospel field. If by traveling on foot he may do good, but could do more by hav-

ing a horse and carriage, these should be furnished. His salary should be in accordance with his circumstances and the station he is called to fill, and such as will enable him to work with energy and efficiency: for "the laborer is worthy of his hire."

The services throughout were quite interesting, and some of the remarks so important that I wished they could be spoken over all the hills and vales of the United States and Canada; but not being appointed secretary I have not attempted a full and minute report of the meeting.

Thursday, Oct. 25th. We traveled 40 miles by stage, and found the latter part of the road very rough, lying as it did through woods. The trees were chiefly maple, elm and oak, and I have seldom seen more heavily timbered land in Canada. We came to Bro. Chandler's in Monticello and being weary refreshed ourselves there. The next day we arrived at my father's, and finding all well, felt like saying with the prophet Nahum, "The Lord is good."

J. M. ORROCK.

Original.

The Holy Spirit---His Work.

"The Comforter," was one of the names by which Jesus designated the Holy Spirit. A Christian lady, upon a bed of sickness and suffering, as she drew near the closing scene, was assailed with great and dreadful temptations: sometimes to doubt her acceptance and adoption: sometimes like Job, she seemed to hear spoken to her ear, "curse God," "curse God and die." Thus tempted, she was well nigh overwhelmed and despairing. While thus oppressed, she felt a touch on her shoulder, and looked around to see who it was and heard a still small voice saying as though it had been audibly, "Don't fear." Was it the voice of the Comforter, bearing up the soul in the midst of temptations? Is He not truly called the Comforter?

But He more frequently, perhaps, affords his comfort by a more silent and imperceptible aid; like the gentle descent of the dew he sheds abroad the love of God in the heart, producing a hallowed calm, in the mind before agitated and distressed. And, again, in "Dreams and visions of the night, when deep sleep falleth upon men," then he often "opens their ears and seals their instruction," and fills the disconsolate with comfort.

A frequent mode of doing his work, perhaps the most frequent is, by bringing to mind some passage of scripture, and applying it with power to the heart of the saint in the hour of temptation; a passage it may be never before thought of nor understood. O how precious the promise, "I will not leave you comfortless!" How easy for him to drive away all the dark clouds from the mind, that the clear light of God's countenance may shine forth. And with such "exceeding great and precious promises" the tempted saint may confidently cry out in the darkest hour, "Why art thou cast down O my soul? And why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God." It is The Holy Spirit's presence and comfort which "Makes the rough paths of peevish nature even And opens in the breast a little heaven."

But how different the state of the sinner! He is like the troubled sea whose waters cannot rest but continually cast up mire and dirt. Who would not say, then, "Restore unto me the joy of thy salvation and uphold me by thy free spirit?"

Are you in poverty? He is present to say "My God shall supply all your need," and give a new spring to your faith in the promise, and also to open a way for your deliverance. Are you surrounded with foes? If your ways please him, he will make even your enemies to be at peace with you. And thus whatever betide you he is ready to say to your soul, "All things work together for good to them that love God." May reader and writer have more of his presence and day by day be transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God.

The church is the body of Christ; He the

head, and the church the members dependent on that head. But it is the Holy Ghost, who constitutes the connecting link or medium of union. In the human economy the bones and their connecting ligaments, nerves, arteries, veins, muscles, tendons, &c. may all be perfect; but if the living intelligent spirit be absent, in vain do these attach the trunk to the head; there is no life, no thought. Thus in vain is it that the church by her baptism and supper of the Lord, her church covenants and recorded names, unites herself to the name of Jesus Christ, it is but a dead body if the quickening of the Holy Ghost be wanting. "He that is joined to the Lord is one spirit." 1 Cor. 9:17. If that spirit is essential to the unity of the single individual to Christ, it is essential to the whole body composed of individuals. If he joins one to the Lord and makes him partaker of the divine nature, so is each saint thus united and transformed.

But it is the prerogative of the Holy Spirit to appoint to and qualify each member of the body of Christ, for his peculiar place and function. No one member of the body of Christ can perform all the functions of the whole body, any more than can one member of the human body perform all that belongs to every other member. How beautifully Paul has illustrated this in 1 Cor. 12th, 13th and 14th chapters.—Modern Spiritualism apes the gifts of the Spirit here brought to view, and professes to possess and perform them and enjoy their benefits. But not after the Christian model. They each have a particular familiar, or, a different one on different occasions. But in the body of Christ in a healthy condition, there is only one and the self-same Spirit, dispensing to every one severally as he will. He has the whole body under his supervision and knows what each can best do; what function is best adapted to his intellectual or physical capacity; and fits him for the performance of that function. The hand cannot perform the function of the foot, nor the foot the hand, without appearing unseemly. Yet such things are done when the one or the other member is wanting. But the body of Christ is symmetrical, and each member is designed for a place, and should study to know and take it. A Christian gentleman said, "When I was converted and united with the church, I said to my wife, I believe there is a place in the church for every member, and therefore one for me. I can't preach—I have not that gift. I cannot exhort very well: nor am I gifted in prayer. But the Lord has given me the gift of singing, and I will improve it. When there is no one present who can do it better, I will be in my place and assist in worship by singing. And when duty calls, I will do the best I can in the other functions." Happy for the church did every member seek to understand their proper gift and place and faithfully fulfil their functions. Please read the chapters above quoted, with care.

J. L.



ADVENT HERALD.

BOSTON, DECEMBER 8, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the

A. M. Association an efficient instrumentality for good.

MONEY ITEM. Our friends will notice the continued scantiness of our receipts at the present time. We shall need \$350, by New Year's, for the purchase of another lot of paper. We add that we shall find it difficult to meet the expenses of the present week.

Exposition of Daniel's Prophecy.

CHAPTER V.

What a scene for an artist must have been the moment of her entrance. That spacious hall, sufficiently commodious to seat a thousand guests, constructed with all the architectural magnificence and ornament that oriental genius and royal wealth could command; where were congregated the nobility of the nation, and the beauty of the king's harem, and these arrayed in the most costly attire; but spell bound and awe stricken with terror, and their king faint with fear. Into the midst of a scene like this, enters the aged queen of a past reign; but as she treads those gilded corridors, and enters that banquet hall, her face is lighted up with hope, with which she would inspire the hearts of those she seeks to comfort.

Her salutation, "O king live forever" was a common mode of address to royalty, by those who sought to ingratiate themselves into royal favor. Thus the Chaldeans spake to Nebuchadnezzar, when they offered to interpret his dream, if he would only tell it to his servants, (ch. 2:4); and they spake in like manner, when they would accuse the Jews, Ib. 3:9. She comes to point out a way by which the mystery may be solved, and therefore would persuade the king to be comforted; and she gives her reasons.

To say that in Daniel "dwelt the spirit of the holy gods," was to speak in accordance with the teachings of heathen mythology. "Light" is a metaphor expressive of intelligence or of divine illumination. To liken Daniel's knowledge, understanding, and wisdom to that of the gods, was to illustrate, by a simile, the greatness of his endowments in those gifts. Nebuchadnezzar was distinguished for his wisdom and judgment; and that Daniel should have been preferred by so great a prince and set over all the wise men of Babylon, was indicative of the possession of great wisdom by the one thus honored; which gifts, the queen proceeds to emmentate as the reason of Daniel's preference.

"An excellent spirit" now denotes an amiable or pious disposition; but it doubtless here signified discernment or penetration of mind into what was obscure or enigmatical. To be able to interpret dreams, was regarded as evidence of great skill, and of inspiration by the gods. "Hard sentences," were those the meaning of which was not readily apparent to common minds. To "understand a proverb, and the interpretation, the words of the wise, and their dark sayings" (Prov. 1:6), was regarded by Solomon as a mark of great wisdom. There is a metaphor in this use of the word "hard," expressive of the sentence being difficult. "Dissolving of doubts," is in the margin "a dissolver of knots,"—subjects obscure or enigmatical being thus denominated by a metaphor, and to "dissolve" them being expressive of their interpretation or explanation.

After thus enumerating Daniel's superior gifts, the queen more particularly designates to whom she refers, by mentioning the name which Nebuchadnezzar bestowed on him, and which, with his name Daniel, was mentioned in the decree of that monarch on his recovery from his mania; and she closes her address by advising that Daniel be called—showing her confidence in Daniel's wisdom, by assuring the king of his ability to interpret the writing. The queen's argument had its desired effect in disposing the king to recall to court Nebuchadnezzar's forgotten counsellor.

Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom. vs. 13-16.

The early entrance of Daniel to the king's presence, shows that he was in Babylon and not at a distance from that city. He was brought in, not as a prisoner is brought, but as the wise men had before been conducted by messengers to whom had been entrusted that honor.

It would seem that the king's knowledge of Daniel was not limited to what the queen mother had said; for in addition to that he knew that the Daniel

of Nebuchadnezzar's reign was a Jewish captive; and Belshazzar's first enquiry is for the purpose of learning the identity of the Daniel before him with the one of whom he had heard, but with whom he evidently had no personal acquaintance. The king then repeats what he has heard of Daniel's superior skill and discernment, confesses the failure of the wise men to read the writing, and promises to Daniel the same reward that had before been promised them, provided he could read and make known its import; of which the king speaks rather doubtfully,—evidently not having full faith in the Jewish prophet's superiority over his own wise men.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. v. 17.

There is nothing contemptuous in this reply of Daniel to the king; nor may it be regarded as a refusal by the prophet of the king's offered reward; for, v. 29, they did to Daniel what the king promised. It is therefore to be regarded simply as an affirmation that he was not actuated by personal considerations; that, irrespective of the gifts and rewards of the king which he would leave at the king's disposal, he would read and interpret the writing.

Daniel's ready promise to do this, shows either that the words written and their meaning were familiar to him, or that whatever might be obscure or hidden in them was at once made apparent to his understanding by inspiration. Before reading, however, he refers to the king's father (grand father), and to God's dealing with him.

The Study of Prophetic Dates.

On another page we continue the article of Dr. Cumming on this subject. His statement on p 172, respecting the fountains of waters in Palestine, is new to us, and not in accordance with any information we have received from that land. We should like to see Dr. C's authority for it.

It will be seen that Dr. C., in common with all Chronologers, correctly regards the "seventy weeks" of Dan 9th, as weeks of years, i. e. as 70 times 7, or 490 years; as divided into three periods, respectively of 49, 434, and 7 years; as commencing with the decree to restore and rebuild Jerusalem, and as marking the manifestation and death of Christ. In all this Dr. Cumming is undoubtedly scripturally correct. But when he proceeds to determine the epoch of their commencement his method is neither chronological nor demonstrable. Thus he says of the whole period:

"It began at the command to rebuild the temple, which was in the year of the world 3679, and must therefore end in the year of this world 4162. But mark this prophecy relates not to the birth of Christ but to his manifestation and death. He was baptised, and attested to be the Son of God, and anointed as the Holy One, when a voice from heaven came at his baptism, 'This is my beloved Son, honor ye Him,' and the Spirit like a dove settled upon Him; and Jesus then, we are told, was thirty years of age. Deduct therefore, from the year 4162, when Daniel's 490 years, or 70 weeks expired, 30, which was Christ's age, and you find that the date of Christ's birth must have been A. M. 4132, at which A. D. began. . . . Add now the 7 years to 4162, the close of the year 473, and it brings you down to the year of the world 4169, or 37 years after his baptism," which he proceeds to end at the conversion of Cornelius, three and a half years after the crucifixion. pp. 173-4.

There is an error in the above, which is probably typographical, and perhaps limited to the American edition: when he says, "the year 4162, when Daniel's 490 years or 70 weeks expired," Dr. Cumming evidently meant to say "483, or the 7 and 62 of the 70 weeks." For 483 is the difference between 3679 and 4162: and the last date he proceeds to speak of as "the close of the 483,—adding 7 to it to complete the 490. It would therefore be neither candid, or fair, to instance this discrepancy as an error,—Dr. C's intention being so manifest. All that we would criticise in the above therefore, are his declarations that this period "began at the command to rebuild the temple, which was in the year of the world 3679, and must therefore end in the year of the world 4162." And, that if we deduct "from the year 4162," when he evidently designed to say the 483 years "expired, 30, which was Christ's age, and you find that the date of Christ's birth must have been A. M. 4132, at which A. D. began."

We notice here two errors of fact viz. 1st that the 70 weeks date from the command to rebuild "The temple;" and 2d that our A. D. began at Christ's birth; and we note 3d, the chronological assumption that they commenced "in the year of the world 3679." It is on the correctness of these, that the accuracy or inaccuracy of the result in the foregoing depends, and therefore Dr. Cumming should have given us the evidence of the data on which he relies.

1st The prophet says expressly that the 70 weeks are to date from "the commandment to restore and build Jerusalem," Dan 9:25;—not the temple, but

the city—the two events not synchronizing, as Dr C's language would imply. The decree granting permission to rebuild the Temple was given by Cyrus, in his first year, (Ez. 1:1) B. C. 536, 2495 years ago,—to which the addition of 3679 would make more than 6000 years. And the temple was finished in the sixth year of Darius (Ez. 6:15), B. C. 586.

2d. It is true that the 483 years end at Christ's manifestation, when he was thirty years of age; and deducting his age from the year A. M. of that manifestation, will give the year A. M. of his birth.

But that does not become the year A. M. of our A. D. unless it is first shown that he was born at that epoch. There is no question among standard chronologers, but that the true era of Christ's birth ante-dates our vulgar era by about four years. This is not now a disputed question, and to intimate otherwise, requires the reconsideration of many chronological elements to which Dr. Cumming makes no allusion. But 3d The declaration that the event from which to date the 70 weeks "was in the year of the world 3679," is a pure assumption; which should never be affirmed without exhibiting some evidence in proof of it—it not being a generally admitted point. It is true that Mr. Shimeall, whom Dr. Cumming is here evidently following, dates the 70 weeks from "the issuing of a certain decree, for the rebuilding of the city, street, and wall of Jerusalem, given to Ezra in the seventh year of the Persian monarch, Artaxerxes Longimanus, A. M. 3670," (Bible. Chron. P 141); which is all correct except the year A. M.—to make which he has reckoned 19 y. twice over between the 4th of Jehoiakim and the 4th of Darius; & twice included 24 years that he gives to Samuel, in attempting to harmonise Paul and the judges. And Mr. Clinton, whom Dr. C. has before endorsed, places the 7th of Artaxerxes in A. M. 3681; which he arrives at by the use of two conjectural numbers. But then he correctly places it in the year B. C. 457, where it is placed by most writers, but Mr. Shimeall, in the face of astronomical evidence, calls it only B. C. 453.

From the clearly established date of the 7th of Artaxerxes in B. C. 457, we find the epoch of Christ's manifestation at the end of the 483 years, in A. D. 27. From the autumn of that year to the spring of A. D. 31, where we place his crucifixion, is half a week, and the remaining half would then terminate in the autumn of A. D. 34. This is also where the 70 weeks must end according to Clinton. But the year A. M. in which they commence being merely problematical, they cannot serve as a step in the demonstration of the ending of the 6000 years.

Whilst, however, we dissent from Dr. Cumming, in the particulars we have specified, we are much pleased with the cautiousness with which he expresses himself in respect to dates. He says on p 161,

"In all I urge, I appeal to what you hold in your hands; and the highest compliment you can pay me, if I do not convince you, is to reject in a matter of this kind." And he says on p 176: "On those dates—I repeat it again, because I have been misconstrued and misrepresented"—he having been misrepresented as absolute and positive—"I speak with hesitation and reserve. I give data. My calculations are highly probable, I dare not say inspired, I venture not to prophesy, nor to assert that these dates I have, absolutely and perfectly, and beyond doubt solved. I have placed them before you—here is my solution; if you are not convinced, reject it: if you are accept it."

This is fair and candid. No one can complain. The evidence he thought he had, it was his duty to give; and if we thought we saw flaws in his reasoning, it was our duty to show them; and so believing, we have so done. This course we doubt not will commend itself to his judgment, and meet his approval. In the duty of investigation, and giving full weight to arguments pro and con, we doubtless agree; and so also do we doubtless agree in the closing words of this chapter; that "at all events, whether you believe these dates or not, all things seem to indicate that the Saturday afternoon of the world's week is come; that the first rays of approaching day begin to tint the mountain tops: and that if ever there was a period when, 'Prepare, O Israel, to meet thy God,' was a duty, or when the first sounds of the approaching Bridegroom were heard 'Behold, the Bridegroom cometh,' it is now, not in my judgment only, but in the judgment of most wise, and learned, and pious men, who at least have not disobeyed the Saviour's word, that if we be judges of the weather, and say, To-day it will be fine, tomorrow it will not be so, we ought much more to read, and mark, and soberly, cautiously, and prayerfully, without dogmatism, interpret the signs of the stirring age in which it is our lot to live."

The P. O. address of Rev. S. J. M. Merwin, late of Southport, Conn., is now changed from New Haven, Ct., to South Hadley Falls, Mass.—he having been settled over the Congregational church in that place.

Enquiry.

Bro. Bliss:—Is not the vision of Ezekiel, in the 47th chap. 6th to 13th verse, the same that John the Revelator saw in Rev. 22d? Is not the river shown to Ezekiel, and the trees on each side, the same river of water of life, and the tree of life on either side of the river that was shown to John?

Yours wishing, watching and expecting speedy deliverance,

MORRIS FULLER.

North Creek, N. Y. Nov. 24th, 1860.

We think not. We think the vision in Ezekiel symbolized the life giving influences which should follow the preached gospel, as explained at large in the Herald of May 21, 1859; but that John's vision respects only the eternal state.

ERRATUM. In Bro. Hutchinson's notice of Dr. Cumming's Great Preparation, in the Herald of Nov. 24, for "reformation," read "re-affirmation."

We have to pay at the present time 10, 15 and 20 per cent. discount on western money: Our subscribers therefore will greatly oblige us by sending eastern funds.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

G. W. Burnham. We thank Bro. Bartholomew for his interest in the Herald, and you for forwarding it. Don't forget that article.

R. Hutchinson. Received yours of the 26th and your article on the Sign, &c. Have forward letters to Bro. S.

J. F. Guild. Received. All right.

D. T. Taylor. Received. Thank you for it.

F. G. Brown. Yours has come to hand.

S. and M. Sutton. It came too late for this Herald, but will be in the next.

D. Bosworth. The extract from Garibaldi's speech that you send, was already in type among our foreign news now in the Herald. The other we will give if we see it anywhere.

Books for Sale at this Office.

Dr. Cumming's Great Preparation. First series.

Dr. Cumming's Great Tribulation. 2 vols.

Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

FOR SALE,

One or more shares on the "Boston Advent Association."

A Bro. owning a few shares in our Chapel building, wishes to realise from them for the purpose of aiding the advent cause. He would be willing to sell at a little discount from the par value. Any Bro. wishing such investment, might feel that in the purchase, of from one to three shares, he was aiding a brother to do good with the money.

A Proposition.

A Bro. proposes, if any brother or sister who feels unable to pay \$2 a year for the Herald, and will pay one dollar a year for it, and also forward the name of a new paying subscriber, that he will pay the other dollar for them—to the number of fifty or more dollars.

We are pleased with this proposition, and hope it will be numerously responded to. Will those thus responding remind us of the proposition, so that we may correctly charge our brother with the sum he will make up.

An Extra Herald. No. 1

We expect soon to issue a copy of the Herald, prepared expressly for general circulation, and filled with various articles expressive of our faith, by different writers.

Price per 100 cops. \$2, or 50 for one dollar. Ten copies will be sent to one address for 25 cts. The design of this is by such distribution, to obtain a wider circulation of the Herald. Orders are solicited from those desirous to aid in such a work.

No 2. A request has been made that we issue our late articles of the Image of the second of Daniel, in a like form, and which would nearly fill one sheet. Should the demand warrant, that may follow in a second No. Those who order for No. 1, will therefore please to state their wishes respecting this.—See statement in the Herald of Nov. 3 and 10.

We were intending to issue No. 1 of the above next week; but not having received some articles we expected, are not able to do so.

Garibaldi's Great Act.

When the great soldier drew his sword to achieve the liberty of Italy, all men looked on with admiration. When that liberty was achieved—after a long

struggle, ending at last in victory—if he had chosen to put himself at the head of the Government, which he might have done by using only half the arts of commonplace politicians, his elevation would have been looked upon only as the legitimate reward for his brilliant exploits. But in the final hour of complete triumph, he rides to Turin, knocks at the palace-gate, fixes the crown of Italy securely upon the head of Victor Emmanuel, and then retires to the voluntary obscurity of his island home at Caprera—

"While all the world wonders."

Nobody can doubt that Garibaldi's soldiers—who love him as the French grenadiers loved Napoleon—would have eagerly lifted him on their shoulders and carried him anywhere he pleased, even to the seat on which Victor Emmanuel sits. But the brave and Christian soldier—loving God, liberty, and Italy—wished only to secure freedom for his country, and nothing for himself. Historians have not many such careers to record. The retirement of the great Emperor Charles V., who went with trembling step from a throne into a monastery, throwing behind him the mantle of the government upon his son, presents no parallel of self-sacrificing heroism, for the old man felt his hand quivering under the weight of his scepter, and simply showed himself wise enough to get rid of a burden which he was growing too infirm to bear.

The three great coequal names are Quintus Cincinnatus—the obscure, yet illustrious Roman who rose from the plow to the dictatorship, and returned voluntarily from the dictatorship to the plow; the Emperor Diocletian, born a slave in Dalmatia, whose virtues and valor won for him the throne of the Roman Empire, yet who proved himself greater than an Emperor by resigning the crown, and retiring from the world's gaze to sit under the shadow of his grape-vines; and last, the great name in our own history, the Father of his country, who voluntarily retired from the head of a nation to the solitude of his country-seat, leaving behind him a perpetual memory greener than the banks of the Potomac. As these names are venerated in history, so will be the name of Garibaldi; and the historic record will narrate how the Candle-maker of Staten Island became successively the Hunter of the Alps, the soldier of Liberty, the second Cincinnatus of the Dictatorship, and last—and most noble of all—the humble farmer of Caprera! Good men to all nations, speaking in many diverse languages, are at this moment uttering wishes of long life and perpetual fame to the Christian hero of Italy, Giuseppe Garibaldi!

N. Y. Independent.

Garibaldi and the Pope.

Garibaldi, having finished his work for the present as the Liberator of Italy, lays down his arms and Dictatorship, and retires to his island home. Our age does not furnish another such example of self-denying patriotism. His unselfish devotion to the cause of Italian independence, is the grateful theme of Italy, the wonder of Europe, and will be the admiration of mankind. Great in all the qualities of the military hero, Garibaldi is thrice great as the moral hero of the century. How absurd were honors and titles to such a man! To create him a Marshal, to decorate him with orders, to invest him with a patent of nobility would be like making Henry Ward Beecher President of some ecclesiastico-politico-American-World's Union Anti-Slavery Society in Brooklyn, with a view to give him a position and to augment his power in the anti-slavery cause. Garibaldi, as a man, is above all titles, offices, and honors.

His latest public act was of the highest moral dignity—nothing less than excommunication of the Pope as Antichrist, by the virtue of his own power as the high-priest of Italian freedom. After he had laid down his dictatorship, and had sought retirement in the house of a friend, Garibaldi was called out by the people of Naples, and addressed to them the following brief and emphatic speech:

"This is a memorable day for you, for it cements the alliance of two peoples and establishes the fraternity of the people. To-day you have destroyed that principle of egotism which has kept the nations separated, and thus has facilitated the servitude of all. The people with whom you have fraternized to-day have the same enemies which threaten you. Your case is theirs and theirs is yours.

"But before fighting against this enemy outside you have internal enemies to beat down, and I will tell you that the chief of them is the Pope. If I have acquired any merit with you, I have acquired that of telling the truth frankly, and without a veil. In using this privilege, I tell you your chief enemy is the Pope.

"I am a Christian as you are: yes, I am of that religion which has broken the bonds of slavery and has proclaimed the freedom of men; the Pope who oppresses his subjects and is an enemy of Italian independence is no Christian: he denies the very principle of Christianity—he is the Antichrist.

"This truth you must spread among all those who are near to you, for it is only when all Italians shall be thoroughly convinced of this truth that Italy will be really free and united."

These words are the knell of the political power of the Pope. The new organization of Italy can hardly be secure while Austria retains a footing upon Italian soil, and the Pope has even a pretense of temporal sovereignty. Venetia will chafe the more now Naples is free. Either by purchase or by force the Austrian must be made to retire beyond the Alps. A war with Austria might be the pretext for another French intervention, or lead to a general European war. Such a war must greatly exhaust the military and financial strength of Italy; burdening the new government with debt and the people with taxes. It would be cheaper and better every way to liberate Venetia by financial negotiation. But the ominous call of Garibaldi, at parting from his comrades, for a million men to be ready to join him in the spring, shows that war is the only solution of the Venetian question that he contemplates.

The Pope now remains a prisoner of France in the Kingdom of Victor Emmanuel. What the new King of Italy expects and proposes in regard to the Papacy, is plain from the famous speech of Cavour on the bill to annex the Pontifical States and the Two Sicilies to the Piedmontese Kingdom. He said:

"During the last twelve years the pole-star of King Victor Emmanuel has been the principle of national independence. What will this star be with respect to Rome? Our star, gentlemen, will direct us to look upon the Eternal City, upon which five-and-twenty centuries have accumulated all glorious memories, as destined to become the splendid capital of our Italian Kingdom. This answer may not satisfy the honorable gentlemen who asked what means we intended to employ to this end. I could say I will answer when you beforehand tell me in what condition Italy and Europe will be six months hence; but if you do not supply me with these data—these terms of the problem—I fear that neither you nor any diplomatic mathematician may be able to find the x which you seek.

"Nevertheless, gentlemen, if I cannot point out the special means, I shall not hesitate to indicate the great causes which are to bring us to the goal. I said, and repeat it, that the problem of Rome is not to be solved by sword alone. The sword is necessary, it was, and ever will be, to prevent extraneous elements meddling with the solution of this question, but it is not the sword alone that is to cut the knot. Moral force must aid in the solution: and what are the moral forces upon which we can and must reckon I know that here I trespass on the ground of philosophy and history: but as honorable gentlemen have set the example before me, I must give free utterance to the whole of my mind. I think the solution of the Roman question must arise from the conviction which will daily gain ground in modern society, even in the great Catholic society, that freedom is highly favorable to the spread of true religious feeling.

When this opinion shall generally prevail, as it soon will, (since the conduct of our army, the behavior of our high souled Sovereign, will have a tendency to confirm it,) when it shall take root in minds of other nations, in the heart of modern societies, we feel assured that the great majority of enlightened and sincere Catholics will acknowledge that the august Pontiff, who is at the head of our religion, may exercise his office in a far more free and independent manner if he be guarded by the love and affection of 22,000,000 of Italians than defended by 25,000 foreign bayonets."—N. Y. Independent.

Foreign News.

FRANCE

The report is revived that M. Thouvenel is likely to leave the Ministry of Foreign Affairs shortly.

The formation of a squadron of reserve, to be ready in the spring, is positively announced. In future each transport is to have a steel lighter, which can be taken to pieces, and will be able to land 300 men, a rifle four-pounder, and ammunition carts, and six horses and twelve men.

The Minister of the Interior had addressed a circular to all the prefects, which, after stating that the government did not prohibit the Pontifical, nor the collection of Peter's Pence, states that, notwithstanding, it cannot admit the authorized establishment of permanent committees for collecting subscriptions for a foreign government; and those which have already been formed, are to be dissolved, or they will be subjected to equal penalties. The offering of individuals can be freely given as heretofore.

ITALY.

Dispatches from Naples states that the Piedmontese were vigorously pushing on the siege of Gaeta.

It said that the representatives of France and England, at court of Gaeta, have recommended Francis II. to abandon the contest.

On Garibaldi taking his departure for the island

of Caprera, he was overwhelmed with the most striking demonstrations from the king, the staff, the officers and the army in general.

The Papal Government has everywhere denied the reports that the Pope will leave Rome. General Lamoriciere had quitted Rome on ten months leave of absence.

Until the convocation of the great Italian Parliament, which is expected to take place in January, the affairs of the two Sicilies are to be administered by Governors General, who will exercise dictatorial powers. Farini is to be governor of the Neapolitan Kingdom, and Montezemolo of Sicily. Cordova goes out as Minister for the Finances in Sicily; La Farina as home Minister and Minister of Public Security or of the Police. Father Lanza is appointed Minister of Public Instruction, and M. Pasani of Public Works. These appointments are looked upon by some persons as "if meant to embitter the last moments of Garibaldi's dictatorship by a parting insult"—the two most prominent of the individuals appointed being Garibaldi's personal enemies.

Trustworthy accounts represent that the reception of King Victor Emmanuel, as he proceeded along the Neapolitan provinces, was enthusiastic in the extreme. But it was not alone the voice of joy and exultation which greeted the soldier-king throughout his progress. As he rode into Isernia, smoking ruins, a population still terror stricken from the excesses committed by the Bourbon troops flying before Cialdini, met his gaze, and he was surrounded by crowds who clamored for revenge.

AUSTRIA.

A rumor has been current that Austria intended to grant a liberal constitution to Venetia, but it was denied.

HUNGARY.

Advices from Pesth state that the opposition is getting general in Hungary against the clauses of the imperial diploma which transfer the voting of the taxes and the recruiting of the army from the two Hungarian Chambers to the Superior Council of the empire, and it is believed that the Austrian Ministry will have to make concessions on these points.

The Paris correspondent of the Independence Belge states that Kossuth has published a manifesto to the Hungarians which is very moderate in terms. It sets forth the reasons which, in the opinion of Kossuth, ought to prevent his fellow-citizens from rallying to Austria. It announces that the revolutionary cause is making great progress in Germany, and declares that on this occasion the people will not fail to take advantage of the opportunity offered them. The oppressive measures which are meditated cannot, it affirms, check the desire of Germany for unity and liberty. Kossuth, in conclusion, declares that if he raises his voice it is only to recommend his countrymen to display prudence and moderation. Before long a cry of liberty will resound in Europe, and success is near at hand.

ITALY.

We select the annexed paragraphs relative to Italian affairs:

GENOA, Nov. 14. There is news that seems too good to be true. The rumors that are everywhere afloat about a possible reconciliation between the Pope and the King of Italy may still require confirmation, and we may have to wait a long time for it. They, however, are not undeserving of attention. Negotiations are said to be pending between Count Cavour and Cardinal Antonelli for a formal renunciation of the temporal power by the pontiff.

It appears certain that the question of the Pope's departure from Rome was warmly discussed at the last council of cardinals, presided over by his Holiness, but that the council broke up without coming to any decision.

The Emperor Napoleon has written an autograph letter to King Victor Emmanuel, congratulating him on his success and recommending prudence. He counsels him to beware of an attack upon Austria, and warns him that he is the cynosure of every eye in Europe.

It is said that a "manifesto" will appear toward the end of the month in a Paris paper showing the absolute necessity of Austria consenting to part with Venetia on fair terms, in order to avoid doing so by forcible means.

THE POPE. A Paris letter says the resources of Pius IX. are exhausted, the collection of the Peter's pence has been a miserable failure, the revenue from the provinces which have placed themselves under the Government of Victor Emmanuel is suddenly cut off, the Pontifical army has no longer an existence, and the temporal rule of Papacy is drawing to a close.

The Detroit Advertiser states that thirty-six vessels have gone ashore on Lake Ontario, seventeen on Lake Erie, two on Lake Huron and six or seven on Lake Michigan. Three propellers have been totally destroyed, and two with a large loss of life. The loss of men is over seventy.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disintitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Build Church Edifices.

BY D. T. TAYLOR.

Who? Why, Adventists to be sure. Why not? Are they not proper and needful? Do not other churches build them? I repeat it, erect houses in which to meet and worship God and preach Christ's coming and kingdom. They are far too rare in all our land. Not because there is not material enough or money enough to build them, but on account of a lack of energy, enterprise, and a determination to "rise and build." All over the northern states there are Advent churches who are dependent on other denominations, or on some grumbling set of trustees, for a place to meet in conference or to hold a funeral service. A reluctant consent is given the most of us to occupy their houses, because we are too often accounted as heretics to whom no favor should be allowed. Doors are opened to us grudgingly. The minister sometimes refuses to sit with us in the pulpit. And if we preach God's whole truth without any catering or fear, the result is the doors are thereafter closed against us; and if we seek a second favor, we only get nays and frowns. Hence each church, if able to build, should have a house of their own. A church without a house, is like a town without a town-house, like sheep without a pen, like a family having no home. At present, very few of our churches own a decent or comfortable place of worship. Most of them crowd into private houses, school-houses, or barns, or else go into borrowed meeting houses, and groves. We have the best form of God's glorious gospel, and the most sublime system of divine truth that ever fell to the ear of mortals. Is it not worthy of a good place in which to proclaim it? And ought we to be dependent on those who, if they could, would quickly crush out and extirpate our grand doctrines from the land? Nay. This dependence is, in numerous instances, of course, a matter of sheer necessity; but in very many cases it might be otherwise, provided there was a will. I know of churches worth \$50,000, or even \$75,000, who meet in halls, high up in some second or third story, where old and feeble folks dread to go. A crew of rowdies disturbs their quiet, perhaps. Their prayer-meetings go a begging for a proper and quiet spot. I know of churches worth \$20,000, worshipping in some out-of-the-way corner of the town, where nobody can find them without a long search, as though they were ashamed to be seen by the community generally. I know of some churches in cities, and elsewhere, who have paid rent-money enough in the past ten years to have built them a good house. Others crowd into low, dirty school-houses, where the preacher, if he happens to be tall, is obliged to breathe over the air first breathed and de-oxygenated by a hundred persons who sit below him. I have preached in such miasmatic places, and often been strongly reminded of the humorous clergyman, who as often as he insisted on having God's pure free air to breathe while in the pulpit, would as often be defeated in his wishes by some one among his congregation closing every door and window, until he at last, in a state of desperation, observed that he verily believed if he was preaching in a junk-bottle they would persist in putting in the stopple.

Nothing injured my vocal powers and general health so much, during the first two years of my ministry, as speaking in low, close, hot, unventilated rooms. Exposure to cool air follows, and as a natural result laryngitis, pharyngitis, bronchitis ensues—perhaps for life.

Furthermore, I know of one church—I write it to their shame—who began to build, got out the timber, appointed a committee, nearly selected the site, talked big about "their new house," and then got into wrangle about ways and means, gave it up, and utterly abandoned the whole thing,—becoming the laughing-stock of the whole town and the derision of the devil. I know of those who would refuse, most miserly, to aid a cent in building, just because the house was not erected precisely on the spot where they, in their selfishness, wanted it. I know of rich men who, when an attempt was made

to build, would perplex, discourage, and bother the whole body for months, because they would have the house built just where it was not wanted, when eighteen out of twenty wanted it put up somewhere else.

This is all folly; nay, more, it is wicked. On the other hand, I know of a church, worth some \$20,000, perhaps, who resolutely erected a house worth \$3000, and paid for it. The enemy clamored loudly; nevertheless they, like a Thermopylean band, hold their own and flourish. I know of a church where one member, worth about \$4000, took one fourth of his property, built a good house with it and told the brethren to occupy it. This was in the right spirit. And that people have been and still are, a live, working, prosperous people. Where there's a will there's a way. You may say "we have no means." But I ask, do you want a house? and have you made the first effort? Suppose then you curtail some of those useless expenses. Take off a few of the silks and satins. Use less tobacco. Drink less tea and coffee. Buy fewer vanities and nick-nacks. Grant your children less finery to make them proud. Cease to purchase all the property adjacent to yours, and thus keep out of that human curse called Debt. Sell some of that costly furniture that stands as inert, dead property in some splendid parlor, all for show, never used oftener than once in six months, and the rest of the time kept under lock and key—not even a fly being admitted. Then put the savings and proceeds into the Lord's coffers to build Him a house for his name. So shall ye receive a hundred fold of the Lord's kind of good things in this life, and in the coming world life forever. Should you feel reluctant, stingy or discouraged, then read Exod. 25:21-9; Ezra 2:20; 1st Tim. 6:17-19. &c. And remember you are doing a good work, one that entitles you to the divine blessing. Therefore Have faith in God.

The building and owning of a house of worship by our people has many things in its favour to recommend it. First,—there is a moral power in it. Every timber, every stone, every brick preaches. It sounds out afar. Men are made to know you exist and mean to exist. They are given to understand that you mean in spite of opposition to become a permanent religious fixture in the place,—that you don't intend to die out. Thus you, respecting yourself and your noble faith, compel others to respect you and it also. Second,—It makes you independent, bold, and manly. You don't go sneaking around, ashamed of your nothingness and looking as though you wanted to apologize to the very devil for your ecclesiastical and individual existence. You will thenceforward grow. I have yet to learn where our people have erected a respectable house of worship, that in that place our cause has become extinct. Third,—you will be furnished with a permanent religious home. You become established. Consequently you feel less like a strayed or lost sheep. If you wish to pray you can kneel around your own church altar. If you want to bury your dead, you you have a place in which to preach "Jesus and the resurrection," and none have a right to find fault or grumble at your freedom. If you desire a grand general conference, you will have a place to hold it without going a house begging, or be thrust out into the storm. Fourth, it will honor the Master who is soon to come. To say that you will deny your faith thereby, is but a trick of the enemy. If Christ is at hand, better put your money into a house in which to tell the perishing world this glad, solemn story, than to invest it in railroad stocks, banks and manufacturing companies, where your life is tormented day and night for fear some rascal will embezzle or cheat you out of it, or else run away with it. It will increase your percentage and dividends a million fold—in the Kingdom. He may come in six or eight years; what is that to thee? Do thou build Him a House. And if he come next year so much the more need. The advent is an argument in favor of your building. We ought to have a hundred Pulpits, in less than a twelve month from this, where we now have one. Don't go into an unhallowed fellowship with some Universalist society, or other worldly clique, for the sake of getting the means to build. Better not build at all. Keep good company. Yet as Hiram of Tyre assisted Israel to build a temple to God's glory, so you need not refuse the aid of any who are friendly to the world, even outsiders. You say you love the cause. Well, do you not recollect a score of instances where a dedication was immediately followed by a revival? Therefore begin now. Be zealous. Have a little pious spunk, some earnestness, and much self-sacrifice in the noble enterprise.

Brethren in the Lord, build houses of worship, not to worship the house, but to worship God in it. Build them comfortable; build them commodious; build them pleasant; build them airy. Build them according to the laws of ventilation, with a register or ventilator in the ceiling to let off the bad air, and with windows that can be lowered at the top, as

well as lifted at the bottom. Build them, with steeples or without them. Build with carpets on the aisles, not to foster pride, but neatness instead, and to add stillness to sacredness. Build them with a pulpit, if you please, (that sacred tub behind which, says H. W. Beecher, a minister is wont to hide his awkwardness), or, which is better, with only a moving and adjustable stand or frame for the large Bible, leaving a good platform free to be occupied by—it is to be hoped—a meek, bold, live gospel-orator. Be sure, anyway, and have wooden pulpits with golden ministers, instead of golden pulpits and wooden ministers. Build with an independent pulpit, and not a sectarian pen. Build with free seats, giving the poor as good a seat as the rich. Build in the right place to get an audience, if it does cost money. Build in harmony and peace, without getting into a quarrel before you get through. "Beware of the old black bull." Build and not incur a long-standing debt, weighing you down like a millstone. Build a church edifice to the glory of God. Then give it to the Coming One as a House of Prayer. So shall He bless you. And what you do, do it quickly; for the Master and King is before the door.

DANVILLE, N. Y., Nov., 1860.

Behold He Cometh.

Such an exclamation, coming from the lips of our adorable Lord and Master, should attract the attention, and strike deeply into the hearts of all who believe him to be "a Teacher sent from God." But how few ponder the announcement! How few listen even to the note of attention. They do not stop to fix the mind, to look after what is announced. So of course they will not be interested in the message of the gospel relative to the coming of the King of kings.

When it is announced that some orator is to address the people of a city or town, an interest is awakened without this note of attention. When a statesman is to visit a place where the people may get a view of his person, and perhaps hear him speak, all attention is manifest. If a Prince is determined to visit a foreign land, it is only announced in some public journals, and all are in anxious expectation, eager, impatient, extravagant in outlay, to prepare to see a mortal man. When a king visits a strange land, what honor, what carefulness, what interest is manifest; what a show of homage, what an outlay for the reception, what enthusiasm prevails—putting all other matters in the shade—all other interests to silence. But when the Lord of all calls our attention, and invites us to listen to his all-important declaration that the mighty Conqueror, the great God, is quickly coming to reward every man, few indeed believe it is true. Behold, an Orator indeed, who "spake as never man spake." Behold, a Statesman, who understands the rules of all government, the art of true legislation, the right administration of all the affairs of all nations, on whose shoulder the government is; the Ruler among the nations is coming to inspect his army, and lead them to certain victory. Behold, a Prince indeed—not of Wales, but "of life;" "the Prince of peace,"—universal peace, a Prince of the house of David is coming, coming to enter upon the long-predicted "reign over the house of Jacob forever," to take the long-promised throne and to "rule in the midst of his enemies."

Behold, a King is coming—a King indeed, not in the pride of vain ambition and worldly pomp, but "in the greatness of his strength," to be crowned "King of kings," to be "made higher than the kings of the earth," and to take "the kingdom and dominion under the whole heaven," "from sea to sea, and from the river to the ends of the earth." "Behold, the Bridegroom cometh." Yes, he who laid down his life, who shed his blood for the life of the bride, who has purchased her at a dear price, and brought her out of poverty, shame, pollution and death, is coming to "redeem her from death" and sorrow, to take her to Himself, to dwell with Him forever. He will inspect his guests, and notice and reject all who do "not have on the wedding garment."

"Behold, he cometh with clouds, and every eye shall see him, they also that pierced him, and all kindreds of the earth shall wail because of him."

While the masses will not believe nor even listen to hear the proclamation. Yet some do listen, ponder, examine and believe. Such become earnest Christians, devoted, self-sacrificing, and faithful laborers in God's vineyard. And the cry, "Behold, he cometh," is not ended; others are yet to hear, listen, and obey; God will have his work all done. An incalculable amount has been done in this direction, during the last 20 years, under the labors of the various instruments which the Lord has called into action. Millions have had their attention called to the subject of the soon coming of the Lord to judge the world, and establish his eternal kingdom. Many thousands have been much enlightened and

benefited by it. Many others are yet to hear, believe, be converted and prepare to meet God in peace. Although we have met the scoffs of the ungodly, the hate and malice of mere partizans in religion, the cavils and sceptical arguments of the unbelievers, yet we have had a blessed warfare,—constantly making advances upon the enemy, taking their "strong holds," one after another, led on by the Captain of our salvation. No class has had so good a time, yet all the best of it is in reserve, to be received when the Good Shepherd comes. While some fall by the hand of death, and others lose their ardor in the work, the Lord continues to enlist new recruits. I have been much delighted recently in seeing that a new impetus is given to this work, by the labors and writings of those who have not formerly labored with us. While reading the late work of Mr. Shimeall, "Our Bible Chronology," my heart was glad that a work so able and fearless, so potent and scriptural, on the great theme of our Lord's soon coming, should at this time appear, and enlist the earnest attention of so many in the schools and churches where all our works had failed to effect. Although his time calculations may fail, as did Mr. Miller's, Wolff's, Irving's and others, yet the work must do great good. Let us spread it abroad. I. C. WELLCOME.

Richmond, Me., Nov. 25, 1860.

The Scene of Terror.

Lo! what means that sudden brightness,
Bursting from the eastern sky;
Piercing as the vivid lightning,
Quick attracting every eye?

Hark! a sound like mighty thunder;
Pierces through the deepest vale;
Filling every heart with terror;
Every heart grows deadly pale.

'Tis the brightness of His coming,
Who, revealed in flaming fire,
Takes vengeance on the nations.
Who can stand before his ire?

See the mighty men and captains,
See the bondmen and the free,
Calling on the rocks and mountains,
That they may his presence flee.

But in vain the sad petitions;
Nothing can evade his eye.
Once they slighted his salvation;
Now they must forever die.

Hear the judgment-trumpet sounding,
Calling nations far and near;
And the dead to life awaking,
Now before his bar appear.

Now behold! the books are opened,
Every deed is written there;
Every idle word they've spoken,
Strictly shall each page declare.

Every secret thought or action,
Cherished by the evil heart;
Every dark and foul pollution,
Now receives its just desert.

In the book of life are written
All who do in glory share;
Life eternal is their portion;
Be my name recorded there.

Ah, how different with the wicked,
Who have followed vain desire;
Theirs is an awful portion,
In the lake of burning fire.

* Matt. 24:27. † Rev. 1:7. ‡ Isa. 29:6. Rev. 16:18. § Psa. 73:19. || 2 Thess. 2:8. ¶ 2 Th. 1:8. ** Rev. 6:17. †† Rev. 6:15, 16. ††† Prov. 1:24-31. §§ Rev. 20:12. |||| Rom. 2:5, 6.—¶¶ Matt. 12:36. *** Prov. 24:9. ††† Rev. 21:27. †††† 20:15.

From Bro. C. N. Ford.

Dear Bro. Bliss:—The Herald still comes a welcome visitor. I hope the brethren, scattered abroad, will not let it be embarrassed for want of means. Cannot we forego some comfort, or at least some luxury, to accomplish this? Let us feel our responsibility in this matter. I rejoice that although I can do but little this way, yet I can pray. May you, dear brother, have that spiritual discernment which shall qualify you to fill your responsible place so that God shall be honored and glorified, his truth advanced, and meet the approval of our near coming Saviour.

Yours truly,

CHARLES N. FORD.

Boscawen, N. H., Nov. 23, 1860.

From sister S. Murray.

Dear Bro. Bliss:—I wish to send in my testimony in favor of the Herald. It has come to us weekly, richly laden with choice food for the soul, since the year 1840. We cannot give it up now, in sight of the heavenly port. I praise the Lord that we enjoy the reading of a paper so unmingled with error—one that points us to God and truth. We also think much of Bro. Himes and the Voice of the Prophets—believing as we do the Lord is at the door. The Lord bless him, and Bro. Bliss in all your labors of love. Yours in hope,

SOPHRONIA MURRAY.

Epping, N. H., Nov. 26, 1860.

From Bro. Thos. Hollen.

Dear Bro. Bliss:—We feel to do all that we can to sustain the Herald, and are fully satisfied with your course. I was sorry that any brother should feel sorry that the errors of Mr. Shimeall should be corrected. They could do no one any good. I was glad to have them pointed out; and if Mr. Shimeall loves the truth better than self, he will be thankful for it.

The Lord sustain you in your labors, and keep you unto his heavenly kingdom.

THOMAS HOLLEN.

Pine Street, Pa., Nov. 19, 1860.

Thank you, brother, for another new subscriber, accompanying the above. Ed.

From Bro. Edwin Burnham.

Bro. Bliss:—We have taken the great National Hall in this city, where the late lamented Dudley Tyng—the "stand up for Jesus" man—held forth formerly. It is an immense and splendid affair.—It holds several thousand people. It is filling up encouragingly. I ask through your paper the prayers of our friends abroad that this enterprise may succeed.

Greeting,

EDWIN BURNHAM.

Philadelphia, Nov. 26, 1860.

We trust all friends of the cause, everywhere, will not be unmindful of this field in their prayers, and may He who hears and answers prayer abundantly bless.

Ed.

From Bro. R. R. Hill.

Bro. Bliss:—I surely think the Advent Herald the best religious paper in the world, or that I know of. Such preaching as we have here, I do not like much. Spiritualism also is pushing quite hard. I do not see how a person that ever tasted the good spirit of the Saviour, although he should get low in mind, could ever be led away by it.

My wife and myself remain your sister and brother in Christ,—truly believing that Christ will come to this earth again, in person, as he went away, and take good care of all that look for him,

RICHARD R. & MARY HILL.

Waukesha, Wis., Nov. 25, 1860.

From Bro. M. L. Jackson.

Dear Bro. Bliss:—It affords me pleasure to be able to send you two new subscribers for your excellent paper, the Advent Herald, with one year's subscription for the same.

Sincerely yours,

M. L. JACKSON.

Milesburg, Pa., Nov. 27, 1860.

Those are the letters we like to receive. May we have many such. Ed.

Notice.

The Lord willing, there will be a Quarterly conference of the Advent Christian Conference holden at Hesper, Winneshick county, Iowa, commencing on Friday, the fourth day of Jan., A.D. 1861, at 2 o'clock P. M., and continue over Lord's day following. We hope to see our preaching brethren, and as many of our brethren and sisters as can consistently come. Let all the friends of our soon coming King come with overflowing hearts of love to God, and one another, and labor for the salvation of sinners. We earnestly desire to see a general waking up to a full preparation to meet the soon coming Saviour. What is done must be done quickly.

Jno. McKee, Clerk.

Quarterly Conference.

The brethren in Livermore desire that the next session of the Western Central Quarterly Conference be held in South Livermore, Me., commencing Thursday, Dec. 20th, at 10 o'clock A. M., and continue over the following Sunday. Shall we have a general representation of the cause of Christ, throughout the limits of this conference? We hope to, and that our ministers and other brethren and sisters will come prepared to work for the Lord.—We invite our ministers and brethren who can heartily work with us, from every place, to come and work. But we do not intend this invitation to extend to any whose object is to oppose order and church organization, or who seek to intrude upon our liberality, with questions of strife, or uncourteous and unkind conduct. We have no place for such. The day of the Lord draweth nigh. Our work is to lead men to Christ, and show them that Jesus is soon coming to give eternal life to all who obey him, in his everlasting kingdom.

I. C. WELLCOME, Scribe.

Richmond, Me., Nov. 24, 1860.

From Dr. H. B. Eaton.

Bro. Bliss:—What of the Herald? Will the

amount promised at the annual meeting, with its known resources, keep it out of debt the year?—You perhaps know most of its patrons: are there 99 to join me in giving a dollar a month, for one, two, or more years? What think?

Most respectfully,

H. B. EATON.

Rockport, Me., Nov. 29, 1860.

The amount pledged, if paid in, would a little more than meet the deficiency for 1860—doing only a little for 1861. The second question can be best answered by the responses that may come in to it.

Ed.

From Dr. Hutchinson.

Bro. Bliss:—Having, by the politeness of Dr. Somers, an opportunity of enclosing you a line, I would improve it by saying that I should like to see your articles on Nebuchadnezzar's dream republished in some form. The time is fully come when these portions of Holy Writ should be presented anew, and with greater clearness, by those who are on the walls of Zion. And those who would do this in such a way that our faith and hope may be liable to the fewest objections, should reconsider your thoughts on the kingdom of God, first in its stone, and then in its mountain, proportions. I like the idea of a special Herald occasionally, with choice articles, for distribution. I should be happy to see your articles in the second issue of the kind.

I am now within twenty miles of home—at Dea. Johnson's, having a pleasant interview with the two invalids. Sister Helen, I hope, is improving in health, though it is slowly.

Yours in the Coming One,

R. HUTCHINSON.

Outlet, C. E., Nov. 24.

Words of Comfort.

No peace in all this world I promise thee;
Here is no rest, here is no rest.
Through tribulation deep thy path shall be;
Here is no rest, here is no rest.
Fear not, believe, hope to the end;
I am thy guide, and constant friend;
My grace shall all thy steps attend.
Trust in me—trust in me.

Mine is a ceaseless and unchanging love;
O believe,—O believe.
'Tis higher than the heights above;
O believe—O believe.
'Tis deeper than the depths beneath,
Faithful and free, stronger than death,
And life and joy and lasting peace.
O believe—O believe.

O let mine image on thy heart be sealed;
Trust in me—trust in me.
My mysteries soon to you will be unveiled;
Trust in me—trust in me.
If faithful, soon the crown you'll wear;
The conqueror's palm thy hands shall bear;
And all my glory you shall share;
Trust in me—trust in me.

ANSON BROWN.

South Troy, Vt.

OBITUARY.

DIED, in Hartford, Ct., Nov. 18th, Dea. AARON CLAPP, aged 59 years.

Bro. C. was born in East Hampton, Mass., was converted some 32 years since in Hartford, under the labors of Rev. W. Bentley, and united with the first Baptist church of that city, in which communion he served as deacon for several years. In 1842, he embraced the views of the pre-millennial advent, shortly after which his relation to the Baptist church was changed, and he became prominently identified with the Adventists, with whom he remained till he died. His disease, which was bilious fever, continued five weeks, during which time he was perfectly conscious and calm, giving directions as though preparing for a journey. He assured his wife just previous to his death, that he was fully prepared to go; and that probably there never would be a better time. "Blessed are the dead who die in the Lord." Bro. C. leaves a wife, three daughters, four sisters, a sorrowing church and many friends to mourn his absence. Bro. C. was respected as a consistent, devoted Christian, by those who knew him; and among the many pleasant and gratifying circumstances connected with his death, not the least was the large assemblage of sympathizing friends who were present at the funeral services. Rev. R. Turnbull, of the First Baptist church, and Rev. E. Beadle, of the Pearl street Congregational church, assisted the writer in the funeral obsequies.

The sympathy of praying hearts is solicited in behalf of a stricken family, and a church which during the past 18 months has been afflicted in the death of seven of its most valued members, and among the number its two deacons. "But they died in faith," and a better resurrection awaits them.

L. OSLER.

Nov. 22, 1860.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

FOR PURIFYING THE BLOOD,

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blotches, Boils, Blains, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.

J. C. AYER & Co. Gents: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,

Yours,

ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocele, Goitre, or Swelled Neck.

Zebulon Sloan, of Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Goitre—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhoea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.

DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla. I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venereal and Mercurial Disease. One of my patients had Syphilis ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. Y. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.

DR. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREEMAN.

Julius Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alternative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivalled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	.40	.08
The Time of the End	.75	.20
Taylor's Voice of the Church	1.00	.18
Memoir of William Miller	.75	.19
" " " " " " " " " " " "	1.00	.16
Hill's Saints' Inheritance	.75	.16
Daniels on Spiritualism	.50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
The Last Times (Seiss)	1.00	.16
Exposition of Zechariah	2.00	.28
Laws of Symbolization	.75	.11
Litch's Messiah's Throne	.75	.12
Orrock's Army of the Great King	.40	.07
Preble's Two Hundred Stories	.40	.07
Fassett's Discourses	.25	.05
Scriptural Action of Baptism	.75	.25
Memoir of Permelia A. Carter	.33	.05
Questions on Daniel	.12	.03
Children's Question Book	.12	.03
Bible Class, or a Book for young people,		
Preble's Three Kingdoms	.10	.01
on the second advent,	.15	.04
Knowledge for Children	.15	.03
The New Harp, Pew Edition, in sheep,	.70	.16
" " Pocket " "	.60	.10
The Christian Lyre	.60	.09
Tracts in bound volumes, 1st volume,	.25	.05
" " " " " " " " " " " "	.35	.07
Wellcome on Matt. 24 and 25	.33	.06

Works of Rev. John Cumming, D. D.:

On Romanism	.75	.24
" Genesis	.50	.16
" Exodus	.50	.18
" Leviticus	.50	.16
" Matthew	.50	.19
" Mark	.50	.14
" John	.50	.20
The Daily Life	.50	.14
The End	.50	.18
The Great Tribulation	1.00	.15
" " " " " " " " " " " "	1.00	.15

TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. * THE SIX KELSO TRACTS, at 6 cents per set, or
" 2. Grace and Glory 1.50 per 100
" 3. Night, Daybreak and Clear Day 1.00 " "
" 4. Sin our Enemy, &c. .50 " "
" 5. The Last Time .50 " "
" 6. The City of Refuge 1.00 " "
" 7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by F. G. Brown. (1851). \$0 12 single

B. 1. The End, by Dr. Cumming 04 "
" 2. Litch's Dialogue on the Nature of Man 06 "

C. 1. Prophetic View of the Nations (Whiting) 04 "
" 2. The Sabbath, by D. Bosworth 04 "
" 3. The Christian Sabbath 01 "
" 4. Israel and the Holy Land. H. D. Ward 10 "

D. SECOND ADVENT LIBRARY

" 1. The World's Jubilee 04 single.
" 2. Prayer and Watchfulness 04 "
" 3. The Lord's Coming a Practical Doctrine 04 "
" 4. Glorification, by M. Brook 04 "
" 5. Miller's Apology and Defense 04 "
E. 1. The Earth to be Destroyed by Fire 04 "
" 2. First Principles of the 2nd Advent Faith 04 "
" 3. The Bible a Sufficient Creed 04 "
" 4. The Present Age—Its Hope Delusive 02 "
" 5. Form of Sound Words 04 "

F. TRACTS FOR THE TIMES.

" 1. The Hope of the Church 02 single
" 2. The Kingdom of God 02 "
" 6. Our Position 01 "
" 7. Waiting and Working 01 "
G. 8. The Bride of Christ. 02 "
" 1. That Blessed Hope 01 "
" 2. The Saviour Nigh 01 "
" 3. The True Israel 02 "
" 4. Time of the Advent 02 "
" 5. Motive to Christian Duties 01 "

H. 1. The Eternal Home 04 "
" 2. The Approaching Crisis 10 "
" 3. Letter to Everybody (1842) 04 "

I. 1. Facts on Romanism 12 "
" 2. Promises—Second Advent 04 "
" 3. Declaration of Principles .25 per 100

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

GROVER & BAKER'S

CELEBRATED

FAMILY SEWING MACHINES.

OVER 30,000 IN USE.

PRINCIPAL SALES ROOMS,

18 SUMMER STREET BOSTON
495 BROADWAY NEW YORK
730 CHESTNUT PHILADELPHIA
181 BALTIMORE STREET BALTIMORE
115 LAKE STREET CHICAGO
91 MONTGOMERY ST. SAN FRANCISCO

AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures clons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62 For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & CO.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. } Proprietors.
R. R. YORK, Yarmouth, Me. }

(No. 969 tf.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;
2d, The virtues of the Brick oven;
3d, The economy of the heat;
4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorchester street, (954, pd. to 990) Providence, R. I.



B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of



French Burr Mill Stones, of all sizes, and all kinds of mill machinery. No. 23 Water street, Bridgeport, Conn., (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HIMES."

995, pd. to 1001. 1 yr.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cts. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, DECEMBER 8, 1860.

Questions Respecting Joseph.

Concluded from our last.

How long did Jacob live in Egypt?

Ans. "Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was a hundred forty and seven years." Gen. 47:28.

What request did Jacob make when near his death?

Ans. "The time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said." Gen. 47:29, 30.

Did Joseph comply with his father's request?

Ans. "Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company." Gen. 50:7-9.

Where did they bury Jacob?

Ans. "His sons did unto him according as he commanded them: for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre." Gen. 50:12, 13.

What did Joseph's brethren fear, after Jacob's death?

Ans. "When Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him." Gen. 50:15.

What word did they send to Joseph?

Ans. "They sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him." Gen. 50:16, 17.

What did Joseph's brethren also do?

Ans. "His brethren also went and fell down before his face: and they said, Behold, we be thy servants." Gen. 50:18.

What did Joseph say to them?

Ans. "Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.—Now therefore fear ye not: I will nourish

you, and your little ones. And he comforted them, and spake kindly unto them." Gen. 50:19-21.

When Joseph came to die, what did he say to his brethren?

Ans. "Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob." Gen. 50:24.

What oath did Joseph take of them?

Ans. "Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." Gen. 50:25.

How old was Joseph when he died?

Ans. "So Joseph died, being a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt." Gen. 50:26.

How long had Joseph lived in Egypt, and how long was he governor of Egypt?

Ans. As he was seventeen years old (Gen. 37:2) when sold into Egypt, he lived there ninety-three years; and as he was thirty years old when he stood before Pharaoh (Gen. 41:46), he was governor of Egypt eighty years.

When the children of Israel went out of Egypt, did they remember to carry Joseph's bones with them?

Ans. "Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you." Ex. 13:19.

Where did they bury them?

Ans. "The bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for a hundred pieces of silver; and it became the inheritance of the children of Joseph." Josh. 24:32.

Gems for Little Folks.

1. Keep a list of your friends; and let God be the first in the list, however long it may be.

2. Keep a list of the gifts you get; and let Christ, who is the unspeakable gift, be first.

3. Keep a list of your mercies; and let pardon and life stand at the head.

4. Keep a list of your joys; and let the joy unspeakable and full of glory be first.

5. Keep a list of your hopes; and let the hope of glory be foremost.

6. Keep a list of your sorrows: and let sorrow for sin be first.

7. Keep a list of your enemies; and, however many there may be, put down the "old man" and the "old serpent" first.

8. Keep a list of your sins; and let the sin of unbelief be set down as the first and worst of all.

Grammar in Rhyme.

1. Three little words you often see
Are Articles—*a, an, and the.*

2. A Noun's the name of any thing,
As *school, or garden, hoop, or swing.*

3. Adjectives tell the kind of noun,
As *great, small, pretty, white or brown.*

4. Instead of nouns the Pronouns stand—
Her head, his face, your arm, my hand.

5. Verbs tell of something to be done,
To read, count, sing, laugh, jump, or run.

6. How things are done the Adverbs tell,
As *slowly, quickly, ill, or well.*

7. Conjunctions join the words together,
As *men and women, wind or weather.*

8. The Preposition stands before
A Noun, as *in or through* a door.

9. The Interjection shows surprise,
As *oh, how pretty; ah, how wise.*

The whole are called nine parts of speech,
Which reading, writing, speaking teach.

APPOINTMENTS.

Bro. Bliss:—Please to give notice in the Herald that I will preach at Truro, Cape Cod, the first Sunday in Dec., the 2d. The Lord willing, I will spend some five to eight weeks there and in that vicinity, as may be duty.

W. M. INGHAM.

If Providence permit, I will preach at Montgomery Centre, Nov. 25; Fairfield, Vt., Dec. 2; St. Armands, C. E., Dec. 9; Sutton, C. E., Mountain schoolhouse, 16th;

Montgomery Centre, Vt., 23d. Each place at the usual hour in the forenoon, and in the afternoon.

LEVI DUDLEY.

CONFERENCE AT CONCORD, N. H. A general conference is appointed to commence at the meeting house on the corner of Centre and Green streets, on Wednesday evening, Dec. 12th, and continue over the following Sabbath. Eld. Miles Grant and others are expected as laborers.

T. M. PREBLE.

The Lord willing, I will preach in Manchester, N. H., Dec. 11th as Eld. Morse may appoint; South Reading, Mass. 13th; Westford, 14th; Northfield Falls, Vt., Sunday, 16th.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

L. F. Allen. Sent book the 29th.
M. Fuller. Sent second package of No. 44 Herald Dec. 1. Have enquired of a printer, who says it will cost \$3.

J. Nichols, \$1. Sent Dr. C.'s work Dec. 1st.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to
SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, DEC. 4, 1860.

Alvah S. Bartholomew, Whitehall, N. Y. 3.00
M. Bradley, Wellfleet, Mass. 2.00

Eld. O. R. Fassett's P. O. address is West Poland, Me.

AT HOME. I arrived home from my Western tour, in safety and health, on Saturday last. I travelled as far as Louisville, Ky., and Jeffersonville, Ind.

I find my sick family some better. I trust still to be remembered in the prayers of the saints.

JOSHUA V. HIMES.

Boston, Dec. 4, 1860.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 185 Lydian-street.
Burlington, Iowa. James S. Brandeburg.
Bassoe, Hancock County, Illinois. Wm. S. Moore.
Bristol, Vt. D. Bosworth.
Chazy, Clinton Co., N. Y. C. P. Dow.
Cabot, (Lower Branch,) Vt. Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill. O. N. Whitford.
De Kalb Centre, Ill. Charles E. Needham.
Cincinnati, O. Joseph Wilson.
Dunham, C. E. D. W. Sornberger.
Durham, C. E. J. M. Orrock.
Derby Line, Vt. S. Foster.
Eddington, Me. Thomas Smith.
Fairhaven, Vt. Robbins Miller.
Richmond, Me. I. C. Wellcome.
Hartford, Ct. Aaron Clapp.
Homer, N. Y. J. L. Clapp.
Haverhill, Mass. Edmund E. Chase.
Lockport, N. Y. R. W. Beck.
Johnson's Creek, N. Y. Hiram Russell.
Morrisville, Pa. Wm. Kitson.
Newburyport, Mass. John L. Pearson.
New York City Elder D. I. Robinson.
Philadelphia, Pa. J. Litch, No. 127 North 11th st.
Portland, Me. Alexander Edmund.
Providence, R. I. Anthony Pearce.
Princess Anne, Md. John V. Pinto.
Rochester, N. Y. D. Boddy.
Salem, Mass. Chas. H. Berry.
Springwater, N. Y. S. H. Withington.
Shabbonas Grove, De Kalb county, Ill. N. W. Spencer.
Somonaux, De Kalb Co., Ill. Wells A. Fay.
St. Albans, Hancock Co., Ill. Elder Larkin Scott.
Stanbridge, C. E. John Gilbreth.
Sheboygan Falls, Wis. William Trowbridge.
Toronto, C. W. Daniel Campbell.
Waterloo, Shesford, C. E. R. Hutchinson, M. D.
Worcester, Mass. Benjamin Emerson.

RECEIPTS.

UP TO TUESDAY, DEC. 4.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

D. A. Arthur 1028, F. Lathrop 1054, H. N. White 1023, G. Bursell 1033, S. Bursell 1033, H. Spots 1066, C. Morrison 1031, J. S. Brandeburg 1023, C. Green 1075—each \$1.

J. Murray 1075, O. Beckwith 1075, Mrs. F. Beckwith 1075, R. R. Hill 1023, Wm. T. Irwin 1070, James Walker 1070, S. V. Gove 1075, Mrs. B. Keith 1075, and \$1 for book, sent Dec. 1, R. Clemens 1049, C. Denver 1075, N. Hale 1036, Dr. S. Wardle 1071, E. Bullock 1071, A. Davis 1054, F. Mear 1071—each \$2.

J. F. Guild 1114—\$3.

VOLUME XXI. NO. 50.

This horn, or power, with the mouth speaking great words against the most High, wearing out God's people by persecutions of all sorts, that thinks to change times and laws, is literally and exactly the picture of the Papacy, or the great Western Apostasy of Rome. The prediction is that it is to endure dominant, powerful, crushing for a "time, times, and half a time ;" that at the end of that period it is not to be struck down at once, but "the judgment shall sit : " its dominion—that is, its dominant ascendancy and power—shall be taken away, and it shall be consumed gradually till the end. Now this falls in exactly with what St. Paul tells us, of the same apostasy in Second Thessalonians, "That wicked one, whom the Lord shall consume," the very words of Dan-

ference; but in such matters I may be wrong, and those who think differently may be right. One period assigned as the terminus a quo is, the year when Phocas gave the Pope—unquestionably gave, or as we think who differ from this view, continued to the Pope—supreme domination; and that period would date at the autumnal equinox of 607. The Emperor gave the then reigning Bishop of Rome supreme power and autocratic domination. If you add 1260 years to 607, it would bring you down to the year 1867. According to this view, therefore in 1867 Popery will be extinguished from the earth. The authors and upholders of this view understand the 2300 years to begin also at a later period than generally assumed, and to terminate also in 1867. But now, without at all discussing the objections to this view, let us turn to that accepted by most of the eminent writers on prophecy, who are persuaded that the corporate development of this great apostasy began about the year 533. The evidence is this—and it will rest with every reader, as a responsible Christian exercising the right of private judgment, to decide upon the truth of the premises, and the inferences which I submit. In the year 533—about the beginning of it, therefore I might say 532—the Emperor Justinian, then reigning, addressed a letter to John the Second, the Bishop of Rome. In his letter Justinian thus speaks; “We have hastened to bring into subjection, and to unite to the See of your Holiness, all the priests of the whole Eastern Church—your Holiness the head of all the holy church.” When the Emperor thus addressed the Pope, or Bishop of Rome, if he repudiated these rules, that Bishop was so far blameless; but if the Bishop accepted the awful position of head the church, and became and set himself forth, and assumed to be the autocratic priest that claimed to govern all churches then, I contend that the Emperor gave what the Pope accepted, that supremacy which became the corporate apostasy. Many people do not understand what Antichrist is. Antichrist does not mean one opposed to Christ, but it means one that takes the place of Christ—does not mean a person who is against the consul, but, as it is well translated in Latin, proconsul, one who takes the place of the consul. Anti-basilus means not a person opposed to the king, but as it is well translated in Latin, one that takes the place of the king. Pope John did not oppose Christ, but when the Emperor gave what he accepted, he put himself in the place of Christ, who alone is the Head of all his redeemed and ransomed church. The Pope replied to the Emperor’s letter in these words: “You preserve the reverence of the Roman see, and are subjecting all things to it, and bringing them into union with it: to whose founder, Peter, the charge was given from our Lord’s lips, ‘Feed my sheep,’ which see the Rules of the Fathers, and the Statutes of the Princes, and the much to be honoured expressions of your piety, attest truly to be the Head of all the churches. Your edict is conformable to apostolic doctrine: I confirm it with my authority.”* Now, here was the supreme civil power constituting, and the ecclesiastical power accepting this brand. These letters were not private; they were placed in the Statute Book, and became the governing laws of Rome; and they are at this moment found under the title, “De summa Trinitate,” and therefore are laws recognized and accepted. I date the commencement of the 1260 years, that is, the development of that apostasy which was to speak great things against the Most High, to open its mouth in blasphemy to wear out the saints, 533. Its principles were in the days of Paul, but its corporate development was in the year 533. Now if this be correct, add 1260 to 533, or if you like, 532, for it was at the close of 532, and the beginning of 533, and it brings you down to 1792 or 1793. If this be the correct application of the terminus a quo we ought to find in 1793 some evidence that the judgment sat, that this great power began to be consumed, and his dominion, or his tyranny, to abate, and the saints of the most High to begin to be delivered; for Daniel says: “They shall then, at the close of the 1260 years, take

away his dominion, to consume it, and to destroy it unto the end,” which end is not yet come. If you will read the history of the papacy at that time, you will find her priests were massacred, her monasteries and convents plundered, her shrines rifled, her altars dismantled, and, finally, the Code Napoleon, the most remarkable and splendid code of laws that ever was given, took effect, and produced a change as great as the Novellæ and the edict of Justinian did 1260 years before. Taking these two facts together, we have I think, a strong presumptive proof that the judgment sat, his dominion began to be taken away; though in the language of Daniel, his life was prolonged for a season.

Romanism,

IN ITS RELATION TO THE SECOND COMING OF CHRIST

BY REV. ROBERT BICKERSTETH, A.M., OF ENG.

Concluded from our last.

One word in reference to the remaining features in the inspired portraiture of the apostasy. What has been said on the application of the title, “the lawless one,” holds equally as to the next prominent feature, namely, “who opposeth and exalteth himself above all that is called God, or that is worshipped.” Rome does this. She rudely violates the sacredness that surrounds the throne, and mocks alike at the authority of kings and of civil rulers of every degree. It is added “So that he, as God, sitteth in the temple of God, showing himself that he is God.” “The temple of God” is a phrase to denote the Christian church. The apostasy, then which is here portrayed must have the semblance of Christianity. Rome has this beyond all doubt. It would further appear that this apostasy would claim to exercise divine prerogatives. Rome does this. Hear her own words. In the Catechism of the Council of Trent, it is affirmed, “In the priest, who sits as his legitimate judge, the penitent should venerate the person and the power of Christ the Lord, for in the administration of the sacrament of penance, as in that of others, the priest discharges the functions of Jesus Christ.”

But again, the apostle affirms. “The mystery of iniquity doth already work: only ye know what withholdeth that he might be revealed in his time, and he who now letteth, will let until he be taken out of the way.” According to this statement, all the elements of the future apostasy were then in existence, only they were held in check by the presence of some controlling force. This description most remarkably tallies with the facts of the case as regards Romanism. The germ of many of the more prominent errors of Popery can be detected even in apostolic times. It was necessary even for the apostles to warn their converts to flee from idolatry, to beware of a voluntary humility and a worshipping of angels, of a vain distinction of meats, a neglecting of the body, an observance of the traditions, the doctrines and commandments of men. The very fact that an inspired apostle deemed it necessary to prescribe that a bishop should be the husband of one wife, implies that the Romish doctrine of the celibacy of the clergy was not altogether unknown; above all, it was needful to warn of erring upon the grand and fundamental question of a sinner’s justification before God. At the same time it is evident that Romanism never put forward all its pretensions, it was not fully developed in its criminal opposition to divine truth until the seat of the Roman empire was transferred from Rome to Constantinople. “The grandeur of the emperor and of the antichrist could not stand together.” As soon as the emperor departed from Rome, antichrist began to be revealed. Thus history confirms the interpretation I have given, and contributes her quota of evidence to fix the application of the whole prophecy to the system of Romanism.

It is time that I should briefly remind you of the result of the foregoing investigation. An inspired apostle had spoken to the members of a Christian church of the second coming of Christ. His words were misapprehended, statements perverted. In order to correct the mischief thence resulting, he again wrote to the same body of Christians, and predicted, in the clearest manner, that prior to the second advent there would

be an apostasy, of which he proceeded to give minute outlines. He declared that the rudiments of this apostasy were already in existence, but that their development would not take place till the removal of a certain restraining cause. He declared that this apostasy would continue till the end of time; and only then be destroyed when the Lord himself shall reappear.

All this is clear matter of fact. I have endeavoured patiently to examine the inspired prediction. I have taken title after title, and one characteristic feature after another, and endeavoured to find out where the prediction finds its fulfilment. The result is, that I find an unmistakeable correspondence in all that we know of the origin, the growth, the pretensions, the principles, and the practices of Romanism, with the pictures, which the apostle drew. If he did not intend that portrait for Romanism, it is an unheard-of coincidence that it should be so faithful a likeness. The evidence of the history, the doctrine, and the character of Romanism, all goes to establish the identity of Popery with the predicted apostasy. This is not a modern or a novel interpretation. Many parts of it were held in an early age of the church. So confident was the belief, and so prevalent the opinion, that it was the Roman empire by which the development of antichrist was restrained, that according to Tertullian, it was a prayer in the liturgy of the church that the Roman empire might stand long, in order that antichrist’s coming might be long deferred. The interpretation I have given was the belief of Wickliffe, of Luther, of Cranmer, of Latimer, of Ridley, of Jewel, of John Knox. All agree in this, that the Romish apostasy is antichrist. It was this belief which kindled the zeal, sustained the courage, and upheld the constancy, of the noble band of our martyr-reformers. Their blood would not have flowed so freely had they not recognised in Romanism the antichristian apostasy. They felt, that in withstanding Popery they were waging a battle against a system which, more than any other, defrauded Christ of his glory, and robbed the gospel of its preciousness. Our resistance to Popery must rest on the same basis. Popery is unchanged. Nothing in her past history tends to weaken the force of the testimony which the prediction I have been reviewing delivers against her. I thank God that the heart of this protestant nation is, as I believe, sound to its very core. The spirit of Protestantism is not dead. The blood of the martyrs yet flows in our veins; the light that was kindled by the flame-shroud of Latimer has not been extinguished. Let the necessity but arise, and I believe there would be no lack of witnesses for God and for truth, who would not shrink from the martyrs’ pile, if the cause of Protestant truth were to demand the sacrifice. On the other hand, let us not imagine that the spirit of Popery is dead either. Never were its assumptions more arrogant, never was its aspect more threatening. I look at the Continent of Europe. Jesuits inspire the Papal councils and wield its two-edged sword. In Naples, Ferdinand, the model king, has been forced, through their ascendancy, to break his oath to the people; her patriots are perishing in dungeons, and her children are now taught a catechism which teaches that every Protestant should be put to death here and will perish everlastingly. In Austria, the imperial power is at the feet of the Jesuits. In Tuscany, the civil power is subordinated to the ecclesiastical. In France, we have seen Rome accommodating itself to every phase of popular revolution; its priesthood one while blessing the tree of Liberty to hail the inauguration of a republic, and then in turn rallying around the throne of the emperor. In Prussia, Frederic William caressed the Popish hierarchy for their political support, allowed the full restoration of the Jesuits, and within the last few months the Pope has been giving laws to the Prussians on the subject of mixed marriages, exactly opposite to the laws of the land. In Spain, Protestantism has just been proscribed under the severest penalties. In Holland, he has parcelled the kingdom into dioceses, introduced the bitterest strifes, and defied the royal power. If I turn to this country—the home of the Bible and the palladium of Protestant truth—all the energies of Papal Christendom are directed to the recon-

version of England. In this country, fifty years ago, there were but four vicars apostolic, with between one and two hundred priests. Now Rome possesses here a cardinal archbishop, twelve bishops, and twelve hundred clergy. Since the aggression of 1850, there have been added forty-four convents, sixty-one chapels, and eighty-eight priests.

Rome is not asleep. Young men of this Christian association, we must not be asleep either. We must examine Popery in the full light of revealed truth. Thus surveying her, I am not surprised at her power, her subtlety, her progress. We are prepared to expect it all. She must be verified to be the foredoomed apostasy, by the extent of her dominion and the greatness of her guilt. That she has obtained a footing in every nation, and reared her altars on every shore, is one link in the evidence by which her oneness with the predicted apostasy is proved. All the mystery which hangs around her, and which she so much loves, is another link in the chain of testimony. That she should be at one time apparently crushed, and yet exhibit such a marvellous reviviscence power; that she should be at one and at the same time impotent at the heart of her empire, and yet exhibiting in free Protestant nations tokens of unabated vigour; that, in spite of every exposure of the “lying wonders” she has practised, and of the contradictions to common sense in which she demands implicit faith, she should still be successful to entrap many of the wise and the intellectual; all this, mysterious though it be, is explicable by the truth of prophecy, but not otherwise. It constitutes a part of the mystery by which it was foretold that the apostasy would be characterised. Her marvellous facility of accommodation to the varying tastes and habits, the prejudices or predilections of mankind—her prodigious versatility, combined with so much fixity,—her unvarying aim pursued with such ever-varying expedients,—her matchless dexterity in weaving together truth and error,—her faculty of concealing her deadliest weapon in the most attractive sheath,—her power of deceiving a man into the most appalling slavery by holding out the bait of a peace of mind nowhere else to be realised but in her communion—her resources for practically lulling the conscience so as to make crime easy:—all this contributes to make Romanism of all apostasies at once iniquitous and the most perilous.

Learn, Christian young men to regard Popery in its true aspect. Be valiant for the truth as it is in Jesus. God forbid that I should be instrumental to awaken one harsh sentiment or unchristian disposition towards Roman Catholics! The greater their error, the more they are entitled to our pity and compassion. But I call upon you to hold no parley with Romanism. Do not attempt to meet it half-way. Love the Romanist and try to do him good, but let him not doubt for a moment your abhorrence of the error which deceives, and the chain that enthralls him. Take a true estimate of the prospects of Popery. Contrast its darkness with the light of the coming day. Popery will continue till the advent of Christ. It will never be reformed. Many who are now amongst its captives, will, through the wonders of grace, be marvellously extricated. Multitudes are even now responding to the call, “Come out of her, my people!” I do not despair even of whole countries over which she now tyrannises being nobly enfranchised. But as a system Popery will continue till the Lord comes. The first streak of light that shall break on the horizon, as the pledge of the rising of the sun of Righteousness, shall be a sign that Great Babylon is about to be destroyed. The first note of the echoing trumpet of the archangel, which shall wake from earth the responsive shout, “Behold he cometh”—that sound shall be the knell of Romanism. Her deeds shall come into remembrance. The blood of the martyrs which is found in her shall be avenged. The usurper shall be hurled from the throne which he has dared to mount. The antichrist shall be swept to perdition, that Christ in his glory may reign for ever and for ever, King of kings and Lord of lords. Young men of this Christian association, which side are you prepared to take in the approaching struggle? There are but two sides,—truth and falsehood. You must either be ranged on

*Roman Catholic commentators accept 533 as the date of the recognition of papal supremacy.

the side of the Lamb or on the side of Satan. You must elect between the two. Neutrality on this question is treason. As the professing servants of Christ bearing his name--wearing his livery, I call upon you to be uncompromising and decided. You will experience the blessing of decision when the Son of Man shall appear. Fear not, I entreat you, the reproach of men. Trample under foot the fear of man which bringeth a snare--rise to your immortal destiny, and determine, God helping, to follow the Lamb--whithersoever he goeth; so shall you be led onward to victory--onward to immortality--onward to glory!

Theodore Parker.

A foreign journal gives in these few words the truest and best criticism upon Mr. Parker's ministry, in relation to reforms:

In three modes he seriously hindered reform in America: 1. He shook man's faith in prayer, which alone can keep the heart of the reformer cheerful, sweet, and strong. 2 He shook man's faith in the Bible, from which all modern reforms have rolled. 3. He weakened man's sense of sin, furnishing men with an apology for the crimes against which he fought, drugging the conscience with opiates of his theology, while he struck at it with the goad of his ethics. While he spoke one sharp word against a special sin, he spoke ten against the possibility of any sin.

His theology kills the air, so that the reform cannot live there. And we are to remember that he never forgot that he was a preacher, a preacher of a religion which he expected would supplant the Christianity of the New-Testament. He ever kept his mark in view, and whatever he might transfix on the way, the arrow was aimed at Bible Christianity. When we see, then, that fundamental error permeated and poisoned all his work, notwithstanding the courage and even sublime fury of his assault on mighty sins, we are forced to regard his career, on the whole, as a backward eddy in the great on-sweeping current of human reform.

Getting up a Revival.

It is written: "I will turn to the people a pure language," etc. On this text Bishop Morris very justly remarks, in applying it to our day, that some forms of expression habitually used in what are alleged to be evangelical churches are not according to a "pure language". Among these he mentions those at the head of the article, "Getting religion," etc. He objects to this phrase, for the reason that religion is a comprehensive term, which implies all that a Christian should believe, experience through life, and is therefore not to be gotten at any one time, unless we could admit the erroneous doctrine that one act of grace in the conversion saves us from all sin, future as well as past, and unconditionally secures heaven. It is more proper to say justified, converted, or born again, which expresses only one material part in the great work of experimental religion, and leaves room for a growth in grace. "Getting up a revival," he adds, "is a phrase highly objectionable, calculated to mislead the minds of many, as though we could originate a work of mercy. A revival is a work of grace, in the progress of which sinners are awakened, penitent seekers converted, ministers are clothed with salvation, and the saints shout for joy, under the overwhelming of the Holy Spirit. Such a work is not gotten up; it comes down from heaven. All the ingenuity and power of man can never convert one soul; it requires the same power to convert a sinner that was employed to create a world. We should pray for a revival to come down among us continually."

Original.

The Holy Spirit--His Work.

"Why so much honor to the Holy Spirit?" says one. Not because we would honor the Father or the Son less; but to bring before the church the honor which belongs to the Holy Spirit in the great work of creation and redemption.

The tendency is to ignore practically, if not in words the personality of the Spirit, and reduce Him to a mere influence. This mode of thinking and acting dishonors Him, and brings Him down from that high, commanding and important position assigned Him in the scriptures.

We can no more be saved without his agency than we can without Jesus Christ.

Death came into the world by sin, and reduces the body to dust, while the Spirit returns to God who gave it: so that if the man is saved it must be by some power or agency which shall restore the man to his original condition, an immortal man, composed of a body, as well as soul and spirit, as he was originally. The soul, (Pseuche) is the natural life, but cannot either preserve the body from death now, nor restore it to incorruptibility after death, or in the resurrection. A new life, (Zoe), is found in Christ, which will, in the resurrection, render the body of all who possess it incorruptible and immortal; and this Zoe life is the Spirit of God, given us through Jesus Christ. Thus he that hath the Son of God hath life, (Zoe) and he that hath not the Son hath not life, (Zoe). In vain would Christ have died for us if He had not secured for us the quickening Spirit to raise us up at the last day. But now if the Spirit of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal body, by His Spirit which dwelleth in you. But the wicked can only come forth quickened by the soul; the natural life, "to shame and everlasting contempt."

"That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." Hence we must be "born of the Spirit" in order to "enter into the Kingdom of heaven." "It is the Spirit which quickeneth; the flesh profiteth nothing."

Before this resurrection power can be exerted on us, we must first be transformed, purified and made holy by the Spirit's sanctifying operation. This is the work of life, and should occupy our daily attention, to seek a perfect conformity to the divine nature. "Be filled with the Spirit," is the apostolic injunction; and this must take place in order to our present holiness and usefulness. This was the peculiar qualification of the seven deacons in the church at Jerusalem, that they were "full of the Holy Ghost." The disciples on the day of Pentecost were thus filled in order to the success of their mission; and they were forbid to start on it, until they were thus endued with power from on High. And it is only as we partake of the same Spirit, that we can be extensively useful.

J. L.

Original.

Reflections on the present.

While taking a view of the past, and reflecting upon the important events that have transpired during the present year, now almost in the past, freighted with scenes that will be borne in memory as long as this present dispensation shall exist, it is our utmost and important duty to reflect and endeavour to see what will be their great and lasting end. To-day a universal uneasiness and excitement exist throughout our world, hardly a nation excepted. Men of great political and literary renown, with doubtful forebodings in their own mind ask every intelligent reader to consider and reflect upon the present state of affairs, especially the political and moral aspect, as they present themselves to a wondering world.

What a variety of changes has taken place during the past year! and how many, how very many are marked with important events that were to come upon the earth in the last days! What has been the state of things in the East! Every reader knows what a general agitation prevails throughout all her borders as to its future destiny. And our own country to-day stands marked with no less fearful forebodings as to its future aspect. Then considering these things as they are, have we not had as great signs as we have a right to expect from the word of God, "Signs in the sun and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and waves roaring;

men's hearts failing them for fear, and for looking after those things which are coming upon the earth?" Instead, then, of the soothing sound of a world's regeneration by the arts and agencies of men, the cry should be every where raised throughout her borders, that the Judge of all is about to come to finish up the work of a sin-doomed world. Instead of turning her eye hither and thither in search of signs of amendment, that eye should now be fixed on the cloud of Judgment--that cloud which is charged with all the elements of wrath and ruin, which has overhung our earth for a long time, and standing as it were under the very edge of that darkening ever-descending cloud. Every new event in these eventful times, starting as it were a gleam of quivering lightning! every rumor among the nations sounding in our ears like the roaring of distant thunder, should warn us of a soon approaching dissolution of all things earthly.

And now dear reader, we have learned by personal observation and experience that this world is lying presently under the righteous curse of God, incurred by man's sin, and that it is now reserved unto fire against the day of perdition of ungodly men. How, then, are we affected toward it? Are we indulging the love of it and seeking a portion in it? Are we regardless that that day is just at hand and soon the Judge will appear in flaming fire and take vengeance on them that do not love his appearing: or can we overcome it by faith? We have learned that there is to be a new heaven and a new earth wherein dwelleth righteousness. Are we preparing through his grace to be kings and priests unto God there? Are we preparing for that home, where pain and death shall come no more? For then "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Then with these glorious realities just before us, let us reflect on our present state, bearing in mind that we have but little more time for earthly reflections and considerations, before the believer's hope will be realized by the appearing of our Lord and Saviour Jesus Christ, who shall change the vile body and fashion it like unto his glorious body.

C. L. HEATH.

Cabot, Vt.

For the Herald.

Waifs from the West. No. 11.

We arrived at my father's in Humboldt Friday, October 26th, as mentioned in my last, and finding it inconvenient to travel for want of a team, I remained there over three Sabbaths and gave ten discourses. On account of the sparse population our congregations were small, yet we had little reason to complain of inattention. The following are the notes I made of my stay there: Sunday, November 4th. At the close of the afternoon service we repaired to Eagle Lake for Christian baptism. This Lake is about two and a half miles in length and a mile in width, and derived its name from eagles having built their nests in some trees on a small head-land known as Eagle Point. The day was cold and the wind high, and the noise of the billows breaking on the shore mingled with the sounds of praise and prayer which ascended from the first group of Christians who had assembled by this water for such a purpose. One disciple of Jesus professed faith in the gospel by being immersed in the name of the triune God. It is affirmed by "the pious and profoundly learned Joseph Mede," who died in England in 1638, "that there was no such thing as sprinkling, or *rantismos*, used in baptism in the apostles times, nor in many ages after them;" and as ponds, lakes and rivers were the baptistries of the ancient church, we felt as we returned to our homes that we were walking in "the old paths" in taking the course we did; and I earnestly pray that the brother baptized may adorn the doctrine of God his Saviour by well ordered life and godly conversation. This is the duty of all, as Dr. Chalmers remarks,—"Jesus Christ, by death, underwent this sort of baptism--even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into

his death, are conceived to have made a similar translation. In the act of descending under the water of baptism, to have resigned an old life; and in the act of ascending, to emerge into the second, or new life; along the course of which it is our part to maintain a strenuous avoidance of that sin which as good as expunged the being we had formerly; and a strenuous prosecution of that holiness which should begin with the first moment that we were ushered into our present being, and be perpetuated, and make progress toward the perfection of full and ripened immortality."

Tuesday, Nov. 6th. I went with two of my brothers on a hunting excursion. From 11 o'clock A. M. to the evening twilight we rambled through oak openings and over prairie wilds, and though we started five deer from their quiet pastures, yet being unsuccessful in the pursuit, we returned home weary and well satisfied that "bodily exercise profiteth little." In the evening I sat down to enjoy a mental repast afforded by my old friend, the Advent Herald, and letters which had just been brought from the post-office. We read and felt the force of the wise man's words "As cold waters to a thirsty soul, so is good news from a far country." "Pleasant words are as an honey-comb, sweet to the soul, and health to the bones."

Thursday, November 8th. At 2 P. M. a few friends met at my father's where I spoke for half an hour on the experience and practice of the Ethiopian eunuch whom Philip baptized on his declaration of faith in Christ as the promised Messiah, (Acts 8: 36-39) and as some desired baptism, we went to Eagle Lake--more than a mile distant--"because there was much water there." Compare John 3: 23. The storm of the previous Sabbath had subsided, and now the waters slept peacefully in their wonted bed. It was near sunset when we stood on the shore and sung--

"Saviour, thy law we love,
Thy pure example bless,
And with a firm, unwavering zeal
Would in thy footsteps press.
Not to the fiery pains
By which the martyrs bled;
Not to the scourge, the thorn, the cross,
Our favored feet are led;
But at this peaceful tide,
Assembled in thy fear,
The homage of obedient hearts
We humbly offer here."

After prayer I baptized my mother and two of my sisters, and felt that the privilege afforded me was worth coming to Minnesota to enjoy. The scene was solemn and impressive. My mother had for many years been a professed Christian, and though father and two of the children had been immersed, yet clinging as many do, to sprinkling in infancy as being sufficient, she had not till now been baptized on a profession of faith. My feelings on the occasion cannot be described. This was the first act of my sisters by which they identified themselves with Christ and his cause, and is one too deeply engraven on the tablet of my mind to be easily effaced; and as the vows of the candidates are registered in heaven I hope their names will be found at last in the book of life.

Sunday, Nov. 11th. The day being fine a goodly number came 8 or 10 miles to attend our meeting. After sermon in the P. M. we commemorated our Saviour's dying love in the breaking of bread--some for the first time, others after a long season; while a few who had in former years pledged themselves to be the Lord's refused to partake. "How is the fine gold become dim!" May such remember the vows they have made, and speedily renew them before God, lest the Bridegroom come and they find themselves consigned to outer darkness instead of being admitted to the royal feast in the regions of light. Never before had the Lord's supper been administered in this neighborhood, and as we gave the parting hand at the close of the service, with but little hope that we should meet again on the mortal shore, the tearful eye betokened the deep emotions of the breast, and we all felt it to be an interesting season.

Monday, November 12th. We had arranged to leave to-day on our return to Canada, and in the morning twilight we left my father's for Min-

neapolis, where we arrived a little after dark. The time of parting has been pronounced "the saddest and the sacredest moment of all with those who love," yet for loved ones to be long sundered by time and distance is one of the common events of life. I had from a sense of duty visited my parents and others in the far West, and now that Duty called me elsewhere I submitted as best I could, feeling comforted with the thought that when Christians part it is not forever, for if faithful they are sure to meet, as Bonar says—

"Where the faded flowers shall freshen,
Freshen never more to fade;
Where the faded sky shall brighten,
Brighten never more to shade;
Where the sunblaze never scorcheth,
Where the starbeams cease to chill;
Where no tempest stirs the echoes
Of the wood, or wave, or hill;
Where the morn shall wake in gladness,
And the noon the joy prolong;
Where the daylight dies in fragrance,
Mid the burst of holy song;
Where a blasted world shall brighten,
Underneath a bluer sphere,
And a softer, gentler sunshine,
Sheds its healing splendor there;
The earth's barren vales shall blossom,
Putting on her robes of green,
And a purer, fairer Eden
Be where only wastes have been!
Where a King in kingly glory,
Such as earth has never known,
Shall assume the righteous sceptre,
Claim and wear the holy crown."

Till that blessed day of re-union comes it is our privilege to often meet around one common mercy-seat. May we improve it. J. M. ORROCK.



ADVENT HERALD.

BOSTON, DECEMBER 15, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

MONEY ITEM. Our friends will notice the continued scantiness of our receipts at the present time. We shall need \$350, by New Year's, for the purchase of another lot of paper. We add that we shall find it difficult to meet the expenses of the present week.

Exposition of Daniel's Prophecy.

CHAPTER V.

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory and honour: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses; they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. vs. 18-21.

Daniel prefaces his explanation of the mystical writing, by reminding Belshazzar of the honor and glory of the kingdom of Nebuchadnezzar; which the prophet recognises as bestowed by Jehovah. God had given Nebuchadnezzar an empire over which his will was law. He was, under God, its absolute sove-

reign. And yet that monarch was unthankful for God's gifts, and unmindful that God was the giver; and for his pride and forgetfulness of Jehovah, he was deprived of reason for a time, deposed from his throne, and left to herd with the beasts—all of which Belshazzar must have been cognizant of, or been familiar with its history, so that its narration must have fallen on him with peculiar power.

And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from him; and this writing was written. vs. 22-24.

Daniel reproves Belshazzar for not having profited by the terrible example made of one who had so lately preceded him on the throne, and for rebelling in like manner against God, on whom he was dependent for life and breath and all things. As God has such absolute power over all, they should recognise their dependence on him, but Belshazzar had insulted and blasphemed him by sacrilegiously defiling the sacred vessels that had been consecrated to the service of his temple.

It was not until Belshazzar had abundantly manifested that he was incorrigible, and it was when indulging in acts of the grossest impiety, that the hand was sent, and the writing written. The king being thus admonished, could only expect that the reading and interpretation of those unknown words would reveal to him a fearful doom, which he tremblingly waited to hear.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE: God hath numbered thy kingdom, and finished it. TEKEL;—Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. vs. 25-28.

The English, corresponding to these words, would seem to be: "Numbered, numbered, weighed, divided." Could those words have been read, there would still have been a mystery as to their full import; nor would the interpretation given by Daniel have been likely to occur to any of them. But for some cause, the nature of which is not revealed, though there has been an abundance of conjecture respecting it—the words, even, could not be read.

Daniel was doubtless inspired to give the interpretation he did; and yet, conversant as he was with the writings of the Jewish prophets, something like the interpretation given would not unnaturally have suggested itself to him. Thus:

"Mene," signifying "numbered": As repeated on the wall, it was "Numbered, numbered." Without an inspired interpretation, the question would naturally arise, What was numbered? We say of a man who is manifestly at the point of death, that "his days are numbered," that is, that the full term of his life may now be estimated; and that his appointed time is fulfilled; but in the case of the king there was on record the inspired prophecy:

"These nations shall serve the king of Babylon seventy years; and it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation saith the Lord, for their iniquity." (Jer. 25:11, 12): "I have given these lands into the hand of Nebuchadnezzar the king of Babylon; and all nations shall serve him, and his son, and his son's son, until the very time of his land come" (Isa. 27:6, 7). And God had said to Judah: "After seventy years be accomplished at Babylon, I will visit you" (Isa. 29:10). These prophecies must have been familiar to Daniel; and as he knew that when seventy years should be ended the king and nation of Babylon would be punished, the words "Numbered, numbered," thus repeated to give additional emphasis, must have suggested to him that the predicted period of the empire's continuance had reached its fulfilment—that these seventy years had been all counted out, and measured off, and therefore that the Babylonian Kingdom was then to be finished or ended.

Willet draws the inference from the repetition of the word "Mene," or numbered,—as men in taking the account of any thing, go over with it twice to be sure they are right,—that so it here "signified that God had most exactly numbered the term of this kingdom." It may be added that when Daniel says, "God hath numbered it," he ascribes to God that watchful oversight of it, which he had exercised over all things; with whom "there is a time for every purpose" (Eccl. 3:1). For thus had said "the Lord of hosts, the God of Israel: The daughter of Babylon is like a threshing floor, it is time to thresh her: yet a little while, and the time of her harvest shall come." Jer 51:33. That time had now fully come.

"Tekel": This word, like the foregoing, is of the passive form, and signifies weighed. The balance, or a pair of scales, has long been regarded as an emblem of justice; and the use of the term weighed, implies that there had been a just estimate made of the character, motives, or conduct, the true worth or exact dimensions of whatever it might be applied to. Thus Job says: "Oh that my grief were thoroughly weighed, and my calamity laid in the balance that God may know mine integrity," (ch. 31:6). And Hannah said: "The Lord is a God of knowledge, and by him actions are weighed," 1 Sam 2:3.

Such being the use of the word, Daniel interprets the significance of its being supernaturally written in such connection on the palace wall, as implying that Belshazzar had been weighed and found wanting.

That he was lacking or deficient, in those gifts or graces, which should have been found in him, was manifested by his impious revelry; and this may have been inferred by Daniel from his knowledge of the history of Belshazzar's reign; but however this might be, Daniel's judgment was now divinely guided, and he knew that Belshazzar was that "son's son" of Nebuchadnezzar, that predicted king of Babylon, who, living at the end of the appointed seventy years, when "the very time of his land" had come, was to undergo the threatened punishment; and therefore, being weighed, it was manifest that Belshazzar had been found wanting.

"Peres," or "Upharsin." These are different forms of the same word: "Peres" is in the singular, and signifies divided, or broken; and "Upharsin" is in the plural, signifying divisions, or breaches. What it was that was thus rent or sundered, there would be no means of knowing from this use of the word, unless by inspiration, except as its connection, the occasion, and previous prophecies might have been somewhat suggestive. It had been predicted: "Behold I will stir up the Medes against them, and Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah," Isa. 43:17, 19. Also, "Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease;" and then follows, "Babylon is fallen, is fallen, and all the graven images of her gods he hath broken unto the ground," Isa. 21:2, 9. And again, "Babylon is suddenly fallen and destroyed."

The Lord hath raised up the spirit of the Medes; for his device is against Babylon to destroy it." "Prepare against her the nations, with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow; for every purpose of the Lord shall be performed against Babylon," Jer. 51:8, 11, 28, 29.

With a knowledge of these predictions—those of Isaiah being uttered more than a century before—Babylon having been closely besieged by the Medes for two full years, the seventy that the nations were to serve Babylon being at its close, and the words corresponding to, "numbered, numbered, weighed, broken," being supernaturally produced in mysterious characters on the plaster of the palace wall, during a scene of such impious revelry, there could be little question, even in the mind of one uninspired, that it was the kingdom of Belshazzar that was to be now sundered from him, and given to the Medes and Persians; and so Daniel interprets it.

Reply to T. J. Sweet.

To make your questions, on another page, pertinent, it should be necessary to show, 1. that there was a tradition, of a thousand years reign on earth, existing previous to the date of the apocalypse.—We suppose you have not discriminated between the regeneration of the earth, and the kingdom of God upon it—which has been believed in all ages, and in support of which unnumbered proof texts abound in both Testaments—and the thousand years between the two resurrections, the belief of which does not, according to any knowledge of ours, date prior to its revelation to John in Patmos;—though the knowledge of a priority in the resurrection of the just, irrespective of the time of that priority did obtain anterior to that revelation.

2. The Bible confirms all tradition that is in harmony with it; and it disproves all that is at variance. Thus the tradition of a thousand years reign of Christ, being derived from the teachings of inspiration, is in harmony with the scriptures; whilst the tradition that there is to be no such reign, being contradicted by the Bible, is false and heretical.

3. No one could have added the words in the 20th chapter of Revelation, which teach the 1000 years' reign, to the previous existing text, without detection and exposure; for, to have done so, all the previously existing copies of the apocalypse must have been alike corrupted. To have had access to every existing copy, when several existed, and inserted in them the passage teaching the millennium, without detection, would have been

impossible. Nor could it have been interpolated in the text, if only a single copy existed, without its being detected by the church which had it in custody. And all scholars admit the genuineness of the text of the 20th of Revelation.

4—15. The Spirit warned men against adding to, or taking from the words of the apocalypse, because God foresaw there would be a disposition to corrupt it. And we think the Spirit must have had in view the fact that some would go so far as to wish the 20th chapter, or parts of it, expunged; that others would misinterpret, and give it a meaning contrary to the divine teachings, and would even go so far as to question whether it is a part of inspiration.

17—21. Whether time in symbolic prophecy, is symbolic of time of its own duration, or in proportion of a day for a year, depends on conditions which have been so frequently repeated as to need no re-enunciation. But we will again repeat, that when the natural duration of the objects used as a symbol is not disproportionately less than that of the things symbolised, the time given in connection is expressive of its own measure of fulfilment, as in the case of the tree, symbolic of Nebuchadnezzar; but when it is disproportionately less, then it is expressive of duration in the proportion of a day for a year. The symbols of souls rising and reigning with Christ, being representative of persons thus rising and reigning, the natural duration of the two are equal, and therefore the time given of it is expressive of its own duration.

22—29. The period of rest will be preceded and ushered in by the period of the judgment. It will be at the end of this *aeon*: which will be the perdition of ungodly men.

30—32. There is no promise of a resurrection to any but human beings. As Dives could see Abraham and Lazarus whilst in a disembodied state, there is no reason to suppose the wicked cannot see our Lord coming in the clouds, as affirmed in the scriptures, even though unresurrected at that epoch.

33—35. So the Bible says.

Prophetic Dates, and their solution.

We this week commence the 12th chapter of Dr. Cumming's *Great Preparation*, which is a continuation of the subject considered in the previous one, and devoted to Prophetic dates and their solution.

We agree with his position—the same that has been ours always—respecting the length of the periods in the 7th of Daniel and the Revelation; but the "two witnesses" which he considers to be two branches of the church, we understand to be the Scriptures and church.

We also agree with him that the holy city is symbolic of the church, that the bride, and the woman fleeing into the wilderness are symbols of the same, and that the woman throned on the beast is representative of the Papacy; but the beast itself,—whether that on which the woman sat, or those identical with it, we make symbolic, not of the papacy, but of the Roman kingdoms, which the woman for a period directed. The correctness of the historical facts, quoted by Dr. C. and the accuracy of the dates A. D. as given, we suppose to be unquestioned. The only issue that can be here raised, is the sufficiency of the events to meet the conditions of the prophecy. On this point, as there cannot be shown any thing positively inaccurate, and as it becomes simply a question of opinion, we shall refer our readers to the evidence Dr. C. presents, without attempting to bias them either way respecting it—they being as competent to judge of that as we are. We criticise assumed facts, not opinions.

Juvenile Hymns.

The instances we read of, where the singing of some simple hymn by a little child has been its consolation in the hour of death, or has been instrumental in teaching some older heart, are so numerous, that could they be all gathered they would constitute a valuable collection.

Under our obituary head of the present week, we have an instance where the last words, of a beloved daughter, were: "I want to be an angel and with the angels sing, and wear a white robe"—the favorite hymn, beginning with the first of those words, being evidently in her mind.

In Roxbury Mass. Dec 7, 1860, there died a little girl aged 6 years, named Caroline Lynde. Her parents were both deaf mutes, so made when young by that dreaded disease, the "Scarlet fever." Their six children however could talk, and attended the sabbath school. One of them, little Caroline, lay sick, and was dying of the same disease that deprived her parents of hearing; but just before she died she began to sing, and a little sister joined her in singing, that beautiful hymn:

"I want to be an angel,
And with the angels stand,
A crown upon my forehead
A harp within my hand," &c.
She sang it all through, her stricken hearted pa-

rents standing by, but unable to hear the sweet lines, and when she had sung this, her last words—she fell asleep in Jesus.

The theology of these words needs a little correction. They should read:

"I would be like an angel,
And with the angels stand," &c.

For angelic and human beings are different orders of creation. The one will never become the other, and we should ever discriminate between the two. Men have no promise of ever becoming angels; but it is said, of those who shall rise from the dead: "They are equal unto the angels, and are the children of God, being the children of the resurrection" Luke 20:36. It should therefore be kept in mind in these days, when many are denying that there are any angels except departed saints, and when others are teaching that saints become angels at death—that they will only be equal to the angels, and that this equality will be attained only by the resurrection.

On the 1st of Dec. 1860, there died in Philadelphia a little boy, only four years old, named Marion Bitner. He had been so badly scalded by falling into a kettle of hot water, that he lived but a few hours. He was however, after his wounds were dressed, comparatively free from pain; and he passed the time in singing, as he lay in bed, the hymns taught him in the infant school—the last being the beautiful one commencing with the words,

"I have a father in the promised land."

An Infidel in Chicago, a short time since, while on his way to the depot to take the cars for the east, heard a little boy, who was sitting on a door step, singing:—

"There will be no more sorrow there
There will be no more sorrow there"

"Where?" inquired the skeptic, whose mind was impressed by the words. "Where is it that there will be no more sorrow?" The boy answered—

"In heaven above,
Where all is love,
There will be no more sorrow there."

The Infidel hastened on to take his seat in the cars; but the simple words of that hymn or chorus had found a lodgment in his mind. He could not drive them from his thoughts. They were fixed. A world where there is no more sorrow! This was the great idea that filled his mind. He dwelt upon it—revolved it over in his thoughts. It was the message by which the Spirit, who delivers the lost and ruined from sin here, and raises them to that world of joy and glory where sin and sorrow are unknown.

At the fall of the Pemberton Mills in Lawrence Mass. Jan. 10, 1860 some little girls, members of a Sunday School, were at work in one of the basement rooms, and were buried in the ruins. After a time the cry of fire was raised, and the ruins were soon enveloped in a sheet of flame. But in the midst of all the noise, and above all, could be heard those sabbath school scholars singing the hymn beginning with the stanza:

"My heavenly home is bright and fair,
We'll be gathered home:
Nor death nor sighing visit there,
We'll be gathered home:
We'll wait till Jesus comes,
We'll wait till Jesus comes,
We'll wait till Jesus comes,
And we'll be gathered home."

Spectators stood with streaming eyes, and heard them sing, till their voices were lost in silence, and that youthful choir had left in their "chariot of fire."

A few years ago a little boy named Bromer, in Roxbury Mass. a sabbath school scholar, lay on his little bed in the evening, with the damp dews of death gathering on his brow. It was about the time of his usual retiring, and he folded his little hands and said

"Now, I lay me, down to sleep,
I pray, the Lord, my soul, to, keep;
If, I, should die, before, I, wake,
I, pray, the Lord, my, soul, to,—"

The last word of those lines was not uttered by the fleshly lips. The senseless clay only remained, and angels had borne his departed spirit to the bosom of Abraham.

Instances of this kind might be greatly multiplied; and we should be pleased to receive any of the kind.

Southern Secession.

The Dee West (S. C.) Telescope, in speaking of the condition of the South says:

"Individuals, in the hour of perplexity and doubt—in the midst of troubles and trials from which they can see no way of escape, should be ready to cry out, 'where is the Lord God of Elijah?'"

"The church, in the deep waters of affliction, or amid the fires of persecution, when no one is able to give advice, or lead the children of Zion through, and out of their perplexity, the church then should cry out, 'where is the Lord God of Elijah?'"

"In the State, or nation where the foundations of Society are about to be overthrown, and blood, and murder, and wide-spread ruin are about to take the

place of peace and prosperity, the ardent call should be 'where is the Lord God of Elijah?'"

"Let the eyes and the voice of the nation, in the present trying hour, be raised to the God of Elijah."

The Religious Herald, published at Richmond Virginia, also says, in writing of the same:

"It becomes us to recognize the providence of God. Not a sparrow falls to the ground without our Heavenly Father; and shall He not watch over the destiny of States? He will over-rule all national commotions, in judgment, or in mercy, for the furtherance of His cause and the manifestation of His glory. Let us bear this in mind. We are not left as a prey to human passions—our own, or others: His hand and His counsel have determined before what shall be done. There is a plan—a purpose—in all things—a plan of infinite wisdom; a purpose of infinite love. Oh, that we might feel ourselves to be, of a truth, 'under his wings!' This would induce the calmness of trust in paternal Almightiness—the moderation of conscious subjection to him; whose name alone is Jehovah."

"It becomes us well, to implore the guidance of God! If any man of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him. Let us claim this promise as our heritage. Let us bring all the feelings which we cherish, before His presence; and seek to know whether they are such as his law prescribes and His Spirit prompts. Let us lay at His feet all our opinions and prejudices, with the pleas which we urge in their support, and the purposes to which they impel us; and entreat him to separate the true from the false, the precious from the vile, that we may be blinded by no error—that no jot or tittle of right may be withstood or betrayed by us. Oh, might we but be lifted to the consciousness of our responsibility and dignity, as coworkers with His providence in these commotions! Then should we seek to sway others, nor seek to be swayed by them, except through the Truth. Then should the clamor of human passions die away upon the ear, and only the voice of the God of Truth speak in the soul."

We should judge, from what we see in the secular papers, that the great mass of people at the south do not speak and write like the above.

The Extra Herald.

Not having received some of the articles expected for the extra No. of the Herald, we have been unable to issue it as early as intended. We shall therefore issue it as the first No. of the next volume—the third paper after the present: which will be mainly filled with various articles expressive of our faith, by different writers. We hope there will be made a general effort to give that number a wide circulation in the hope that many who receive it will be inclined to subscribe for, and receive the Herald regularly. This will afford a good opportunity for those who wish to extend the Herald's circulation.

Price, per 100 copies, \$2; or 50 for \$1. Ten copies will be sent to one address for 25 cts. Orders are solicited from those who desire to aid in such a work.

We are receiving orders for the issue of a second extra paper, containing all our late articles on the 2d of Daniel, in one number; which will be so issued should the demand warrant it.

Books for Sale at this Office.

Dr. Cumming's Great Preparation. First series. Dr. Cumming's Great Tribulation. 2 vols. Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

FOR SALE,

One or more shares in the "Boston Advent Association."

A Bro. owning a few shares in our Chapel building, wishes to realise from them for the purpose of aiding the advent cause. He would be willing to sell at a little discount from the par value. Any Bro. wishing such investment, might feel that in the purchase, of from one to three shares, he was aiding a brother to do good with the money.

A Proposition.

A Bro. proposes, if any brother or sister who feels unable to pay \$2 a year for the Herald, and will pay one dollar a year for it, and also forward the name of a new paying subscriber, that he will pay the other dollar for them—to the number of fifty or more dollars.

We are pleased with this proposition, and hope it will be numerously responded to. Will those thus responding remind us of the proposition, so that we may correctly charge our brother with the sum he will make up.

Foreign News.

GREAT BRITAIN.

The Prince of Wales has resumed his studies at

Oxford. He was received there with much rejoicing.

There was considerable excitement in London on the 21st. It was caused by a report that the Emperor Napoleon had quietly arrived in England, and would reach London that afternoon. The railroad stations were besieged but it turned out to be a hoax.

The result of the Presidential contest was commented on with great satisfaction by the English press.

The Empress Eugenie had arrived in Scotland, and was temporarily sojourning in Edinburg preparatory to visiting the Duke of Hamilton.

It was announced that the English Ministers to Vienna and Berlin are to change places.

The British steamer Bull Dog had returned to Portsmouth, after a survey of the deep sea route for the North Atlantic cable. The result was not known.

The Brazilian war corvette Donna Isabel had been wrecked on the way from Marseilles to Lisbon, and it was reported had gone to pieces. Twenty-three officers and one hundred seamen were lost.

FRANCE.

It was rumored that Count d'Morny was going to Rome on a special mission, with an autograph letter from the Emperor.

ITALY.

The position of affairs was unchanged. No new movement had been reported.

The clergy of the Neapolitan provinces were paying homage to Victor Emmanuel.

The Cardinal Archbishop of Naples was about to return to his see.

The Dowager Queen of Naples, with the young Princess, has arrived in Rome.

It was reported that General Guyon had declared that he would not deliver the material taken from the Bourbon troops who took refuge in the Roman States either to Francis II or to Victor Emmanuel. Negotiations were, however, progressing on the subject.

The siege of Gaeta continued. The batteries of Cappuccini and Santa Agota had been placed in position to definitely reduce the place. The Piedmontese bombarded the suburbs on the 12th. The Neapolitan troops continued to fight resolutely, but the defection among the staff officers was increasing.

Colonel Pianelli and his battalion of Chasseurs had surrendered to the Piedmontese. The further resistance of the Bourbon troops was paralyzed by the insubordination of the troops and the confusion which prevailed. It was believed that the complete evacuation of Gaeta has been resolved on.

The castle of Rutenstein near Munich was prepared for the reception of Francis II.

Explanations are said to have been asked of Piedmont by France as to whether it was with its sanction that Garibaldi signified his intention to attack Vienna in the spring.

The plan attributed to Garibaldi is to land his troops on the Dalmatian coast, and from thence pass into Montenegro and raise the population, in order to compel the Austrians to keep a considerable force on that side, while the Piedmontese are busy before Venetia.

The statement was current that the British government had intimated to France its intention of recognizing the new Kingdom of Italy, and that Napoleon has signified his willingness, provided it was postponed until the King of Naples had evacuated Gaeta.

Sardinia claims the cannon taken from the 16,000 Neapolitans disarmed in the Papal territory, but a commission composed of French and Sardinian officers had been appointed to settle all questions connected with this matter.

Reactionary movements of the anti-annexionists had taken place.

The province of Alvazzi had partly risen in insurrection.

The Piedmontese had occupied Terracina, but Cardinal Antonelli protested, and Gen. Guyon intimated to them that they must evacuate it.

AUSTRIA.

Letters speak of a guaranty from the German Confederation, joined by Russia, for the securing of Venetia to Austria, as necessary to the safety of Germany.

Londonderry, Nov. 23. Dispatches from Naples Thursday say that Francis Second burst a blood vessel on Wednesday, and that a steamer had arrived from Gaeta for medical assistance.

PRINCE OF WALES. When Edward I. conquered Wales in 1283, it was under the dominion of a Prince, who was put to death. It is related that after the conquest the Welsh were uneasy without a Prince of their own, and Edward told them he would give them a Prince born among themselves, who could not speak a word of English; and then nominated to them his son, just born at Caernarvon, who afterward became Edward II. Since that time the heir apparent to the British throne has been

made Prince of Wales and Duke of Cornwall by special creation and investiture. As the King's eldest son, he is, however, Duke of Cornwall by inheritance without any new creation. If the reigning monarch has no sons, the eldest daughter is created Princess of Wales.

The arms of the Prince of Wales are the royal arms, with the addition of the motto, Ich dien (I serve), said to have been adopted by the Black Prince from a Prince of Bohemia whom he slew at Cressy. Another account says Edward I. presented his eldest son to the Welsh, when they agreed to accept a native Prince from him, with the words Eich dyn (this is your man).

GRAPHIC AND QUIANT.—Mr. Webster called to see John Adams on one of the loveliest days in June (Mr. Adams died on the next fourth of July,) and found him in a more cheerful mood than usual. He congratulated him upon his apparently improved health, and predicted for him years of comfort.—"You are mistaken, Mr. Webster," said the sage. "My days upon earth are few and numbered. I am a tenant of a miserable worn-out old mansion: and what is worse than all, the landlord refuses to make any more repairs."

JOSIAH QUINCY. The National Intelligencer, in noticing Josiah Quincy says of this remarkable illustration of continued strength of intellect: "Mr. Quincy will attain, if he lives, his ninetieth birthday in February next. He was a guest of John Hancock at a brilliant dinner party. He has been the associate of all the master minds who formed the Republic. He was subject to the crown at his birth and lived to see the struggles of the Revolution—the creation of an empire. He is to-day the most interesting man in the nation—by association and by personal worth, and by the possession of a vigorous intellect in that day of life when the mass of mankind the light of the brain has set."

My rule is deliberately to consider, before I commence, whether the thing is practicable. If it be not practicable, I do not attempt it. If it be practicable, I can accomplish it, if I give sufficient pains to it; and having begun, I never stop till the thing is done. To this rule I owe all my success. So said John Hunter.

Recently, in cutting a canal at Lierre, Belgium, the workmen came on a deposit of fossil remains consisting of the mammoth, rhinoceros, deer, dog and horse. The soil is a coarse sand, in which are found fragments of opaque and vitreous quartz. The bones were all found in one spot, as if the animals to which they belonged were all submerged together in the same hollow.

The Religious Telescope, remarking upon the course of certain "sects" in appropriating to themselves the names of "Church of God," "Christians," "Disciples," etc., says: "If a frog should assume the name animal, and set up a dreadful croaking if any one addressed it as plain Mr. Frog, it would have to 'pocket the insult.'"

Learn from the earliest days to inure your principles against the perils of ridicule; you can no more exercise your reason if you live in the constant dread of laughter, than you can enjoy your life if you are in the constant fear of death. If you think it right to differ from the times, and to make a point of morals, do it, however rustic, however antiquated, however pedantic it may appear; do it not for insolence but seriously and grandly—as a man who wears a soul of his own in his bosom, and does not wait till it is breathed into him by the breath of fashion.—Sidney Smith.

HOLLAND.—In this land, where once almost the whole population were sound in doctrine and reputable in practice, the vitality of Christianity seems most extinct. Of over 1,500 ministers, says a correct writer, over 1,400 deny the divinity of Christ. Thus feebly does a sound creed protect a church, divorced from an active, living, earnest Christian spirit. Holland is emphatically a land to be prayed for.

When Algernon Sydney was told that he might save his life by telling a falsehood—by denying his handwriting—he said: "When God has brought me into a dilemma in which I must assert a lie or lose my life, he gave me a clear indication of my duty, which is to prefer death to falsehood."

A REQUEST. Elder Samuel R. Dennett, of Prairie Du Sac, Wis. having been confined to his bed with sickness for the last year and a half, and having faith in the prayers of the saints, requests me to solicit the people of God to offer special prayer for his recovery: which I hereby do. May the Lord restore our brother.

J. V. HINES.

Boston, Dec. 10, 1860.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as 'insulting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. J. T. Sweet.

Will the Editor or some other answer the following Questions?

1. How does it happen that the only proof-text for a millennium is found in the twentieth chapter of Revelation; and yet the tradition of a 1000 years reign dates back prior to the time when the Apocalypse was written?
2. Does the Bible confirm tradition, or does tradition make the word of God of none effect?
3. Was it possible for any one to corrupt the Apocalypse by an interpolation to confirm the doctrine of the Chiliasts?
4. Why did the Spirit warn men against adding to, or taking from this book of Revelation?
5. Did the Spirit foresee that men would need one text in the Bible to make the tradition of Chiliasts live through the gospel age?
6. Did God know that they would interpolate this book of Revelation to confirm their tradition?
7. Would God warn men against doing that, which he knew they never would do?
8. Would a presumptuous man refrain from doing what he desired because God's word condemned him?
9. Why did not God caution men against adding to the book of Daniel, Isaiah, Jeremiah, Hosea, &c. &c.
10. What part of the Apocalypse so liable to be corrupted as the twentieth chapter?
11. What "of all the subjects in the Apocalypse" has been so much agitated as the tradition of a millennium?
12. If there was an interpolation, would it not deceive the church?
13. Would not a majority fear to call in question one passage in this book for fear of the plagues written therein?
14. Would not the men that detected the fraud be looked upon as having a theory to maintain?
15. Under all these circumstances would not the interpolation have an advantage over the truth?
16. Is days in symbolic prophecy the symbol of years?
17. Is one year the symbol of 360 years?
18. If so should not one thousand days stand for so many years? and 1000 years for 360,000?
19. If the tradition of a thousand years' reign has no other argument than that which turns symbolic time into literal how much is the doctrine worth?
20. If we admit the thousand years of chap. 20 to be symbolic time, then what evidence have we for the millennial theory?
21. If the seventh day be the symbol of the seventh thousand years, and that thousand years be 360,000, why may it not be extended to three hundred and sixty million, and even to all eternity, and yet be the seventh day of rest?
22. Will the day of rest be the day of judgment?
23. Will the day of judgment be in the end of this aion, or in the beginning of the next?
24. Is the day of judgment prior, or subsequent to the thousand years of Rev. 20?
25. Is this present heaven and earth to be reserved unto fire against the day of rest, or against the day of the perdition of ungodly men?
26. Will the perdition of ungodly men come when they go into the fire prepared for the devil and his angels?
27. Will that fire be prepared when the Son of man comes "at the harvest, which is the end of the world?"
28. Will the burning of the tares in the end of the aion, synchronize with the burning of the goats in the fire prepared for the devil when the Son of man comes in the glory of his Father and all the holy angels with him?
29. Will the fire that melts the heavens and the earth synchronize with the fire that burns up the tares, the goats, the devil and his angels at the end of this age, or world?
30. Will the devil have a resurrection in the new creation, after being burnt in the fire prepared for him and his angels at the end of this age?

31. Will Caiaphas and they that pierced the Lord see him when he comes in the clouds of heaven?
32. Can they see him without a resurrection to life?
33. Will the day of the Lord come like a thief in the night?
34. Will the heavens and earth pass away with a great noise in that day?
35. Will the earth and elements melt and the works that are therein be burned up?

J. THOMAS SWEET.

We have replied to these enquiries, under the editorial head.

From Bro. J. S. Brandeburg.

Bro. Bliss:—We must be near the end of all things; but why do I think so? Because the seven times are about running out, Lev. 26:18; the 49 jubilees, or 3450 years are about ending; the 2300 days in Dan. 8:14 are about closing, when the sanctuary will be cleansed; the 1335 days are about to end, when Daniel will stand in his lot, and all that will have part in the first resurrection. The shorter numbers in Daniel and John I believe are all past; because the saints were to be in his hands 1260 days, or in the wilderness away from the face of the serpent; and the saints are not in the wilderness now. The ten kings were to give their power to the beast until the words of God should be fulfilled; but the kings or horns are not giving their power to the beast now. And what next? We have passed down the four universal kingdoms of Dan. 2, 7, 8 and 11, and we are almost 1400 years in the feet and toes; and we can get no farther than the toes. What next? God's everlasting kingdom. O Lord, prepare us for that dreadful day that is just upon us! May our lives be hid with Christ in God, so that when Christ, who is our life, shall appear, we may appear with him in glory.

The signs in Matthew, Mark and Luke, have to my mind all come. This last year men's hearts have been failing them everywhere. I believe these tornadoes, in all parts of the world, have, with other things, produced a fearfulness in men's hearts, such as never was before. The vials, seals and trumpets are almost gone. The perils of the last days in 2 Tim. 3; the state of the church, that is the last, is to be lukewarm, neither cold nor hot; and God says he will spue it out of his mouth. I believe the midnight cry has been made, and the virgins trimmed their lamps—Bibles, searching to see if these things were true. While the Bridegroom tarried they all slumbered and slept. They do not slumber for the want of grace; for five are wise, and have oil in their vessels. They must slumber on time; so it seems to me. There seems to be a chasm in the age of the world, so that we shall not know the exact time, or day and hour. It is so in the signs: this generation shall not pass away, but we shall know that it is nigh, even at the door. The three last trumpets, or woes to the inhabitants of earth, the first—5 months, or one hundred and fifty yrs.; the second—an hour, a day, a month and a year,—391 years and 15 days; but the last says, "Behold the 3d wo cometh quickly." No time to it. It is to be looked for, and what shall I say more? I will say what Paul says in 2d Thess. 8th chapter. Read from the 1st verse until the 8th. The reasons Paul gave why the Lord could not come in their day are now removed; and the Lord may come any day. May we be ready to hail the glad day, is my prayer.

I was much pleased with the experience of a minister, given in a letter to his sister 65 years ago.—It appeared in the Herald some weeks since. I love the doctrine of justification by faith alone. I know it is true by experience, and Paul says, Eph. 2:8, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast."

May the Lord grant Bro. Bliss this faith that overcomes the world; for I perceive, I think, that there are arrows flying that will try you, and you will need grace and patience to stand. If it was from enemies, you could stand it better; but coming from our friends, it seems hard. I am glad that, so far, you have shown such a Christian spirit towards those who seem to disapprove of your course in exposing the errors in Mr. Shimeall's chronology. For my part, I think you have done what it was your duty to do; for what good will it ever do us, in the coming storm? Don't fear, my brother; so long as you have the truth on your side. God is true, his word is true, and it is through this truth we are to be sanctified. May the God of love and truth be with you, and keep you blameless, until his coming and kingdom; is the wish and prayer of one of your oldest subscribers. I must close this letter by sending my love to the household of faith every where, and especially to Bro. Bliss and J.V. Himes.

JAMES S. BRANDEBURG.

Burlington, Iowa, Nov. 26, 1860.

Yes, brother, it is the truth that will make us free. We shall be sanctified only through the truth.

The God of truth cannot look with complacency upon any departure from it—whether it be the circulation of what is not true, or the failure to correct an error when it is seen, or is pointed out.

If we find a friend in possession of bogus coin, or counterfeit bills, which he has received believing them to be genuine, is it not our duty to expose to him the counterfeit? It may be that he does not know from whom he received the false coin, or worthless bills, and the knowledge that it is counterfeit may cause him to lose its nominal value; but does that relieve us of the responsibility to inform the holder that it is valueless? Certainly not.—Does any one say it makes no difference with the holder whether it is base or genuine currency, so long as he is ignorant of its value? and that therefore it is doing him a favor to let him remain in ignorance? We reply, that it does make a difference, that we do the holder a wrong if we permit him to cherish any falsity as truth, and that therefore we should carefully show the truth in all things—whether it be in money, doctrine, or arithmetical computation.

Ed.

From Bro. S. Milliken.

Mr. Bliss:—I wish to put the following in the Herald, to call attention to the sayings of Christ: Luke 8:1: "It came to pass afterward that He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." He taught that the most of men went in the broad road to destruction; that the most of his hearers would bring no fruit to perfection; that not every one that saith Lord, Lord, should enter heaven, and that many should seek to enter in and should not be able. He said, Wo to you that are rich; wo unto you that are full; wo unto you that laugh; wo unto you when all men shall speak well of you; and he pronounced many woes on the greatest professors in Israel. He said to some, "Ye will not come to me that ye might have life;" and to others, "Ye cannot come to me, except the Father that sent me draw you." He said to others, "Ye believe not because ye are not of my sheep; and to others, Generation of vipers, how can you escape?" He said, He that sinneth against the Holy Ghost shall never find forgiveness; and, If ye believe not that I am He, you shall die in your sins, and where I go ye cannot come; also, If any man come to me, and hate not his father and mother, brothers and sisters, and his own life also, he cannot be my disciple;—and, If a man forsaketh not all that he hath, he cannot be my disciple. Said He, He that heareth my words and doeth them not, is like a man that built his house on the sand; and he said, On whom this stone shall fall, it will grind him to powder. He said to others, Ye shall seek me, and shall not find me, and whither I go ye cannot come; and he said, When the Master has shut the door, there would be no entrance, and that the evil servant who would say, My Lord delayeth his coming, should be cut asunder; and, he that knew his Master's will and did it not, should be beaten with many stripes. He said to his Father, I pray not for the world, but for them that thou hast given me out of the world. He said, Except a man be born of the Spirit and of water, he cannot enter into the kingdom of heaven, &c. &c.

The foregoing items of Scripture fell from the sacred lips of the Messiah, and should be heeded.

Mr. Bliss. Will you make remarks on the foregoing, and tell us what we may understand by the kingdom of God, and of heaven, as expressed in many places in the New Testament? I will name a few: Matt. 4:17; 13:45, 5 and 52; 26:29; Lu. 10:11; 11:20; 13:20; 17:21. And tell us what was the glad tidings of the kingdom of God, that he showed. It would give great satisfaction to some of the readers of your paper to have you do so.

Yours, with the greatest respect,

SIMON MILLIKEN.

Ellsworth, Nov. 19, 1860.

REMARKS. Those words of Christ you quote, with all the others our Saviour spoke, are words of Him who spake as never man spake; and they should be heeded and pondered by all.

The kingdom of God, and kingdom of heaven, to which reference is made, we suppose to be God's sovereignty, as recognized and exercised on earth—now inward and invisible, but to be outward, visible and universal after the advent and resurrection.

And the "glad tidings" of this kingdom, we understand to be the gospel of Christ—the announcement of the great fact of the future recovery from the fall, the means employed for that end, the great provision made for man's salvation, and its free offer to him.

Ed.

From Bro. O. R. Fassett.

Bro. Bliss:—Through the request of the friends of our cause in the State of Maine, and the urgent solicitation of the church at West Poland, Me. I

am now to take up my residence in that state, and locate in West Poland. While I take the pastoral charge of the feeble church where I shall make my residence, I hope to be a benefit to our general cause in the state, and shall co-operate with those brethren throughout the state, laboring for order, and the building up of churches, and the more general spread of our advent views, attending their conferences, and quarterly meetings, &c. My residence also will be nearer to Canada East, where I shall hope to visit occasionally, as brethren may desire. I should have visited Canada East this summer agreeably to my engagement with Bro. Orrock, but was hindered by adverse circumstances. I design hereafter to make good my promise to visit Canada, and see Bro. Orrock and the ministering brethren and churches there, whom I love in the bonds of Christian hope and fellowship. The brethren in Maine and the Canadas, as well as friends everywhere, will remember my place of residence hereafter to be West Poland, Maine, and visit and direct their correspondence to me there. I wish for the prayers of my brethren and sisters to aid me still in my mission, that Christ Jesus whom I serve may give me grace to preach his gospel of the kingdom, and of the grace of God in the proffers of forgiveness and life everlasting, to the end. There are to be new trials and new joys connected with my new field of labor; but whatever these may be, my greatest solicitude is how to serve my Master and His cause most, and save my fellow-travelers to a speedy judgment from the wrath to come. May the Lord give me wisdom and grace to fulfill the good pleasure of His will, until called from labor to reward.

O. R. FASSETT.

West Poland, Me., Dec. 1, 1860.

From Bro. W. H. Swartz.

Dear Bro. Bliss:—The Lord is remembering his people here in mercy. We have been engaged in a special meeting in this village a little over two weeks. We have met with considerable success, and our hopes for greater manifestations of divine favor and saving grace are still increasing. Seven or eight have already embraced Christ. On the 25th ult. we had the pleasure of seeing four put on Christ by baptism. The weather was piercingly cold, and we had to remove the ice ere the candidates could go "down into the water." But the "answer of a good conscience," accruing from a burial with Christ in baptism, the consolation of having risen with him "through the faith of the operation," and the sweet hope of a participation in the literal resurrection from among the dead at his appearing and kingdom, made the icy stream as agreeable as "Africa's sunny fountains," and the cold north-wester as pleasant as the "spicy breezes" that "blow soft o'er Ceylon's isle." Who would "wait until warmer weather" to "follow the Lord fully"?

I expect Bro. Gates to assist me this week again. He was with us during the commencement of the meeting and labored successfully.

Yours in hope,

W. H. SWARTZ.

New Kingston, Pa., Dec. 2, 1860.

From Bro. J. D. Wheeler.

Dear Bro. Bliss:—I love the Advent Herald still; for its pages are richly laden, from week to week, with meat in due season. I have often wished I could do more towards sustaining it than merely paying my subscription, and would, if I had the means. I hope its friends, those that have, will not suffer it to die just before we enter the promised land. No, no, it must not; and I trust it will be sustained until Jesus comes, to reward those who love the truths it has heralded forth to the world.

It can truly be said, "We are living, we are dwelling, in a grand and awful time;" while men's hearts are failing as they are looking for what is coming upon the earth, God's faithful watching ones are lifting up their heads, rejoicing, knowing the things that are, and are coming, proclaim our blessed Master to be at the door—when kingdoms, and governments, shall fall to rise no more. Oh, "to be living is sublime." O how cheering, comforting and refreshing the promise: "Lo I am with you even unto the end." Yes, we can sing, "For he has been with us, and he still is with us, and he has promised to be with us to the end;" and then shall we be with him, for we shall see him as he is. Said Jesus, as he was about to leave his disciples, "I go away. I will come again and receive you unto myself, that where I am ye may be also. Yes, and so shall we ever be with him. Blessed Jesus, help thy children so to live that we may not be ashamed before thee at thy coming. May we so live that we may have ministered unto us an abundant entrance into his everlasting kingdom; which is the prayer of your brother in Christ,

J. D. WHEELER.

Kenosha, Wis., Dec. 2, 1860.

Christ All, and in All.—Col. 3: 11.

1. The Way.—John 14:6.

I am the Way, the only way;
No other one is known,
By which a wretched sinner may
In peace surround the throne.

2. The Life.—John 14:6.

I am the Life: by me alone
The resurrection came;
And immortality shall bloom
Around my glorious name.

3. The Truth.—John 14.

I am the Truth: the words I speak
Shall never, never fail;
Though God in wrath the heavens shake,
And make the nations quail.

4. The Door.—John 10:7-9.

I am the Door: by me if one
Shall enter in the fold,
He shall be sheltered from the sun,
And walk the streets of gold.

5. The Shepherd.—Isa. 40:10; John 10:11.

I am the Shepherd; and I feed
My flock with choicest food,
And bear the lambs as they have need
As a good shepherd would.

6. The cleansing Fountain.—Zech. 13:1.

I am the Fountain, opened wide,
To wash out every stain
Of sinners, by my bleeding side,
And make them white and clean.

7. Living Waters.—John 4:14; 7:37-39.

The living waters I impart
To all who do apply;
I heal their broken, contrite heart,
And they shall never die.

O Christ, thou art my all.—my love
My trust I place in thee;
Nor will I e'er that trust remove
To all eternity. M.B.L.

Is it Fair?

Is what fair? Why, to be always arguing the return of the Jews, and not of the Gentiles? The latter is as truly and plainly foretold as the former. Why not look a little to that?

Jer. 48:47. "Yet will I bring the captivity of Moab, in the latter days, saith the Lord."

Jer. 49:6. "And afterward will I bring the captivity of the children of Ammon, saith the Lord."

Jer. 49:39. "But it shall come to pass in the latter days that I will bring again the captivity of Elam, saith the Lord."

Isa. 19:22. "And the Lord shall smite Egypt. He shall smite and heal it, and they shall return even to the Lord, and he shall be entreated of them and heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians."

These are some of the predictions of national restoration to others. Why no sympathy for these? Both are in the past, or both are in the future. The same exposition applies to both.

Yours in faith and hope,

D. I. ROBINSON.

From Bro. D. Chatterton.

Dear Bro. Bliss:—I enclose a five dollar bill, two of it for the Herald, and the remaining three for the American Millennial Association.

Yours truly,

DAN L. CHATTERTON.

Meridian, Mich., Nov. 30, 1860.

The above is so neatly expressed, and its import so just to the purpose, that we give it as worthy of imitation. Ed.

A brother, in sending a dollar to supply the Herald as a gift, writes as follows:

"God is too good to me, for me to withhold what little He has given me for the advancement of His cause. I trust that the fruits of this small dollar may indeed be such as shall be to His honor and glory. May the Herald be under His direction."

"Cast thy bread upon the waters." Ed.

Quarterly Conference.

The brethren in Livermore desire that the next session of the Western Central Quarterly Conference be held in South Livermore, Me., commencing Thursday, Jan. 3, '61, at 10 o'clock A.M. and continue over the following Sunday. Shall we have a general representation of the cause of Christ, throughout the limits of this conference? We hope so, and that our ministers and other brethren and sisters will come prepared to work for the Lord.—We invite our ministers and brethren who can heartily work with us, from every place, to come and work. But we do not intend this invitation to extend to any whose object is to oppose order and church organization, or who seek to intrude upon our liberality, with questions of strife, or uncourteous and unkind conduct. We have no place for

such. The day of the Lord draweth nigh. Our work is to lead men to Christ, and show them that Jesus is soon coming to give eternal life to all who obey him, in his everlasting kingdom.

I. C. WELLCOME, Scribe.

Richmond, Me., Nov. 24, 1860.

Notice.

The Lord willing, there will be a Quarterly conference of the Advent Christian Conference holden at Hesper, Winneshick county, Iowa, commencing on Friday, the fourth day of Jan., A.D. 1861, at 2 o'clock P. M., and continue over Lord's day following. We hope to see our preaching brethren, and as many of our brethren and sisters as can consistently come. Let all the friends of our soon coming King come with overflowing hearts of love to God, and one another, and labor for the salvation of sinners. We earnestly desire to see a general walking up to a full preparation to meet the soon coming Saviour. What is done must be done quickly.

JNO. MCKEE, Clerk.

EVIL REPORTS.—A writer in the Presbyterian accounts, very ingeniously and justly, for the evil reports which are circulated to the injury of good people: "When Sanballat sent word to Nehemiah that there were certain reports in circulation concerning him of an unfavorable character, Nehemiah replied, 'There are no such things done as thou sayest, but thou feignest them out of thine own heart.' How truly do these words describe much of the evil surmising there is in the world! Sanballat judged Nehemiah by what he would have been himself in Nehemiah's position. A drunken man often thinks everybody else is drunk. Whirl yourself around on your heel until your brain is reeling, and all the world will seem to be whirling around you. Just so a corrupt mind thinks everybody is corrupt."

If I am in doubt of anything I have said or done, instead of reasoning with the enemy of my soul, I fly as for my life to Christ, who, without upbraiding, tells me he is all my own. Miss E. Ritchie.

OBITUARY.

Dear brother Bliss:—I have thought of writing you for a long time; but now my theme will be very different from what I anticipated. We have been called to the heart-rending trial of the loss of our dear daughter, ESTHER ANN SUTTON, who died on the 15th of November, aged 20 years, ten months and five days—being born Jan. 10, 1840.

She was of a mild and pleasant disposition.—She had been out of health about four years. We tried all the means within our reach, hoping she could be restored; and had flattered ourselves, until within a few days, that she would get well; but the blow was sudden and unexpected, and all our hopes were crushed at once. Were it not that in death she was triumphant, the loss would be intolerable; but when we reflect how calm she was, trusting her all in the Saviour's hands, we have no reason to doubt that the dear Saviour was with her as she passed through the valley, and that it was but the shadow of death. We have no doubt that she is singing the praises of the Lamb in Paradise, where there is no more pain or sorrow.

She died at 5 o'clock in the morning. Between 9 and 10 of the evening previous, she said, "Dear mother, I think I am going. I want you all to come to my bedside;" and then she said, "Good by, father; good by, mother; good by, sister; good by, brothers; good by, neighbors;—good by, doctor." Her youngest brother came last to her bedside, and she said, "Jimmy, my youngest brother,—meet me in heaven, Jimmy. Kiss my absent brothers each for me"—there being two present and three absent. She had but one sister, who was present. She was as calm as if only going to take a walk, and spoke clearly and distinctly—having the use of her voice, of which she had been deprived about a year. She then added, "I want you all to meet me in heaven; don't forget; don't forget this," she repeated; and then said, "Dear Saviour, come, and take; dear Jesus, come, and take." Then raising her hands she praised the Lord and said, "I want to be an angel, and with the angels sing, and wear a white robe;"—which she used to sing when she had her voice; for she was a good singer, and understood music, and was always delighted with good poetry.

And then she lay in death's embrace, Till Jesus gave the dying grace;
And then she sweetly passed away,
To sing God's praise in endless day.

From her afflicted parents,

SANDS SUTTON,
MAHALA SUTTON.

Kensico, Westchester Co., N. Y., Nov. 28, '60.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity; purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGEIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURGH, Pa., May 1, 1855.

DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE,

Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR.

Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M.D.,

Physician of the Marine Hospital.

Dysentery, Diarrhoea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M.D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promoters of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856. HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDELL.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for \$1.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	.40	.08
The Time of the End	.75	.20
Taylor's Voice of the Church	1.00	.18
Memoir of William Miller	.75	.19
" " " " " " " " " " " "	1.00	.16
Hill's Saints' Inheritance	.75	.16
Daniels on Spiritualism	50.00	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
The Last Times (Seiss)	1.00	.16
Exposition of Zechariah	2.00	.28
Laws of Symbolization	.75	.11
Litch's Messiah's Throne	.75	.12
Orroek's Army of the Great King	.40	.07
Preble's Two Hundred Stories	.40	.07
Fassett's Discourses	.75	.05
Scriptural Action of Baptism	.75	.25
Memoir of Permelia A. Carter	.33	.05
Questions on Daniel	.12	.03
Children's Question Book	.12	.03
Bible Class, or a Book for young people.		
Preble's Three Kingdoms	.10	.01
on the second advent,	.15	.04
Knowledge for Children	.15	.03
The New Harp, Pew Edition, in sheep,	.70	.16
" " " " " " " " " " " "	.60	.10
The Christian Lyre	.60	.09
Tracts in bound volumes, 1st volume,	.25	.05
" " " " " " " " " " " "	.35	.07
Wellcome on Matt. 24 and 25	.33	.06

Works of Rev. John Cumming, D. D.:

On Romanism	.75	.24
" Genesis	.50	.16
" Exodus	.50	.18
" Leviticus	.50	.16
" Matthew	.50	.19
" Mark	.50	.14
" John	.50	.20
The Daily Life	.50	.14
The End	.60	.18
The Great Tribulation	1.00	.15
" " " " " " " " " " " "	1.00	.15

TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. THE SIX KELSO TRACTS, at 6 cents per set, or	
" 2. Grace and Glory	1 50 per 100
" 3. Night, Daybreak and Clear Day	1 00 " "
" 4. Sin our Enemy, &c.	50 " "
" 5. The Last Time	50 " "
" 6. The City of Refuge	1 00 " "
" 7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by F. G. Brown. (1851).	\$0 12 single

B. 1. The End, by Dr. Cumming	.04
" 2. Litch's Dialogue on the Nature of Man	.06

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

GROVER & BAKER'S

CELEBRATED

FAMILY SEWING MACHINES.

OVER 30,000 IN USE.

PRINCIPAL SALES ROOMS,

18 SUMMER STREET	BOSTON
495 BROADWAY	NEW YORK
730 CHESTNUT	PHILADELPHIA
181 BALTIMORE STREET	BALTIMORE
115 LAKE STREET	CHICAGO
91 MONTGOMERY ST.	SAN FRANCISCO

AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures clons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have

used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '62 For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE. Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & CO. Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. } Proprietors.
R. R. YORK, Yarmouth, Me. }
(No. 969 ff.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-jack, or in a tin kitchen before the open fire;
2d, The virtues of the Brick oven;
3d, The economy of the heat;
4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE which COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, (954, pd. to 990) Providence, R. I.



B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of mill machinery. No. 23 Water street, Bridgeport, Conn., (nearly opposite the R. R. Depot.) Ware rooms No. 19 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for." J. V. HIMES.

995, pd. to 1001, 1 yr.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1/2 cts.

DR. LITCH'S ANTI-DILUENT PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1/2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—t

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, DECEMBER 15, 1860.

Questions about Moses.

1. What was the condition of the children of Israel in Egypt, after "Joseph died, and his brethren; and all that generation"? Ex. 1:6.

Ans. "The children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." Ex. 1:7.

2. How long did this condition of things continue?

Ans. "When the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph." Acts 7:17, 18.

3. What promise had God made to Abraham?

Ans. God had "said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Gen. 15:13-16.

4. Who were the Amorites?

Ans. They were one of the nations inhabiting the land respecting which "the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. 15:18.

5. What was done by the king of Egypt who knew not Joseph?

Ans. "The same dealt subtly with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live." Acts 7:19.

6. What reason did this king give for such cruel conduct?

Ans. "He said unto his people, Behold, the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." Ex. 1:9, 10.

7. What did the Egyptians then do?

Ans. "Therefore they did set over them taskmasters, to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom, and Raamses." Ex. 1:11.

8. Did this oppression of Israel prevent their becoming more numerous?

Ans. "The more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel." Ex. 1:12.

9. What additional burdens did the Egyptians impose on them?

Ans. "The Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service wherein they made them serve was with rigor." Ex. 1:13, 14.

10. When Pharaoh saw that the children of Israel continued to increase in number over the Egyptians, what command did he give?

Ans. "Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive." Ex. 1:22.

11. Did the Hebrews obey the king in this commandment?

Ans. They "feared God, and did not as the king of Egypt commanded them, but saved the men-children alive." Ex. 1:17.

12. What Hebrew child is spoken of as born at this time?

Ans. In this "time Moses was born, and was exceeding fair, and nourished up in his father's house three months." Acts 7:20. For his mother saw "that he was a goodly child." Ex. 2:2.

13. Why did not his parents obey the king?

Ans. "By faith Moses, when he was

born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment." Heb. 11:23.

To be continued.

Daniel Webster's First Case.

Ebenezer Webster, father of Daniel was a farmer. The vegetables in his garden suffered considerably from the depredations of a woodchuck, whose hole and habitation was near the premises. Daniel, some ten or twelve years old, and his brother Ezekiel, had set a steel trap, and at last succeeded in capturing the trespasser. Ezekiel proposed to kill the animal, and end at once all further trouble with him; but Daniel looked with compassion upon this meek, dumb captive, and offered to let him go. The boys could not agree, and each appealed to their father to decide the case.

"Well, my boys," said the old gentleman, "I will be judge. There is the prisoner," pointing to the woodchuck, "and you shall be the counsel, and plead the case for and against his life and liberty."

Ezekiel opened the case with a strong argument, urging the mischievous nature of the criminal, the great harm he had already done—said that much time and labor had been spent in his capture, and now if he was suffered to live, and go at large, he would renew his depredations, and be cunning enough not to suffer himself to be caught again, and that he ought now to be put to death; that his skin was of some value, and that, make the most of him they could, it would not repay half the damage he had already done. His argument was ready, practical, and to the point, and of much greater length than our limits will allow us to occupy in relating the story.

The father looked with pride upon his son, who became a distinguished jurist in his manhood.

"Now, Daniel, it's your turn; I'll hear what you've got to say."

It was his first case. Daniel saw that the plea of his brother had sensibly affected his father, the judge, and as his large, brilliant black eyes looked upon the soft, timid expression of the animal, and as he saw it tremble with fear in its narrow prison-house, his heart swelled with pity, and he appealed with eloquent words that the captive might again go free. God, he said, had made the woodchuck; he made him to live, to enjoy the bright sunshine, the pure air, the free fields and woods. God has not made him or anything in vain; the woodchuck had as much right as any other living thing; he was not a destructive animal, as the fox or wolf was; he simply ate a few common vegetables, of which they had plenty, and could well spare a part; he destroyed nothing, except the little food he needed to sustain his humble life; and that little food was as sweet to him, and as necessary to his existence, as was to them the food on their mother's table. God furnished their own food; he gave them all they possessed; and would they not spare a little for the dumb creature who really had as much right to his small share of God's bounty, as they themselves had to their portion? Yea, more, the animal had never violated the laws of his nature or the laws of God, as man often did, but strictly followed the simple instincts he had received from the hands of the Creator of all things. Created by God's hands, he had a right from God to life, to food, to liberty; and they had no right to deprive him of either. He alluded to the mute but earnest pleadings of the animal for that life, as sweet, as dear to him as their own was to them; and the just judgment they might expect, if, in selfish cruelty and cold-heartedness, they took the life they could not restore again.

During this appeal tears had started to the old man's eyes, and were fast running down his sunburnt cheeks. Every feeling of a father's heart was stirred within him; he saw the future greatness of his son before his eyes, and he felt that God had blessed him and his children beyond the lot of common men. His pity and sympathy were awakened by the eloquent words of compassion, and the strong appeal for mercy; and, forgetting the judge in the man and the father, he sprang from his chair (while Daniel was in the midst

of his argument, without thinking that he had already won his case), and turning to his older son, dashing the tears from his eyes, he exclaimed,

"Zeke, Zeke, you let that woodchuck go!"

APPOINTMENTS.

Bro. Bliss:—Please to give notice in the Herald that I will preach at Truro, Cape Cod, the first Sunday in Dec., the 2d. The Lord willing, I will spend some five to eight weeks there and in that vicinity, as may be duty.

W. M. INGHAM.

If Providence permit, I will preach at Montgomery Centre, Nov. 25; Fairfield, Vt., Dec. 2; St. Armands, C. E., Dec. 9; Sutton, C. E., Mountain schoolhouse, 16th; Montgomery Centre, Vt., 23d. Each place at the usual hour in the forenoon, and in the afternoon.

LEVI DUDLEY.

CONFERENCE AT CONCORD, N. H. A general conference is appointed to commence at the meeting house on the corner of Centre and Green streets, on Wednesday evening, Dec. 12th, and continue over the following Sabbath. Eld. Miles Grant and others are expected as laborers.

T. M. PREBLE.

The Lord willing, I will preach in Manchester, N. H., Dec. 11th as Eld. Morse may appoint; South Reading, Mass. 13th; Westford, 14th; Northfield Falls, Vt., Sunday, 16th.

Notice is hereby given to those interested, that I wish my next visit to Stanbridge, C. E., and vicinity, to occur one week later than is now expected, hoping for better roads—as follows: Pike River Falls, C. E., Dec. 22nd, 1860; Stone Settlement, 23d; Pearceville, 25th; Hyattville, 26th; Gilberts in Dunham, 27th. Quarterly meeting at Stanbridge Burrough 29th and 30th. Let those interested give notice of the change, as soon as possible.

CHAS. P. DOW.

I. H. Shipman will preach at No. Springfield, Vt., Sabbath, Dec. 30th.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

W. H. Swartz, \$5. Sent the 6. Thos Smith, \$1. Will send books with papers, the first week in January.

J. Whitcar. Will send tracts with Herald's Jan 1st. The other tract is out of print.

H. F. Hill. Paid that bill and sent you receipt the 7th inst.

P. Swartz, \$5. Sent books the 8th; which, with postage, was \$2, and or \$1 50 each to you to 1018, and L. Miller to 1023.

We received a letter the 10th inst from Morrisville, Pa. enclosing five dollars; but the signature to it we could not make out. One of the dollars was for Thomas Harrop, which we have credited to No 1036; \$1 was for Great Preparation, which we cannot mail because we do not know to whom to mail it; \$1 was for a book that we have not got, and the sender will please to tell us what to do with it; and \$2 were for office, but we do not know to whom to or it. Please give us the name legibly, and farther directions.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, DEC. 11, 1860.

J. W. in Philadelphia, Pa. 2.00
Daniel Chatterton, Meridian, Mich. 3.00
Mrs Elizabeth J. Goll, Harlem, N. Y. 3.00
J. R. Collett, Boston, Mass. .50
James Alexander, Sandy Hill, N. Y. 1.00
Elisha Ford, Granville, Vt. 1.00
Stephen Sherwin, Grafton, Vt. .50

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, DEC. 11.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Win Chandler 1015, M. Huntress 1049, M. Miller 1036, Miss M. C. Beck with 1049, Wm Zimmerman 977, J. F. Huber 1049, and \$2 for Extra and tracts, and \$4 for tracts; J. Kendall 1023, E. F. Gould 1101, Elisha Ford 1049, S. Sherwin 1049, Wm Ide 1075, A. H. Brown 1075, and 47 c for book sent to N. Y. care of J. B. Huse Dec 11th, O. E. Bennett 1039—each \$1.

H. Simmons 1023, J. Whitman 1028, J. Gorman 1062, J. Brooks 1075, D. Chatterton 1075, Mrs J. J. Goll 1075, L. Cochran 1094, J. Alexander 1075, D. Boon 1062, R. Tucker 1023—each \$2.

Mrs H. Story 1101, J. D. Wheeler 1062 and 10 ex; J. Cowee 1075—each \$3.

R. W. Liscomb 1075—Have no copy of it—\$4.

Rev J. B. Shaw 1049, 50 cts; J. M. Orrock, on acct 50 c.

VOLUME XXI. NO. 51.

Ed.

era. But Shimeall of New York, in his recent elaborate work on the "Chronology of Scripture," and the Rev. B. Savile, in his valuable compilation called "The First and Second Advent," have shown that the date of the Christian era, or A. D. and true year of the birth of Christ synchronize in anno mundi 4132. If so, the 6000 years run out in 1867.*

If these calculations are just, we are on the margin of great events.* But it rests with you to attach to these explanations what weight or force you please. When I speak the truths of the Gospel, there is no question, and I have no hesitation, and I put no if; but when I try to explain unfulfilled prophecy, you must always understand me to admit I may be wrong. I have a strong impression that I am right; you have had the data submitted to you; you, as rational men, can weigh, and study, and come to the conclusion you think best.

Condition of the Papacy.

Never did the Papacy appear more undignified than at the present moment. The cloud which was about to burst was clearly foreseen, when M. About's celebrated pamphlet appeared on the day the Emperor left Paris on his way to Genoa. Every spiritual and every temporal weapon within reach of the Pope has been successfully brandished in the face of Europe. Excommunications have been fulminated from the Vatican, but in such a form as to show that they are spent thunder. The Pope was evidently afraid of the recoil of his own artillery, and feels that the days when Papal interdicts could avail to secure obedience, have passed away with the darkness of mediæval superstition. Every effort within reach of the College of Jesuits has been made to avert the impending catastrophe. The superstition of the Empress of the French has been worked upon to control her Imperial husband, and something has perhaps been done, through this instrumentality, to manacle the man of whom the Romish Church still boasts as her "eldest son." In the British Parliament, Sir George Bower, impelled by the genuine zeal of a perverser, and his new decorations, has done all he could to work upon the fears of the British Government, aided by Messrs. Hennessy, Maguire, and other emissaries whom the Papal hierarchy contrive to return to the House of Commons.

Of the greatness of the peril of the Pope, we might the better judge from the evident dismay of his adherents. The Pope's prelates in Ireland, not satisfied with mere bluster, proceeded to beat the drum ecclesiastic as the recruiting sergeants of the Pope's Brigade. But who shall write the history of that brigade, which, chiefly through mismanagement of the Pope's officers, has melted away without striking a blow for the Holy Father, with the exception of the small companies in the garrison of Spoleto, who appear to have made a gallant stand against the superior Sardinian forces, before they surrendered?

But every effort to defend the Pope has been unavailing. Austria was the main prop of the unhallowed tyranny of the Papacy. Metternich long ago said, "Rome rests upon Austria, and Austria rests upon Rome." The hopes of assistance from Austria perished on the fields of Magenta and Solferino, and Austria owed much of her weakness to the Concordat forced on the weakness and bigotry of the youthful Emperor by his mother, who is one of the coheiresses of our second James, and seems to have inherited that abject spirit of submission to Rome which cost him the crown of Britain. It ought not to pass without notice, that the calamities now falling on the Pope, date nearly from the time when Pio Nono consummated the darling project of the Papacy, by decreeing the immaculate conception of the blessed Virgin, and giving divine honors to her as the Queen of Heaven. Whoever

has traveled through Italy, or even in southern climes, within the last five years, must have remembered the great doings in honor of the Virgin. How, for example, cathedrals and churches in all the Italian towns and villages were all in a blaze to celebrate the nativity of the Virgin; with what pomp did the Pope inaugurate her new statue in the Piazza di Spagna at Rome, in October, 1857; and how the Papacy was once more committed to the guardianship of the Queen of Heaven. When we remember what calamities have followed the bestowal of these divine honors, we can hardly smile at the infatuation of those votaries of Rome, who, in their ignorance, have scarcely refrained from charging the Holy Virgin with ingratitude. A more enlightened observation may suggest the inquiry whether these acts of idolatry, or rather the decree of the Pope, did not fill up the measure of Papal iniquity, and usher in the time when we are told "that ten horns shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

Assuredly, the loss of Rome's temporalities is imminent, when we see province after province throwing off the hated yoke, and the flag of the conquerors floating almost within sight of the Quirinal. Worse than all, there is no sympathy for the Pope. "The eldest son of the Pope" occupies Rome, and has planted a French flag within a circuit of five miles round the Vatican. But what avails such protection? It has been well compared to the protection given to the parrot when hung up in an iron cage to save it from the claws of Grimalkin. It is obviously for his own purposes, and not for the sake of the Pope, that Napoleon thus proclaims himself the master of Rome. The march of the Sardinian armies into the Papal dominions has sealed the fate of the Pope's mercenaries, not without bringing some discredit on General Lamoriciere, who is no friend of the Emperor.

What is to be the final issue of the Italian drama it would be presumptuous confidently to predict. But knowing, as we do, that Babylon is foredoomed, we cannot but look with intense interest to the events when seem to be hastening forward the time when the Romish apostasy shall be cast down, and He shall come whose right it is to reign.—London Record.

Italy again a Kingdom.

Nearly fourteen centuries have elapsed since the barbarian Odoacer overturned the throne of the imbecile Augustulus, put an end to the Roman empire of the West, and made himself king of Italy. But the monarchy which he founded soon passed away; the transalpine peninsula became divided into a number of independent States that wasted the national strength by internecine wars, and until recently are union of its various parts into one compact and powerful realm was hardly thought of. At length, however, what none save the most enthusiastic dare once venture even to hope for, has, through the instrumentality of Cavour, Victor Emmanuel, and Garibaldi, grown into an accomplished fact, and now Italy (with a small exception, soon to disappear), from her northern mountain barrier to her most southern extremity, is a second time consolidated into a united kingdom, under the sway of the Sardinian sovereign.

The ratification of this glorious event was consummated at Naples on the 8th inst. On that day the Piedmontese monarch received in the throne-room of the palace of the Bourbons, the dictator of the two Sicilies and his ministers. The result of the plebiscite was announced to the king, to the effect that an overwhelming majority of the Neapolitan people had voted for annexation to his other dominions, and chosen him to be their ruler. His Majesty thanked the Neapolitans for their devotion, accepted the splendid gift they had conferred on him, and professed undying love of country. Then the deed of annexation was drawn up and executed, the dictatorship ceased, the ministry resigned, and Victor Emmanuel was hailed sovereign of Italy. The title is, of course, rather premature—the Pope being still at Rome, and kaiser in Venetia—but ere long, it will become a verity. For day by

day, Pio Nono's tenure of the Eternal City grows flatter; while judging from rumors in circulation, Austria, since the failure of her diplomacy to content the Hungarians, is getting reconciled to part with her Italian possessions for a consideration. Even without Rome and Venetia, however, essential as they may be to the integrity and security of the whole, an appositeness of his title, the realm of the elected king will raise him to the rank of a first-class monarch, and establish his right to be regarded hereafter as a "great power." Its area comprises over 100,000 square miles; its population exceeds 22,000,000, its climate and commercial position are hardly to be rivaled; and with free institutions, religious liberty, and every thing that stimulates the energies of its inhabitants, who can say that the new-born kingdom is not destined to a long and glorious career?*

Victor Emmanuel, not two years since, was the petty potentate of a little State containing some 6,000,000 souls, and almost as far, apparently, from the crown of Italy as was the Cardinal de York, when in the flesh, from that of England. Presently, however, his prospects began to brighten. Austria, in a luckless hour, crossed the Ticino, and set the ball in motion, and from that time to this it has never ceased to roll, and increase in size. First came Lombardy, then the duchies and legations, next Umbria and the Marches; and now the Two Sicilies until at length the little sub-Alpine realm has swollen into a great kingdom, and its sovereign into a mighty monarch!

But what of that other king that still keeps his court at Gaeta, after his kingdom is departed? His glorious career is almost ended. He has no army in the field, and, at the sailing of the last steamer, it was reported that the garrison of Gaeta had offered to surrender that fortress to the Sardinians. Hence, it may be inferred that the despot at last despairs of his cause and contemplates immediate flight from the scene of his crime and misfortunes.—New York World.

He has "Done Much for Me."

"Freely ye have received, freely give," is the injunction of the Saviour to His disciples, and when Christians have right ideas of their indebtedness to Christ, and of the manifold favors received from Him, they cannot be niggardly or covetous:

A missionary laboring among the Caffres, was anxious to raise money for an important object; but the church which he had formed was so small and the members of it so very poor, that he resolved not to ask them to give even a penny. This was a grief to the good man; but as many of them were widows, as they earned the little money they had by carrying fir-wood to a town several miles off, and as he believed they were doing they possibly could for the cause of Christ, he felt quite sure that he should not be right if he asked them to do more.

One day he told a native preacher that he was going to plead for the object with the white people in Graham's Town. Immediately the teacher said,

"Why don't you speak to us, and ask us to do something?"

The missionary told him his reason, and said, "I really think you are not able to do more raising money than you now do. But I wish you would feel more, and pray more."

He answered, "The Lord may put it into our hearts to try and do more."

The missionary was pleased, and called the people together. Still he scarcely expected any money, for he could not see where it could come from. But to his great surprise and delight, they came forward and subscribed about £14! Among those who gave there was a poor widow, who had the very spirit of her whom the great

* Humanly speaking it may look so; but we must never forget, when speculating about the future, that it is written: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Saviour commended when he saw her cast her two mites into the treasury. This good woman came up to him with fifteen shillings in her hand. The missionary was almost afraid to take it, and told her that it was too much.

"But," he writes, "her reply silenced me: 'The Lord,' she said, 'has done much for me.'"

A short time afterwards she brought to him five shillings more, and told him that her heart would not be still until she made up the pound.

The Tide of Grace.

Let me now urge on you the advantage and duty of improving to the utmost every season of heavenly visitation. There are seasons more favorable and full of grace than others. In this there is nothing surprising, but much that is in harmony with the common dispensations of Providence. Does not the success of the farmer, seaman, merchant—of men in many other circumstances—chiefly depend on their seizing opportunities which come and go like showers—which flow and ebb like the tides of ocean? The sea is not always full. Twice a day she deserts her shores, and leaves the vessels high and dry upon the beach; so that they who would sail must wait and watch, and take the tide; and large ships can only get afloat, or, if afloat, get across the bar into the harbor, when, through a favorable conjunction of celestial influences, the sea swells in stream or spring tides beyond her common bounds. The seaman has his spring-tides; the husbandman has his spring times, and those showers, and soft winds, and sunny hours, on the prompt and diligent improvement of which the state of the barn and barn-yard depends. If the season of heavenly visitation be improved, who can tell but it may be with you as with one well known to us. She was a fair enough professor, but had been living a careless, Godless, Christless life. She awoke one morning, and most strange and unaccountably, her waking feeling was a strong desire to pray. She wondered. It was early dawn, and what more natural than that she should say there is time enough—meanwhile, "a little more sleep, a little more slumber, a little more folding of the hands to sleep?" As she was sinking back again into unconsciousness, suddenly, with the brightness and power of lightning a thought flashed into her mind, filling her with alarm—this desire may have come from God; this may be the hour of my destiny, this the tide of salvation, which, if neglected, may never return. She rose, and flung herself on her knees. The chamber was changed into a Peniel; and when the morning sun looked in at her window, he found her wrestling with God in prayer; and like one from a sepulchre, she came forth that day at the call of Jesus, to follow Him henceforth, and in her future life to walk this world with God.—Dr. Guthrie.

National Chastisements.

Those were terrible words which God, by the mouth of Jeremiah, spoke to rebellious Israel; "I have taken away my peace from this people, even loving kindness and mercies."

I. This "peace" was the temporal prosperity of the nation. The prophecy announced approaching war, famine, pestilence, captivity; but the "peace" which these take away is temporal, not spiritual—is prosperity as respects the things of the present life.

II. The peace—the temporal prosperity—which nations enjoy, is not their's, but God's. He claims it as his own. "My peace."

(1) The world, in which they enjoy it, is His. He is the Creator. "The sea is His and He made it; and His hands formed the dry land. In His hand are the deep places of the earth; the strength of the hills is His also."

(2) The life, during which they enjoy it, is His. "In Him, we live, and move, and have our being." "The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up."

(3) The covenant, through which they enjoy it, is His. The constitution of nature and course of providence are ordered according to His purpose. "He giveth to all, life, and breath, and all things." "Every good gift and every perfect

† We beg Dr. Cumming's pardon respecting Mr. Shimeall's having shown any such thing—unless reckoning Nos. twice over can show it.

Ed.

† We are on the margin of great events, whether these Nos. are just or not. We are fast nearing the end, even if they are not precisely accurate.

Ed.

gift is from above, and cometh down from the Father of lights; with whom is no variableness, neither shadow of turning."

(4) They, themselves, who enjoy it, are His. "Thou, whose name alone is Jehovah, art the Most High over all the earth." "He is Lord." Who shall contest His ownership, since every one must say to Him, "Thy hands have made me and fashioned me together round about?"

III. God often withdraws the temporal prosperity—the peace—of nations. "I have taken away."

(1) An incensed holiness prompts it. "Behold, ye walk every one after the imagination of his evil heart, that ye may not hearken unto me; therefore will I cast you out."

(2) An exhausted patience permits it. "Give glory to the Lord your God, before he causes darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it"—if this respite granted by long suffering is not improved to repentance—"my soul shall weep in secret places for your pride; my eyes shall weep sore, and run down with tears."

(3) An immutable purpose demands it. "I, the Lord, search the heart; I try the reins, even to give every man according to his ways, and according to the fruit of his doings." "I have taken," refers to punishments yet future, but so certain that they are spoken of as things past.

(4) An irresistible arm accomplishes it. "There is no king save by the multitude of a host; a mighty man is not delivered by much strength." "The transgressors shall be destroyed together; the end of the wicked shall be cut off."

IV. The taking away of peace—of temporal prosperity—from a nation, is a fearful thing.

(1) Its fearfulness is illustrated by the principle that bestows peace. "Even loving kindness." Nevertheless, the loving kindness of a God, rich in compassion and slow to anger, grows weary of blessing an intractable people; and the hand that once upheld now smites them. Oh, when loving kindness no longer stays the rod, but wields it, how severe must the stroke be!

(2) Its fearfulness is illustrated by the forms which that peace wears. "Mercies." Unmerited because of sin, and yet given. Not one, but many. Oh, when even "mercies" desert us—when the only things which sin has had no power to withdraw are now swept from our grasp—how unmitigated must be our wretchedness!

V. Is it not well in these times of national commotion to lay such truths to heart—and to seek unto the Lord with earnest supplication, that His peace may not be taken away from us because of our iniquities as a nation?

The Religious Herald.

A Significant Dream.

This dream relates to an old lady who was professedly very pious, but, like thousands in the church, for many years allowed her devotions to her pipe to exceed her devotions to God. She was more sure not to forget her vows to this carnal appetite, than not to forget her closet for prayer. One night she dreamed of an aerial flight to the regions of the spirit-world, where not only her eyes could feast on the beauties of elysian fields, but where she could converse with perfected spirits. She asked one of these to go and look for her name in the book of life. He complied; but at length returned with a sad countenance, saying it was not there. Again she besought him to go and search more thoroughly. After a more lengthy examination, he returned without finding it. She wept bitterly, and could not rest till a third search should be made. After a long and anxious absence the messenger returned with a brightened countenance, saying that it had, after great labor, been found; but so deep was the covering which years of tobacco smoke had laid over it, it was with great difficulty that it could be discerned.

She awoke and found herself prostrated with weeping. It is not for me to say whether there was, or was not any divine instruction in this dream; but it produced in the old lady repent-

ance, and a pious resolution henceforward to give unto God not a divided, but a whole heart,—to cast the idol at her feet, and lay no more of her time, money, nor vital energies upon its unholy altar.

"The Greatest Heresy."

"Popery?" No. "Pelagianism?" No. "Socinianism?" No. None of those. What can it be? A more general and widely diffused error than either named. It creeps into families and disturbs their harmony. It lurks in neighborhoods and sets friends at variance. It steals into churches and destroys their peace. It nestles down in editorial chairs and give to the many-tongued press its bitter words. It strides the hobbies of reform and turns them into centaurs of fury. It gets into the councils of society, and curdles their charity with its acids. It stands on either side of the imaginary line that divides a nation into sections, and hurls poisoned arrows from one side to the other. It is the very essence and incarnation of the mischief-making principles, and the arch enemy of the Gospel of Christ. What can it be? we hear from north, south, east and west.

Must we answer, when the very nature of the heresy is such that the subject of it is almost invariably, and by a kind of fatal necessity, unconscious of its power, and only by divine grace is ever freed from the hateful scourge? A careful reading of the thirteenth chapter of Paul's first epistle to the Corinthians, will confirm the assertion of an excellent divine, that "the greatest heresy is want of love."

Original.

What will ye do in the Solemn Day?

The above query is fraught with as much interest to mankind to-day, as when uttered by the prophet Hosea to the rebellious house of Israel: and we ought at once to examine our own hearts to see if we can give a reasonable answer. It is fitting we should thus examine ourselves and ascertain whether we be in the faith.

That there is a day, yet future, the important and thrilling events of which justly claim for it the title of "the solemn day," is most clearly proved by the words of inspiration. Paul, in his discourse on Mars' Hill, assures his Athenian brethren that God "hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Again, in writing to the church at Corinth, he says—"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." And this being the case, of what vast importance is it that we know whom we have believed, and have the assurance that he is able to keep that which we committed unto him against that day—having our lives hid with Christ in God, so that when Christ, who is the Christian's life, shall appear, we may also appear with him in glory!

The day of judgment will be one of deep solemnity to all: but it will be fearfully so to the sinner, with no possible chance of escape. Reader, are you flattering yourself with the vain hope that you may escape the dreadful ordeal? Remember, every eye shall see him: and we must all appear before him. That all seeing Eye can pierce the darkest cavern of earth, and every secret thing shall be revealed. Are you saying in your heart that the Lord delayeth his coming? and putting far away the evil day? If so there is great danger that the Lord may come in a day when you look not for him, and in an hour that you are not aware of, cut you asunder, and appoint you your portion with the lost. Are you trusting to the delusive idea that the Judge will excuse you, and grant you pardon even then? Remember that the door of mercy will then be forever closed, and the fearful sentence will have been pronounced: "He that is filthy, let him be filthy still." The blessed Savior, who now intercedes for you, will then have become your Judge. Are you trusting in your own merits for salva-

tion—your works of charity and benevolence? There are many who belong to this class; but what are the words of our Saviour on this point? "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me." O, trust no longer in this refuge of lies, but fly for safety to the only source of security against the storm about to burst upon a guilty world—to Christ the strong tower, into which you may run and be safe. Delay no longer; for the Judge standeth before the door. Repent, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.

To the Christian, that day will be one of sadness, inasmuch as he must then bid adieu to those who are connected to him by the ties of nature; for "two shall be in the field, the one shall be taken and the other left." The Christian often feels sad in view of the fact that separations will then take place, painful to all parties; but his sadness shall be turned to joy, when he is greeted by those who have gone before, and is permitted to enjoy the sunshine of heaven—"the Lamb is the light thereof."

H. CANFIELD.

St. Johnsbury, Vt.

Original.

The Holy Spirit—His Baptism.

"He shall baptise you with the Holy Ghost," was predicted by John the Baptist of Jesus. The word is used in the same metaphorical sense in which it is used when Christ said in reference to His sufferings, "I have a baptism to be baptized with," &c. for being overwhelmed with sufferings, as the subject of baptism is sunk or submerged in the element in which he is baptized till he is overwhelmed covered by it. This was referred to by the Saviour as "The promise of the Father," "Which saith He ye have heard of me." The apostle Peter on the day of pentecost recognized the gift as what God had promised by the prophet Joel. This, then must be the "Promise of the Father" to which Christ referred. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel 2: 28, 29.

To what does this passage especially refer? The use Peter makes of it shows that it was at least primarily fulfilled on the day of pentecost.

But still the question remains. Does it not refer more particularly to a great manifestation of the Spirit immediately prior to the restoration of the Kingdom to Israel, or "The battle of that great day of God Almighty?" The 1st verse of Chapt. 3, seems very strongly to inculcate this. "For behold in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down in the valley of Jehoshaphat, &c. This did not take place in the apostolic age nor has it yet taken place. But it is to be in the days and in the time of the pouring out of the Spirit upon all flesh, &c.—Must not, then, a perfect fulfilment of the promise be in the future?

And is it not also in reference to this that the prophet Isaiah speaks, Chapt. 32: 14, 15: "The palaces shall be forsaken" &c. "Until the Spirit be poured from on High, and the wilderness be a fruitful field" &c. If so, there is to be in the midst of great commotions and temptations, an extraordinary effusion of the Holy Spirit. And may it not be referred to by the prophet Isa. 59: 16? "When the enemy shall come in as a flood, the Spirit of the Lord shall lift up a standard against him." By a careful comparison of these three quotations it will be seen that each refers to the time immediately preceding Christ's reign, to be preceded by a dreadful conflict between the powers of light and darkness, when the people of God will need more than mortal strength to stand in the evil day. The

day of pentecost may be regarded as the former rain, to cause the seed to germinate; but the latter rain is wanting to ripen the harvest before it is gathered in. The Spirit did the former. Will he not do the latter?

For the Herald.

Waifs from the West. No. 12.

Tuesday, November 13th. This evening two brethren of the Baptist church living 20 miles from Minneapolis, who were in the city as jurymen, called on me at Bro. Woodman's for the purpose of conversation on the things of the kingdom. We spent a long time in an examination of Daniel 2nd; Isa. 2nd; Matt. 13th, and other portions of the prophetic writings. Like the noble Bereans, "they received the word with all readiness of mind" and seemed determined to search the Scriptures to see if the things we teach are true. I gave each a copy of our "Declaration of principles,"—a tract I wish was scattered like leaves in autumn,—and after a season of prayer in which all engaged vocally, we parted feeling that our interview had been pleasant and profitable. These brethren had heard in 1842-3 on the speedy coming of Christ, but with the passing of the time the subject in a great measure passed from their minds. There are multitudes everywhere just in this condition. The cry—"Behold, the Bridegroom cometh!"—has gone forth on the wings of the wind and instead of letting it now die away in the distance it behoves us to make vigorous and continuous efforts to extend its influence. The events transpiring in Europe, and indeed throughout the world, are so startling in their nature, and the decadence of the Papal power so manifest, that studious minds are led to inquire, What shall be the end of these things? and those once interested may with a little aid become interested again. Let us not be discouraged—the truth is spreading.

Thursday, Nov. 15th. At an early hour Bro. Woodman conveyed us to St. Paul where we took the steamer "Favorite" for La Crosse. Among the passengers were two ladies who were returning to Illinois from Little Winnipeg, Minn.—220 miles above St. Paul. They left their husbands there, one of whom had labored eight or ten years as a missionary, or teacher among the Chippewas in that region. The account which these sisters gave of the progress of Christianity among this tribe was far from being encouraging. These Indians recognise the existence of a "Great Spirit," and when sickness enters the family "the medicine men" are sent for who endeavor by various incantations to appease the wrath of the offended god, and to restore to health; but like every other form of idolatry their religious system is debasing in its influence. A few among them have embraced the religion of Jesus and died in the triumphs of faith, but the great mass are yet walking in gross darkness. Laborers in every field will meet with discouragements, but in such a field as this long patience is requisite. It is well our duty is not to be measured by the success we have. "Go ye into all the world and preach the gospel to every creature," is a law ever binding. Our work is to sow the seed; God will look after the harvest. The abolition of idolatry is certain; but "in that day a man shall cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he riseth to shake terribly the earth."—See Isa. 2: 18—21. When the living and true God is seen coming in the clouds of heaven with power and great glory, then will those who worship dead and false gods see that those in whom they trust are utterly unable to deliver them, and will affrighted flee before the Judge's face. But the living idolaters at that epoch will stand no better chance for escape than will those who have died and perished without law: for "God is no respecter of persons." Those "who know not God" will as assuredly be punished as those "who obey not the gospel."—2 Thess. 1: 6—10.

But to return from this digression:—the soci-

ety of these ladies and of Bro. Chandler of Monticello, who was on his way to Canada on business, rendered our passage on the boat pleasant. At 6 o'clock in the morning of Nov. 16th we took the cars at La Cross, Wis. for Beloit, where we arrived about 4 P. M. and found a pleasant home with Bro. E. F. Cox, who with his companion was formerly a member of the church of Adventists in Shefford, C. E.

About 20 miles from Beloit we passed through Jagesville, and as we looked on the broad prairies I recalled a passage in a letter which Elder Addison Merrill wrote me from this place a few years ago. He said,—"What a great country is the West! What fertile prairies! What splendid farms, and enterprising people! But some of the country is so flat as almost to sicken me, and here in Wisconsin I miss the fruit of older countries, and everywhere I can be reminded by contrast of the magnificent mountains of New England which, though now in such distant prospect, seem almost to refresh me still. And O! the New Earth—Paradise! Shall I be there? I have a dread of the horrors of death, but I have not a tormenting fear of the final glory." Thus wrote one who had gone West for his health, but "the last enemy" had marked him as his victim. He returned to Northfield, Mass. and on the 4th of May 1857 calmly departed from the shores of time. But "the memory of the just is blessed." The health and happiness which this world could not give, I doubt not he will receive when Jesus comes, and when the new earth with its hills and vales is covered with a flood of glory, I hope through grace to stand with him on Zion's sacred heights.

"Where no shadow shall bewilder,
Where life's vain parade is o'er,
Where the sleep of sin is broken,
And the dreamer dreams no more,
Where the bond is never severed,
Partings, claspings, sobs, and moans,
Midnight waking, twilight weeping,
Heavy noontide—all are done;
Where the child has found its mother,
Where the mother finds the child;
Where dear families are gathered,
That were scattered on the wild;
Brother! we shall meet and rest
Mid the holy and the blest!"

J. M. ORROCK.



ADVENT HERALD.

BOSTON, DECEMBER 22, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Exposition of Daniel's Prophecy.

CHAPTER V.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him that he should be the third ruler in the kingdom.

v. 29.

Notwithstanding the fearful interpretation given to those words, the king fulfilled his promise, and Daniel submitted to the honor. It has been suggested that Belshazzar hoped by showing honor to Jehovah's prophet, to prolong the time; or that he valued the sacredness of his word; and that Daniel, in submitting to the honors bestowed on him,

foresaw that he and his people might stand better with the Persians when they should have taken the Kingdom; but all such conjectures are idle, and of no account.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old. vs. 30, 31.

No fulfillment ever followed more closely its prediction than this. Truly the Kingdom, the Babylonian Kingdom, was numbered and finished; its king was weighed and found wanting; and his dominion was rent from him and given to his besiegers. It was also in fulfillment of more ancient predictions, for, 170 years before the Lord had said of "Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the lions of kings, to open before him the two leaved gates: and the gates shall be shut; I will go before thee, and make the crooked places straight. I will break in pieces the gates of brass, and cut in sunder the bars of iron," Isa. 45: 1, 2. And Jeremiah, some forty years before, had foretold: "The mighty men of Babylon have foreborn to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwelling places; her bars are broken. One post shall run to meet another and one messenger to meet another, to shew the king of Babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burned with fire, and the men of war affrighted. . . In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord. How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!" Jer. 51: 30—32, 39—41.

In fulfillment of these predictions, as Xenophon describes, Cyrus having turned the waters of the Euphrates which run beneath the walls through the city, into other channels, marched his army into the river's vacated bed, surprised the guards, took the city, and slew its king.

The city was actually taken by Cyrus, but in the name, and the authority of Darius, the uncle and father in law of Cyrus, and the actual sovereign.

Thus had passed away the empire symbolized by the head of gold, as seen by Nebuchadnezzar in his dream of the Great image; and the Medo-Persian empire, as symbolized by the breasts and arms of silver, succeeded to its place in the supremacy over the nations.

Our Country's Crisis.

The aspect of affairs in our own land is peculiarly alarming. Some half a dozen or more southern states, with others to join them, threaten immediate secession, under circumstances which render it difficult to see how such a result is to be avoided.

We have studied the subject closely to find out the cause of grievance, but fail to discover it. The southern papers speak in generalities, but fail to be specific. They speak of "unconstitutional personal liberty bills" passed by northern legislatures; but they fail to specify what unconstitutional clauses any such bills contain. Those bills were designed simply to insure a fair trial to any person claimed as a slave; and not a solitary instance has been mentioned, that we have seen, where their existence has interfered with the arrest or return of a single fugitive. This being so, it is difficult to find in them the cause of the present southern attitude. And did they interfere with the execution of any United States law, there is not a northern judge but would set them aside as so much waste paper,—an unconstitutional law being a nullity.

It is claimed that the south do not have equal rights in the territories of the general government. But we are not aware that any considerable numbers at the north have attempted to place southern relations with the territories on any different footing, than those marked out by Jefferson, Madison, and other southern statesmen of our early constitutional era. This being so, there can not be justly claimed any aggressions by the north in this particular, whilst they merely abide by the principles that originally actuated our entire government. And such being the case, it is difficult to find what northern causes for secession can be removed; which makes actual secession seem more imminent and certain. The great moral sentiment at the north will also ever be painfully impressed, in case of secession, with the insufficiency of any cause for such an act. And there being no manifest cause for it, the whole movement appears to us, more as a judgment of God upon the nation; and one that will be likely to overwhelm that section of country with evils, horrible to contemplate, and which we pray God he may avert.

The English View of Secession.

The London Review, in speaking of the proposed

secession of the South from the Union, says: "The South could not exist for a year as an independent Confederation. With a scanty white population, not augmented by immigration, and with an enslaved black population, increasing in numbers much more rapidly than their masters; where, in case of any difficulty with the independent North and West could the South look for assistance to prevent its reannexation to the Union by force of arms? Some of the Southern journals speak of a free trade alliance of the Southern Confederacy with Great Britain as an available policy to check in such a case the arrogance of the Protectionist North. But they forget that there must be at least two parties to an alliance, and that such an alliance as this would be most unpopular in England, where slavery and the slave trade are held in almost equal abhorrence."

The 'London Saturday Review' also says: "if the Southern States once succeeded in constituting a separate Federation, it is surely clear that every question now pending between themselves and the North would become at once an international question. Every point now at issue in the domestic forum of Congress would come under the cognizance of the general society of nations."

"What sort of division of the unsettled territory now belonging to the United States would ever be agreed upon between the Northern and Southern Confederation nobody can conceive; and this is the very difficulty which seems to show that the severance could never be effected without bloodshed. It is plain, however, that every attempt of the Southern States to expand beyond the territory absolutely secured to them would be resisted, not simply by their Northern neighbors, but by the whole strength of the European civilization. The more reckless spirits of the South are pushing on their quarrel in the belief that if they were once disembarassed of the Union, they could rend province after province from Mexico, and fill each acquisition with their slaves. But Europe would have a word in the matter. It is simply the incorporation of the North with the South, which prevents European statesmen from treating the annexations of the United States as avowed extensions of the area of slavery."

Juvenile Hymns.

A little girl named Kitty, had learned the hymn, beginning with:

"Preserved by thine Almighty power,
O Lord, our Maker, Saviour, King,
And brought to see this happy hour,
We come thy praises here to sing."

And she delighted to sing it, wherever she went, walking in the garden, or sitting under the tree, or when in her little room; but she was particularly delighted with its chorus:

"Happy day, happy day,
When Christ shall wash our sins away."

"I like 'happy day' part best," said she one day to her father, who had been sitting in his study and hearing her sing the sweet words.

And why do you like that part best? he asked.

"Because," said she, "Jesus has washed my sins away."

Did you have any sins to wash away? he said.

"Yes," she replied "I used to tell naughty stories; but Jesus' blood has washed them all away."

But how do you know that your sins are washed away?" added her father.

"Because," said she, "The blood of Jesus Christ cleanseth from all sin, and I have asked Jesus to forgive my sins; and he has said that 'whoever asks shall receive'; and so I know he has washed them all away."

A missionary correspondent of the S. S. Times, in speaking of the sabbath School connected with the mission to the Americans at Aintab, refers to the influence of the hymns, sung there, on the minds of the Mohamedan children, says: "Not a few of the Moslems of the place often visit our school, and we trust it will be the means of bringing many of their children before long under Christian instruction. They have already learned not a few of the little hymns which we have translated into Turkish for the Sabbath School infant class children, by hearing the latter sing them in the streets and at their homes. These little ones often assemble in groups upon their house-tops in the mornings and evenings, and sing these little hymns so loud as to be distinctly heard from all the Moslem houses within a quarter of a mile of them. The sound of their voices often reaches me as I am at work in my study, and no music sounds sweeter to me; though you would not think it got up according to the most approved style of the musical art. Hark! I distinctly hear them singing now in the heart of the city, a little west of me. It is the little hymn—

"I'm a pilgrim, I'm a stranger—

I can tarry, I can tarry but a night."

And now they commence another—

"Around the throne of God in Heaven,
Thousands of children stand."

I assure you, dear brother, these sounds are sweet to me; for every one of these little hymns is a sermon, which is heard by many, and not without effect, and they are directing the thoughts and hearts of these precious little ones, that sing them to Christ."

The teaching of this last hymn, also, needs a little correction. It is doubtless true that in the kingdom there will be thousands of children; for our Saviour has said: "Of such is the kingdom of God." Luke 18: 16. But when he said, "No man hath ascended up to heaven," John 3: 13, he must have included children as well as adults; who, according to Christ's words, if godly, may be "carried by the angels into Abraham's bosom," (Luke 16: 22), or "paradise," (Ib. 23: 43); to await the resurrection but we are not warranted in denominating this, heaven. In the resurrection, however, thousands of children will stand on mount Zion,—uniting in the song which only the redeemed from earth can sing.—See Rev 14: 1—3.

Our National Idol.

The Union: Hope In God: Nineveh: Congress.

If we are about to be dashed into pieces like a potter's vessel, we suffer the punishment due to us for our sins. We have made an idol of our country. Thus have we broken the first and second of the ten commands of God. We have deified America, the Union, our glorious country, the stripes and stars!

We have been laughed at in other lands for this idolatry. Our pride and vainglory has made us a byword. But the sin has been an excess of love. Blind to our faults, proud of our rapid growth, wonderful development, and apparent destiny, we have worshipped our national greatness, and forgotten our dependence on God.

We have never as a people acknowledged God. Our constitution, over which we are now dividing, is a godless instrument. Our theory of human rights, our ideas of national advancement, our dependence in time of peril, have all been grounded on the greatness of MAN. With us man has been every thing, God nothing. And we have been far more jealous of the rights of man than the duties of man; more concerned to assert our prerogatives than to confess our obligations. We have worshipped man when we ought to have adored God.

How we have pitied the people of other lands who cannot have our civil liberty, and how have we despised those people who might but will not. In our self-complacency we have often wondered that the poorer classes in England would submit to the burdens under which they groan, while a great landed aristocracy monopolize the wealth and power of the realm! Our sympathies have gone out after the subjects of despotism, and we have rejoiced when we heard the rumblings of earthquakes under the thrones of the Old World, fondly believing that every revolution was bringing mankind nearer and nearer to our standard of government, the perfection of human wisdom and power.

In our sermons, speeches, and prayers, we have held out the idea that from our land is going forth the light to dispel the darkness of the earth—that our example is inspiring the patriotism and courage of the oppressed—that our career is leading up the nations from the thralldom of ages, and that, above all, the gospel from our churches is going into all the world. So we have "calculated" on bringing in the Millennium. "We are the people," and liberty will die with us, and learning, and religion, and civilization will all go down together, when the stars of the Union set in the Western sea. Now we are learning another lesson. The idea is just getting into the minds of some of our people, that this Union of ours can go to pieces—that this great country, with prosperity unexampled in the annals of time, may perish in the midst of its glory, and instead of being among the first powers of the world, as it is the first in the extent of its commerce and internal resources, it may in half a year, without a foreign foe on the earth, and without a drop of blood being shed, drop like lead in the sea, fall to pieces by the conflicting forces that spring from its greatness, and become a handful of shattered, scattered, contending states, the pity or scorn of the kingdoms we have despised. Now we see that such a catastrophe may come upon us. It needs no Dr. Cumming to tell us that the stars may fall from heaven, and that the disruption of our confederacy and the dishonor of our national flag may be prefigured in those splendid prophecies that point to the final consummation, when the end shall come.

God is in it. He is a just and jealous God. He will not give his glory to another, and he will not suffer the honor that belongs to him to be shared even by the nation which he has marked with his peculiar favor. We have been fond of tracing analogies between his dealings with his ancient Israel and the American people. It is striking and extended. And in nothing more than this, that national sins are punished by national judgment. There is no hereafter, no heaven, no hell, for kingdoms or re-

publics. If the people, as a people, sin against God they must be punished here if they do not repent. "Yet forty days and Nineveh shall be overthrown," said the prophet, himself but recently a rebel, and Nineveh repented in sackcloth and ashes, and God spared her from her impending doom. As a nation we have been guilty of idolatry. We have worshipped the UNION. We have thought all our strength and glory lies in it, and that while we preserved it we should be the proudest, happiest, mightiest people on the globe. God has been displeased with us for this idolatry. He has suffered us to quarrel about our Union, and to bring ourselves to the verge of disunion and ruin. If a prophet were to arise and say, "Yet forty days and Nineveh"—the American Union—"shall be overthrown," he would find thousands of believers, perhaps few however who would do as did the Ninevites, put on sackcloth and humble themselves to God! But it has come to this. Vain is the help of man.—*N. Y. Observer.*

Spiritualism.

The New York Leader affirms respecting European celebrities, that, "Sir Edward Bulwer Lytton, a Minister of State; Newton Crossland, one of our most successful lecturers and acutest annotators; Parker Snow, of the Arctic expedition; Mr. and Mrs. S. C. Hall, celebrated in literature; Sir David Brewster, Dr. Bird, Lord Brougham, and many others of equal note are all believers in the spiritualistic theory. It is also known that Louis Napoleon is a firm and ardent student of these phenomena, and that he received many messages through Mr. Hume, purporting to emanate, and believed by him to emanate from the spirit of Napoleon the first."

The downfall of any state is always preceded by its government swerving from their allegiance to Jehovah. Let Louis Napoleon adopt the pretended communications from the spirit of his uncle, as his guide, and his state would be soon doomed.

The Presidential Vote.

The popular votes of the American people, given at the last election, were divided among the different candidates, as follows:

For Abraham Lincoln of Illinois,	1,855,447.
" Stephen A. Douglas "	1,389,802.
" John C. Breckinridge of Ky.	545,426.
" John Bell "	487,459.
" Gerritt Smith of N. York.	192.
Total,	4,278,326.

If the above entire vote of Mr. Lincoln was deducted from the votes of the free states, the remaining votes from the north would exceed the entire southern vote. We strongly suspect that it is the great preponderance of voters at the north, and of inhabitants, as revealed by the census this year, which move S. Carolina more than any imagined grievances she can complain of, and which the north disavows.

Enquiries.

Bro. Bliss:—I much approve of the Herald, the manner in which it is conducted, and the clearness of your remarks on the various articles it contains. Be so kind as to give me your views on Acts 15:16, 17; Zeph. 3:12, and Isaiah 66:19.

I remain your brother in love,

M. IRELAND.

Brighton, C. W., 10th Dec., 1860.

Ans. The visiting of the Gentiles to take out a people for God's name, in Acts 15:4, we understand to be the same as the seeking of the Lord by the residue of men in v. 17—viz. the fruit of the proclamation to the Gentiles. And after the residue of men have thus turned to God, the setting up of David's tabernacle, we understand to be the establishment of the kingdom of God on the regenerated earth.

We cannot, at this moment, give you an exposition of the 3d of Zephaniah, that we should be satisfied with, and therefore do not offer it to you.

Isa. 66:19, 20, we suppose also refers to the Gospel dispensation. On this point we gave our views in full, in our articles on the Exposition of Isaiah.

Cassell's Serial Publications, viz.

1. "Cassell's Illustrated Family Bible."
2. "Cassell's Popular Natural History."
3. "Cassell's Illustrated History of England."

Published by Cassell, Petter and Galpin, 37 Park Row N. Y. and La Belle Savage, Ludgate Hill, London; and sold by agents throughout the United States.

We are indebted to the Publishers for copies of the above; which have progressed as far as Part 19, of the Bible; Part 18, of the Natural History, and Part 9 of the History of England.

These works are issued in Parts,—the first two of 32 pages each, and the last of 60,—once in two weeks, for 15 cents a Part.

The Bible will comprise about 50 parts: the Natural History 48; and the History of England, about 60. They are all handsomely, even profusely illus-

trated with appropriate and well executed engravings on almost every page. The Illustrated Bible will make a magnificent edition of the Sacred volume—the cheapest of the kind ever published; and the other works are valuable, and are having an extensive circulation.

Extra Circulation.

It is proposed to commence the next volume of the Herald with a number, that shall be more than usually valuable for general circulation. We have articles prepared for it on the following subjects:

- The New Earth, as the Inheritance of the Saints.
- The Little Horn of the 7th of Daniel.
- Waiting and watching.
- Faith in a suffering Messiah.
- The Resurrection.
- The End of Probation.
- Laborers Wanted.
- Modern Spiritualism.
- The Kingdom of God future.
- The Purifying Hope.
- Where are we?
- The End of the Gospel Age.
- The Prophetic Periods.
- Synopsis of Prophetic Views in America 200 years ago.
- The Sign of the Son of Man.
- The New Birth.
- The Throne of David.
- The Distress of the Nations.
- The Curse, and its Removal.

We have some others promised, have been disappointed in not receiving articles on some subjects: and it is also possible that some of these will be crowded out of the 1st number; in which case they will appear in the one following. The first No. will thus be a valuable one for general circulation, or to hand to friends and neighbors. To secure extra copies of it, however, it will be necessary that the orders for it be received at the Herald office before Monday, Dec. 31st—the number to be printed being dependent on the number ordered.

The price of extra copies will be, \$2. per 100, fifty for \$1, or ten copies for 25cts.

It is proposed also to give, shortly, all our late articles on the 2d of Daniel, in a subsequent No. on the same terms,—should there be a demand.

Books for Sale at this Office.

- Dr. Cumming's Great Preparation. First series.
- Dr. Cumming's Great Tribulation. 2 vols.
- Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

FOR SALE.

One or more shares on the "Boston Advent Association."

A Bro. owning a few shares in our Chapel building, wishes to realise from them for the purpose of aiding the advent cause. He would be willing to sell at a little discount from the par value. Any Bro. wishing such investment, might feel that in the purchase, of from one to three shares, he was aiding a brother to do good with the money.

A Proposition.

A Bro. proposes, if any brother or sister who feels unable to pay \$2 a year for the Herald, and will pay one dollar a year for it, and also forward the name of a new paying subscriber, that he will pay the other dollar for them—to the number of fifty or more dollars.

We are pleased with this proposition, and hope it will be numerously responded to. Will those thus responding remind us of the proposition, so that we may correctly charge our brother with the sum he will make up.

Our Wants.

We regret much to be compelled to say to the patrons of the Herald that a bill for paper, ordered for use in January, and amounting to \$350, has as yet had very little provision made for it. We shall be compelled to depend on your kind consideration to enable the A.M.A. to make prompt provision for it. Brethren and sisters, your generous responses last year, encourage the hope that the next two weeks will do much towards this end.—Though we have no notes to meet, the expenses of the office above its earnings, make a few hundred dollars a year in donations necessary to meet its bills promptly.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

I. H. Shipman. If not by you, it will probably be by no one.

Dr. O. E. Noble. Received. Thank you.

N. Brown. Do.

G. W. Burnham. Do.

MEETING OF THE STANDING COMMITTEE.—The time and place of the regular quarterly meeting of the Standing Committee of A. M. A. will be on Tuesday January 8th, at the Herald office.

Bro. F. Gunner, who has been disabled from preaching for some months past, writes from Salem on the 17th inst., that his "health continues to improve." May a kind Providence complete his restoration to health, and also that of his daughter, whose "feebleness continues to increase."

Foreign News.

FRANCE.

The legislative and ministerial changes in France continue to be received with favor. Considerable stress is laid upon the fact of the enthusiastic reception accorded to the Emperor on the occasion of his visit to the Opera on Monday. It is looked upon as a political event of high significance. "No sooner," it is said, "was His Majesty perceived in the Imperial box, than the crowded house broke out into loud and vehement cheering, in testimony of what is felt by the intelligent classes respecting the new decrees. A vast accession of truly valuable popularity is the unmistakable result of the late appeal to the Liberal body in France, and the dawn of true constitutional policy is hailed by thousands hitherto averse to the dynasty."

A Vienna letter in the Cologne Gazette asserts that a complete understanding exists between England and France bearing upon the English note of the 27th October relative to the Italian question. This agreement will be shown by the nomination of ambassadors extraordinary to the court of King Victor Emmanuel, as soon as the Italian Parliament has proclaimed the constitution of the Kingdom of Italy. It is further stated that the Western Powers will guaranty the new kingdom to the House of Savoy, and that there is ground for anticipating a diplomatic arrangement respecting Venetia.

ITALY.

Recent dispatches from Turin speak of great activity prevailing in the arsenals, and states that everywhere throughout Italy preparations are being made for war. The number of the infantry regiments of the Italian army is about to be raised successively to 110. The Neapolitan soldiers will be incorporated into the corps in course of formation. By means of these forces, and of other troops, whose organization is being actively prosecuted, the Italian army will be ready to take the field next spring with 300,000 men.

The Nord points out that the withdrawal of Francis II to Rome will transform the "Eternal City" into a grand centre of reactionary and clerical propagandism, under the apparent shelter of the French flag.

The Archbishop of Salerno and his clergy having waited on Victor Emmanuel with an address, the King said, in reply, he trusted the Roman question would be arranged so as to promote the real interest of religion.

Seventeen hundred Garibaldians, who have chosen to return to their homes, have embarked for Genoa. The embarkation of as many more would take place on the 28th.

The latest phase of Italian affairs is thus stated by the Liverpool Mercury:

"The task of reorganizing Naples, now committed to Farini, is perhaps beset with difficulties quite as great as Garibaldi had to contend with in the conquest of that kingdom. Farini himself says that the long continued immorality disseminated by the Bourbon government, and the confusion introduced into everything by the men that surrounded Garibaldi, have created immense difficulties; but still he does not despair. He sees in the energy of the National Guard of Naples a sign that there is a party there chosen by the nation, on which the government can rely for restoring order and security while preserving liberal institutions. When the Bourbon shall have abandoned his last stronghold, the hopes of the reactionists will become weaker and the power of the new government for action stronger.

The approaching Parliamentary election will be for the Neapolitans a seasonable relief, and at the same time a guaranty for the stability of the new order of things. The Pope, however, has endeavored to throw obstacles in the way of the new government. An order issued from Rome by the Sacred Penitentiary was intercepted by General Cialdini. It is an injunction laid upon the Neapolitan clergy that they shall reply severely to any communication made to them by the new government; and that they shall refuse the sacred rites, and preserve the strictest secrecy relative to this very injunction.

"And so 'tis come to pass," wrote the celebrated Increase Mather upon the occasion of the interment at Boston of that unspeaking patriot, General Wait Winthrop, in the same sepulchre with the two illustrious Governors of his own name and lineage—

"and so 'tis come to pass that the grandfather, the father, and the son, are asleep in the same tomb together, waiting for the appearance of Him who is our life. Egyptian pyramids cannot show a collection of such dust as that with which this tomb is enriched."

At a village near Ballymena, Ireland, a man by mistake delivered a paper containing the following, instead of an order for goods: "I do swear, in the presence of my holy brethren by the Holy Cross of St. Peter, and by the Blessed Lady Mary, that I will maintain the holy religion, and exterminate all heretics; as they are called by our Holy Father the Pope, at two hours warning *** P. G. M." A similar document was found one night in the pocket of an unclaimed vest lost during a riot.

LITERARY LOSSES. Edward Livingston, it is said, having finished his great code of Louisianian law, beheld the labor of three persevering years perish in an instant in the flames; Thomas Carlyle, when he had finished the first volume of his French Revolution, had every scrap of it burned through the carelessness of a friend; Mr. Audubon, having wandered and toiled for years to get accurate representations of American birds, found that two Norway rats had in a night destroyed two hundred of his original drawings, containing the forms of more than a thousand inhabitants of the air. All were gone except a few bits of gnawed paper, upon which the marauding rascals had reared a family of their young. "The burning heat," says the noble-hearted sufferer, "which instantly rushed through my brain, was too great to be endured, without affecting the whole of my nervous system. I slept not for several nights, and the days passed like days of oblivion, until the animal powers being called into action, through the strength of my constitution, I took up my gun and my note-book, and my pencils, and went forward as gayly as if nothing had happened."

He went forth, and in less than three years had his portfolio again filled.

BE BRIEF.—Much, says a writer in the Christian Secretary, is lost in our prayer and conference meetings for want of brevity. If brevity is "the soul wit," it is no less the life of prayer. Christians are not always heard for their much speaking, neither does the value or efficiency of a remark increase with the length thereof. Length should be secondary to depth. Let us pray for what we need, do our errands at the throne of grace with as much dispatch as is consistent with propriety, talk to the point, and stop when our duty is done. Volunteer service is sometimes not only ineffectual, but positively injurious. Much may be gained by a due observance of the miller's creed: Always shut the gate when the grist is out.

MODESTY.—Moses put on a veil to conceal the brightness of his countenance, yet he did it solely at the request of others. He knew not that there was any unusual lustre on his face but by the testimony of others. Matthew tells us that he was a publican and was engaged in collecting customs when Christ called him; but he leaves it to others to tell that he was rich and made a great feast for Christ and his disciples.

MISSIONARY INTELLIGENCE. Letters have been received in this city announcing the safe arrival in Burmah of Rev. Messrs. Bronson, Ward and Van Meter and their wives, who sailed from this port last summer under the auspices of the Baptist Board. The letter also states that during the passage the entire ship's company, excepting two, and including the captain and mate, had been converted. The Reflector says:

"It is a noteworthy fact that, at the embarkation from Boston, Mr. Bronson remarked to a member of the Executive Committee a pastor in this city, 'We have asked that this ship's company may be given us for the sake of Christ. Remember us at the throne.' Does not God hear prayer?"

A STRANGE COMPLIMENT. A correspondent from Perth, Hungary, tells us that during his recent official tour through Hungary, General Benedek, the imperial Governor, had a good occasion to see unmistakable signs of the spirit reigning in that country. Having arrived at Nagy-Koeres, and visited the public institutions of that city, he invited a certain number of persons to dinner. When the dessert came on, one of those guests, giving him an ancient battle-axe, said, "General, I give you as a keepsake that ancient weapon; it is one of those which were used by the famous Black Regiment of our heroic King Mathias Korvinus, when it stormed Vienna and expelled the Emperor Ferdinand III of Hapsburg." The General made a bow, as if he did not understand the allusion, and accepted the ax with thanks.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From sister E. F. Gould.

Bro. Bliss:—I should have written before, but sickness has prevented. I love the Herald, and feel that I must have it to read. I pray that it may be sustained. I am willing to deny myself to have the privilege of paying for it. I thank God and kind friends for the Herald this year. God will reward them, when he comes in his glory with all his holy angels. I have felt for a few weeks past that death was near, but God has been with me, and I trust he will be with me to the end. I love the advent cause. I pray God to be with his waiting ones, that are looking for his coming. Oh what a happy meeting, when all the saints get home! God bless you, my brother; and may you have an entrance abundantly ministered unto you into his everlasting kingdom, is the prayer of one that is looking for rest when Jesus comes, EMELINE F. GOULD.

Claremont, N. H.

How comforting to all the sick must be the promise of a land where the inhabitant shall not say, "I am sick." Ed.

From Bro. D. Boon.

Bro. Bliss:—The Lord speed the right, and hasten the day of release and redemption to his waiting people, and to a burthened and groaning creation. How unsearchable the riches of that grace that aboundeth towards us, and that paid the price of our redemption. God commendeth his love towards us, in that while we were yet sinners Christ died for us. How inestimable the value of that blood that cleanseth from all sin. The riches of this grace shall be the hallelujah chorus of the saints in glory, and in the new creation, through the rolling years of eternity. Unto Him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen. DANIEL BOON.

From Bro. Elisha Ford.

Bro. Bliss:—The first of January is near at hand, and I think of that paper bill, and so I enclose two dollars to help foot the bill—one dollar for one more volume of the Herald, and one for the Association. I hope every brother will do the same, so that our paper may be free indeed—so that the Editor's hands may be free indeed, to feed the flock of God with the truth as it is revealed in the Scriptures of truth. I have tried to get more subscribers to the Herald, and had the promise of two; but they have failed for want of money.

Dear brother, let us all fight the good fight of faith, and lay hold of eternal life.

Anxiously waiting for eternal life at the coming of my blessed Lord, I pray God may lead you into all truth and every right word. This from your brother in tribulation,

ELISHA FORD.

Granville, Vt., Dec. 7, 1860.

We hope many others may be like minded.

Ed.

From Bro. S. N. Geers.

Bro. Bliss:—While confined at home to-day, to mind the children and let the other members of the family go to church, how very acceptable a companion is your valuable paper, the Advent Herald. I have just finished reading the excellent article from the pen of our beloved Bro. D. T. Taylor, with whom I formed a happy acquaintance a few years ago during my travels and labors in the north part of this State and in Vermont and the Canadas. It just meets my views, and I pray God that it may have its desired application. I am also much pleased in reading the interesting letter of Bro. Hutchinson: whose family I visited while in cold Canada, and who was then himself, as I am now, an invalid: whose praise was in all the churches in Canada East. I am glad that he is again able to preach the glad tidings of the kingdom of God. I never was more blest in hearing the gospel preached from any man than I have been in listening to the glad news

of the Saviour's speedy reign from this dear man of God, in the days of his strength. May the Lord bless him, with all the dear servants of Christ, is my prayer. Yours in hope,

S. N. GEERS.

Brooklyn, N. Y., Dec. 9, '60.

From Bro. C. Churchill.

Dear Bro. Bliss:—In the Advent Herald Sept. 1, 1860, I find the following declaration from Brother Wardle, M. D., "If there is light on that important part of God's word, the church is entitled to it; and we be to the man that withholds it." My brother speaks of "the jargon that has been written upon the prophetic periods"—especially the 2300 days.

Bro. Bliss:—Permit me through the Herald to submit a few thoughts for brother B.'s consideration before he proceeds with his proposed argument. If we start with a false hypothesis, we are sure to come to wrong conclusions, however logical our reasoning may be.

1st. Who was the little horn of Daniel 8:9?

Ans. "It was, I conceive, the representative of the Turkish and Mohammedan power." Time of the End, p. 222.

Question. When did Mohammed commence his mission?

Ans. 612. Ib. 231-2. Daniel says "by him (the little horn) the daily sacrifice was taken away."

Question. When did he take it away?

Ans. "In 612 was the commencement of the mission of Mohammed. 762 was the cessation. . . Deduct 612 from 762, and you have 150 years, called in the Apocalypse 150 prophetic days—the precise period during which their action, progress and success were to continue." Ib., p. 232. Well, if this was the little horn, and this the taking away of the daily sacrifice, with what propriety can you begin the 2300 days 480 years B.C., when the little horn did not come into existence until 612 after Christ? Add 480 to 612—1092 years: hence you make the little horn to take away the daily sacrifice 1092 years before it came into existence. Hence it follows that this representative power could not be the little horn of Daniel 8. Others claim that Rome was this little horn; but the same objections are equally valid against this theory; for Rome came into existence only 30 years B.C., and they begin the 2300 days 432 years B.C. making the little horn to take away the daily sacrifice, over 40 years before that came into existence; also proving this argument, that Rome is the little horn, to be equally fallacious and absurd. Mark the question, "How long shall be the vision concerning the daily sacrifice?" i.e. from the time that the "host was given him against the daily sacrifice," v. 12, when they should tread it under foot. The answer was, "Unto 2300 days." And the firm declaration of the angel was that the little horn should take it away, and tread it under foot, v. 11.

Ques. What daily sacrifice was taken away at either or any of the periods where they have begun the 2300 days? Not any can be shown. Then why, my brother, will you persist in calling the 2300 days years?

Bro. W. remarks, "This we boldly say, The 2300 days, do not reach to the time, in which Daniel will stand in his lot." Now, my brother, turn to the 11th chapter of Dan. 21st verse, you will find the little horn comes into power, and then waxeth great, and in verse 31 arms stand on his part (the same as in ch. 8:12, and an host was given him against the daily sacrifice) and they (this confederacy, with the little horn as their leader) shall take away the daily sacrifice and place the abomination that maketh desolate." Mark well, my brother, that Jesus places this whole transaction, even in his time, as being yet in the future, Matt. 24:15, thus for ever precluding the possibility of placing the 2300 days before A. D. 33. Here is a chasm that cannot be passed over. Hence it follows that the 2300 days are days, and not years; and the time to begin to reckon them has not yet come; for the daily sacrifice has not been taken away, and Louis Napoleon III. is doubtless the vile person of Dan. 11:21, as he has filled the bill up to v. 29.

Now, if I can show by sound logic, that the little horn has not been established, by any exegesis different writers have resorted to, then I at the same time overthrow the "well established theory of the year-day system," especially as far as the 2300 days are concerned.

Dear brethren, I do hope that no sane man will attempt to establish the 2300 days as being so many years, unless he can at the same time show who the little horn was that took away the daily sacrifice; and also what daily sacrifice was taken away, at the time where he begins the 2300 days; also, that the angel Gabriel was mistaken when he said to Daniel, "Understand, O son of man: for at the time of the end shall be the vision," v. 17.

"And in the language of Burns (I believe) we say,

"Optics keen have they, I ween,
Who read what is not to be seen."

Also let no brother, presume to place the 2300 days, previous to our Lord's declaration Mat. 24:15. "When ye therefore shall see the Abomination of desolation spoken of by Daniel the prophet stand in the holy place." See Dan 11:31, and 8:9.—14.

From your brother in search of truth,

C. CHURCHILL.

New Hartford, Butler Co. Iowa, Sept 18, 1860.

REMARKS. When we come to that part of Daniel's prophecy, which will soon be if we are not hindered, we think we can show by irrefragable argument that the 2300 days are expressive of 2300 years. The year day theory respecting them is to us one of the best settled interpretations of the prophetic scriptures. It will be premature to argue this question here.

From Bro. H. B. Woodcock.

Brother Bliss:—

In the Herald of July 28, we have an article on "Prophetic time," which I for one do not understand. It appears to me, from the closing remarks in sections 2, 3, 4 and 5, that the writer is still looking to A.D. 1843 to close up the prophetic numbers. If that is the understanding, I should like to know which way we are traveling forward or backward, that we should be looking for 1843? I verily thought I had passed by A. D. 1843 once, but I do not think I have ever seen anything in history, or in the days of my pilgrimage, that answer to the events connected with the beginning, or the ending of the prophetic times of Daniel, save the 70 weeks.

Section 6. "The 1260 days. This period was to mark the supremacy of the Papacy." The proof of this assertion depends much on whether this period is past or future. Again. "In Rev. 12:6 and 14 it is called twelve hundred and three score days and a time, and time, and half a time, that the woman was to be nourished in the wilderness."

In this extract we have something to found an argument—something that will give light on prophetic time, and show the connection of the 1260, with the 1290 days.

And first. Who is represented by the "woman" Rev. 12? On this point I suppose there is but little if any controversy. I understand the woman that fled into the wilderness, to be the same as the bride, the lamb's wife, Rev. 21:9: or the same as the inhabitants of the camp of the saints, and the beloved city, Rev. 20:8, meaning the church, or the children of the kingdom.

Second. Does the church, or woman flee, to the wilderness more than once? Or is the abomination of desolation spoken of by Daniel set up more than once? We have no evidence that it is. Then it is important to know what the abomination of desolation is, and whether it has yet been set up, and if so, when and where. Math. 24:15—16. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,) then let them which be in Judea flee to the mountains. See also Mark 13:14.

From the above questions, we are led to believe that the church, or woman, would flee at the sight of the desolation spoken of by Daniel 12:11. That is the signal given by Jesus Christ himself: and without that signal there will be no flight that answers to the woman flying into the wilderness. Was the abomination of desolation set up in the holy place at the time the holy temple at Jerusalem was destroyed by fire? If not, then the fleeing of the Christians to Pella, and other villages, for a short season, did not fulfill the prediction concerning the 1260 days.

Again, Rev. 4:1—And the first voice I heard was as it were a trumpet talking with me; which said, come up thither, and I will show you these things which must be hereafter. These things were shown and written about A. D. 95 or 96, several years after the destruction of the city and temple of Jerusalem, and yet they were prophecies of future events.

Among the things written by John, which should come to pass hereafter we find, Rev. 11:1—2. A temple of God, and an altar, and worshippers therein and a court without, which was to be given to the Gentiles, and a holy city that they should tread under foot forty and two months,—the same time that the woman is in the wilderness. This is the holy place that the abomination of desolation, or the beast of Rev. 13 will occupy for 1290 years.

Rev. 12:6, and 14 to the end. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. Did God prepare a place for, and feed his church 1260 years with the bread of life, away from the face of

the serpent; or did they feed her with great tribulation and persecution, with famine, and fire, and sword, and death in every conceivable way that the devil could invent? If such is the nourishment that the church is to receive in the wilderness, why fly in such haste to receive it? Why does Michael stand up, and the earth help the woman to fly into the jaws of death?

The wilderness is the only safe place where the church can find rest and protection from her enemies, from the day the dragon is loosed out of his prison, at the expiration of the 1000 years of Rev. 20, or from the day he sets the beast in the temple of God, showing that he is God, and gives him his power, and his seat, and great authority, till the beast is taken and sent to perdition, and the dragon destroyed by the second death.

"And the dragon was wroth with the woman, and went (or returned) to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." Here begins the great tribulation. But the war is not with the woman in the wilderness; but with the remnant of her seed out of the wilderness. The beast treads not the sacred enclosure of the woman, till he is robbed of his power over her—or till he comes up to the last great battle.

Why does the church leave the temple of God, and the temple worship, or daily sacrifice, and fly in such haste to the wilderness? It is because she understands the prophet Daniel, and the admonition of Jesus. She sees the truth cast down, and the abomination of desolation, or devil-worship, set up in the holy place. She leaves all she holds most dear on earth, to find a better home, a safe retreat from the face of the serpent in the wilderness. The wise shall understand.

But where was that holy place in A.D. 508, or in 538? Where is it at this day, and where has it been since the writing of the book of the Revelation of Jesus Christ by John? There has not been found one stone upon another. Now if the abomination of Daniel 12:11 has ever been set up, then the woman has been in the wilderness since that day; fed and nourished from the face of the "dragon, that old serpent called the devil and satan," for a period of 1260 days (years). Does history show such a time, times, and half a time? The same abomination determines the 1290 days of the beast, or the duration of the great tribulation, embracing the 1260 days of beastly power over the saints, and including the pouring out of the vials, 30 days. Then will the beast be taken—at the battle of Gog and Magog against the armies of heaven, and with him the false prophet—these both will then be cast alive into a lake of fire burning with brimstone, unless there are two abominations of desolation set up, that are spoken of by Daniel, which I think none of us can believe. There is one suggestion which I wish to make. If it is truth, it is worthy of consideration. If not, let it pass. It is this: The visions of Daniel were given specially for the benefit of Daniel and his people. They belong exclusively to them, and not to the gentile church, or dispensation. The prophetic times are their times, and not the times of the gentiles. When the Jews rejected Jesus of Nazareth as their Messiah, and put him to death, Christ also rejected them, and sent forth his armies and destroyed those murderers, and burned up their city. And when Jesus pronounced the last wo against them before his death, he said, Luke 21:24, And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the gentiles, till the times of the gentiles be fulfilled.

There are times that belong to the gentile dispensation, that must be fulfilled before the long captivity of the house of Israel can end, or the prisoners be released from the prison-house of death. These times extend from the beginning to the end of the gentile dispensation, and also include the 1000 yrs. of Rev. 20. And until then, the "whole house of Israel, even all of it," cannot be gathered.

The times of the gentiles, and the prophetic times of Daniel are distinct. The times of the gentiles are given in literal time; as the five months of the first wo trumpet—which none could live through, were it 150 years—the hour, day, month and year of the second wo; and the 1000 years of Rev. 20. The time of the woman in the wilderness is a part of Daniel's vision, and given in prophetic time, 1260 days [years].

To be continued.

Quarterly Conference.

The brethren in Livermore desire that the next session of the Western Central Quarterly Conference be held in South Livermore, Me., commencing Thursday, Jan. 3, '61, at 10 o'clock A.M. and continue over the following Sunday. Shall we have a general representation of the cause of Christ, throughout the limits of this conference? We hope to, and that our ministers and other brethren and

sisters will come prepared to work for the Lord.—We invite our ministers and brethren who can heartily work with us, from every place, to come and work. But we do not intend this invitation to extend to any whose object is to oppose order and church organization, or who seek to intrude upon our liberality, with questions of strife, or uncourteous and unkind conduct. We have no place for such. The day of the Lord draweth nigh. Our work is to lead men to Christ, and show them that Jesus is soon coming to give eternal life to all who obey him, in his everlasting kingdom.

I. C. WELLCOME, Scribe.

Richmond, Me., Nov. 24, 1860.

Notice.

The Lord willing, there will be a Quarterly conference of the Advent Christian Conference holden at Hesper, Winneshick county, Iowa, commencing on Friday, the fourth day of Jan., A.D. 1861, at 2 o'clock P. M., and continue over Lord's day following. We hope to see our preaching brethren, and as many of our brethren and sisters as can consistently come. Let all the friends of our soon coming King come with overflowing hearts of love to God, and one another, and labor for the salvation of sinners. We earnestly desire to see a general waking up to a full preparation to meet the soon coming Saviour. What is done must be done quickly.

JNO. McKEE, Clerk.

THE SLANDERER.—We have somewhere read of a serpent who bit a slanderer, and received so much more dreadful venom than that which he imparted that he died at once, but did not hurt the man.—This poetic fiction teaches much more truth than many others which have a greater show of wisdom.

Forgiveness is rarely perfect, except in the breasts of those who have suffered.

OBITUARY.

DIED, in Holden Mass. Oct. 16th, 1860, Mrs. MATILDA PARKER, widow of the late Henry Parker, aged 55 years and 5 months.

The deceased embraced the doctrine of the speedy advent of Christ, in '42, after being satisfied of its truth by a careful and searching examination of Scripture, which belief was maintained to the last without wavering; with a perfect trust in the mercy of Jesus, that it would be well with her. She left directions to her children, (now truly orphans,) and made arrangements in reference to her funeral with perfect calmness.

A visit from Bro. Himes the morning of the day she died, was to her a source of much satisfaction, as the meeting of a valued friend in a trying time. Almost her last words were: "In going home: farewell all, I die in peace." Elder Ross delivered an appropriate discourse, to a large circle of relatives, and friends, including many of the society from Worcester, with whom her voice formerly mingled in the praises of the sanctuary, and who, by their presence, testified their respect for the deceased.

As a devoted and affectionate mother, an exemplary and consistent Christian, her body was committed to the tomb, in trust that:

"Not long shall death the tyrant reign,
And triumph o'er the just."

C. E. P.

DIED, Oct. 4th, 1860, in Westboro', Mass., Geo. A. HASTINGS, aged 16 years, 9 months and 4 days.

The deceased was a young man of rare abilities connected with our Sabbath school and its Librarian; he was always constant in his attendance when able to be present, and faithful in his office. His health became impaired near two years since, and gradually went into a decline which finally terminated in death. During this period he had many serious reflections in reference to his salvation; but George did not experience a change of heart until upon his death-bed, where he was confined by a sudden and unexpected illness. However unsatisfactory a death-bed repentance usually is, yet in his case there could be left no doubt as regards his conversion. His seriousness for months under the influence of the Spirit—his regular attendance on the stated means of grace, where he was often known to weep—his presence in the meeting appointed for the conversion of the young, just before his last sickness, where, as he said, he "went to get good"—the correction of his habit of light reading, substituting that which was more profitable to his intellect and his heart, agreeably to my own request and the evidence of his change when he finally made a full surrender of himself to God, gave all who were acquainted with him confidence in his preparation to meet his God in peace. He conversed freely with his physician in respect to his change, who

remarked to me, "I shall never forget the heavenly smile upon his countenance as he talked with me." He conversed with myself and told me he hoped to meet me in the kingdom, and was sorry that he had neglected my counsels so long. He conversed with his superintendent in the Sabbath school and gave him a message to be delivered to the scholars, which was, that they should "not neglect repentance until a dying day, as he had done;" and finally he comforted his father and mother and surviving friends, who were weeping around his death-bed, and whom he took by the hand one by one to bid them farewell and kiss them with the last parting kiss of affection, saying, "Do not feel so sad; we shall meet again in a better world than this." His funeral was attended by a large collection of his schoolmates in the Academy and their teachers, by the Sons of Temperance, of which he was a worthy member, by the Sabbath school, and friends and citizens generally. The writer and the chaplain of the Sons of Temperance officiated at his funeral in the Advent chapel, which services were peculiarly solemn and affecting. George Hastings, we trust, sleeps in Jesus, and according to the word of the Lord they that "sleep in Jesus will God bring with him." The lines enclosed were composed by sister Streeter, and repeated by her daughter at the Sabbath school concert following his death.

O. R. FASSETT.

ON THE DEATH OF GEORGE HASTINGS.

Since last we assembled in concert here,
To speak of the truths we love and revere;
To repeat those verses of holy writ,
Which seemed to our minds to be the most fit;
To sing from the heart sweet anthems of praise
To that God of love who directs our ways,—
Since then, we have laid in the silent tomb
One of our number, oft seen in this room.

From the scenes of earth he has passed away,
To lay in the grave till the judgment day,
When the earth and sea shall give up their dead,
He will rise again from his lowly bed.

That he sleeps in Jesus, we humbly trust;
We commit the clay to its kindred dust:
The spirit has gone to the God who gave,
Who has power to give life and power to save.

With a contrite heart he had sought the Lord;
He had seen by faith the promised reward,
Believed that a Savior had died for him,
Whose blood would cleanse him from every sin.

In the bloom of youth he has passed from sight,
When life was pleasant, and his hopes were bright;
But though he is dead, he speaks to us yet,
And his dying words we must not forget.

"Tell my friends of the Sabbath school," said he,
"Tell them to receive this message from me:
Oh, do not delay to seek for the truth
In a time of health, in the days of youth."

"Repent and believe in Jesus our Lord,
And then we will meet in the kingdom of God."
This was his friendly and earnest request,
As he died in the hope of a future rest.

Then let us remember his warning voice,
And make the path of the Christian our choice;
So, when the trumpet of the Lord shall sound,
And awake the dead from beneath the ground,

Among the righteous with our friend we'll stand,
And journey with him o'er the promised land,
Walk through the streets of the city of gold,
And feast with delight on its joys untold.

Sister PHLOMELA ATWELL, consort of John B. Atwell, of South Reading, Mass., fell asleep Dec. 3, 1860, aged 70 years and five months.

Sister Atwell was a burning and shining light in the Christian church for many years. She was an Adventist, out-and-out—there was no reserve on this question. The speedy personal coming and literal reign of Christ on earth, she believed without doubt or hesitation; and this hope consoled her always, but especially in the last few months of her life, in which she suffered great bodily infirmities, so that in them all she honored her Saviour, by patience and resignation. She was not only loved and esteemed by the Adventists, of whose communion she was an honored member, but by Christians of all names, and the community at large. She leaves a kind husband and several children, to mourn their loss.

Her funeral was attended by the writer, at her special request. Mr. Eaton, pastor of the Universalist church—to which some of the family belong—assisted in the service, and the exercises were scriptural, and deeply interesting to the large gathering of friends and citizens. We shall soon see her again, "at the resurrection of the just."

J. V. HIMES.

DIED, in Chichester, N. H., Oct. 23d, 1860, EVA FRANCES, youngest daughter of Henry H. and Sarah HALL, aged three years and one month.

This was a beautiful little girl, gone to live with the angels in glory, till her fair form shall come up in the first resurrection.

JOSEPH HARVEY.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

FOR PURIFYING THE BLOOD.

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blotches, Boils, Blains, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1860.
J. C. AYER & CO. Gents: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was prepared to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. Now and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,
Yours,
ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of your Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocele, Goitre, or Swelled Neck.
Zebulon Sloan of, Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Goitre—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhoea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.
DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venereal and Mercurial Disease. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.
DR. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREEMAN.

Jules Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alternative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivaled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	40	.08
The Time of the End	75	.20
Taylor's Voice of the Church	1.00	.18
Memoir of William Miller	75	.19
" " " " " " " " " " " "	1.00	.16
Hill's Saints' Inheritance	75	.16
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
The Last Times (Seiss)	1.00	.16
Exposition of Zechariah	2.00	.28
Laws of Symbolization	75	.11
Litch's Messiah's Throne	75	.12
Orrook's Army of the Great King	40	.07
Preble's Two Hundred Stories	40	.07
Fassett's Discourses	25	.05
Scriptural Action of Baptism	75	.25
Memoir of Parnell A. Carter	33	.05
Questions on Daniel	12	.03
Children's Question Book	12	.03
Bible Class, or a Book for young people,		
Preble's Three Kingdoms	.10	.01
on the second advent,	.15	.04
Knowledge for Children	.15	.03
The New Harp, Pew Edition, in sheep,	70	.16
" " " " " " " " " " " "	60	.10
The Christian Lyre	60	.09
Tracts in bound volumes, 1st volume,	25	.05
" " " " " " " " " " " "	35	.07
Wellcome on Matt. 24 and 25	.33	.09

Works of Rev. John Cumming, D. D.:

On Romanism	75	.24
" Genesis	50	.16
" Exodus	50	.18
" Leviticus	50	.16
" Matthew	50	.19
" Mark	50	.14
" John	50	.20
The Daily Life	50	.14
The End	50	.18
The Great Tribulation	1.00	.15
" " " " " " " " " " " "	1.00	.15

TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A.* THE SIX KELSO TRACTS, at 6 cents per set, or
" 2. Grace and Glory 1.50 per 100
" 3. Night, Daybreak and Clear Day 1.00 " "
" 4. Sin our Enemy, &c. 50 " "
" 5. The Last Time 50 " "
" 6. The City of Refuge 1.00 " "
" 7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by F. G. Brown. (1851). \$0.12 single

B. 1. The End, by Dr. Cumming 04 " "
" 2. Litch's Dialogue on the Nature of Man 06 " "

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

GROVER & BAKER'S

CELEBRATED

FAMILY SEWING MACHINES.

OVER 30,000 IN USE.

PRINCIPAL SALES ROOMS,

18 SUMMER STREET	BOSTON
495 BROADWAY	NEW YORK
730 CHESTNUT	PHILADELPHIA
181 BALTIMORE STREET	BALTIMORE
115 LAKE STREET	CHICAGO
91 MONTGOMERY ST.	SAN FRANCISCO

AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures flocks. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have

used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '62 For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100,000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. } Proprietors.
R. R. YORK, Yarmouth, Me. }

(No. 969 tr.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitstick, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE which combines the True Philosophy of Cooking. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, (954, pd. to 990) Providence, R. I.

B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of



French Burr Mill Stones, of all sizes, and all kinds of mill machinery. No. 23 Water street, Bridgeport, Conn., (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for."

J. V. HIMES.

995, pd. to 1001. 1 yr.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1/2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC: As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1/2 cts. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch, 127 N. 11th st., Philadelphia. No 1010—tr

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, DECEMBER 22, 1860.

Questions about Moses.

Continued from our last.

14. What did the mother of Moses do when she could no longer hide him?

Ans. "When she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink." Ex. 2:3, 4.

15. What became of him?

Ans. "The daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children." Ex. 2:5, 6.

16. What did Moses' sister, when she saw that Pharaoh's daughter had compassion on him?

Ans. "Then said his sister to Pharaoh's daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother." Ex. 2:7, 8.

17. What did Pharaoh's daughter do with Moses? Did she give him to his mother?

Ans. "Pharaoh's daughter said unto her, Take this child away and nurse it for me and I will give thee thy wages. And the woman took the child and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the water." Ex. 2:9, 10.

18. What was the name of Moses' sister?

Ans. Her name was "Miriam," for the children of Amram were "Aaron, and Moses, and Miriam their sister." Num. 26:59.

19. What do we read of Miriam at the passage of the Red sea?

Ans. "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with dances." Ex. 15:20.

20. How long had Joseph been dead when Moses was born?

Ans. As the law was given to Moses 430 years after God's covenant with Abraham (Gal. 3:17), when Moses was 80 yrs. old (Acts 7:23, 30), he must have been born 350 years after that covenant. As Abraham was 75 years old when God covenanted with him, (Gen. 12:4), and was 100 years old when Isaac was born, Isaac's birth was 25 years after that covenant. As Isaac was 60 years old when Jacob was born (Gen. 25:26) and Jacob 91 at the birth of Joseph (com. Gen. 41:46; 45:11, and 47:9) who died at the age of 110 (Gen. 50:26), it follows that Joseph died 286 yrs. after the covenant with Abraham, which was therefore 64 years before Moses' birth.

21. How was Moses descended from Jacob?

Ans. He was the son of Amram, who lived "an hundred and thirty-seven yrs." Ex. 6:20; who was the son of Kohath, who lived "an hundred and thirty-three years," v. 18; who was a son of Levi, who lived "an hundred and thirty and seven years," v. 16, and who was the son of Jacob.

22. What was the condition of Moses at the court of Pharaoh?

Ans. "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22.

23. What did Moses choose?—to share the honors of Egypt, or to suffer affliction with his brethren?

Ans. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Heb. 11:24-26.

To be continued.

Loitering Jessie.

"Jessie, I am going to take a ride at three o'clock this afternoon. Would you like to go?"

"Oh yes, that I should, mother, very much indeed, for I love riding, you know. Which way shall you ride?"

"We will take a drive round by the lake to-day. But mind you are ready in season. I shall leave precisely at three o'clock."

Jessie clapped her hands and said: "Oh! down by the lake! That's nice. I'll be sure to be ready in time."

At half-past two Jessie was as busy with dolls as if she had forgotten her promised ride. Mrs. Jacobs called to her and said:

"Jessie, dear, you have only half an hour to get ready in. Hadn't you better begin to put away your playthings?"

"Yes, mother, presently. I want to finish this cape for my new doll first."

"Very well, but mind, I leave at three o'clock precisely."

Busily did Jessie ply her needle on the doll's cape. It was her habit to put off getting ready to the last moment, and so she heard old clock's warning for three before she began to dress. Then, dropping her doll, she ran up stairs and began to dress in great haste. But before she was half ready the clock struck three. Her mother called from the foot of the stairs:

"Jessie!"

"Yes, mother, I'm coming directly."

The more Jessie hurried the slower was her progress. She could not find more than half her things.

"Dear me!" she said to herself quite pettishly, "where can my hair ribbon be?"

Topsy turvy went the contents of two or three drawers, but no ribbon could be found. At length, happening to cast her eyes around the room, she discovered the poor ribbon quietly peeping from beneath the folds of the window curtain.

Next came a hunt for her shoes, which turned up, after a long search, from beneath a heap of clothes in the corner of her clothes closet.

These repeated delays kept her so long that it was nearly half past three before she went down stairs.

"I'm ready, mamma," she cried, putting her head in at the parlor door.

Receiving no answer she went into the room. It was empty. She ran to the window and peeped through the blinds. There was no carriage at the door. She rung the bell. A servant appeared, to whom Jessie said:

"Where is mamma?"

"Gone for a ride, miss," replied the girl; "she has been gone this half hour."

"What, gone without me?" screamed Jessie, in a fit of passion. "The idea! I declare it's too bad. I never heard of such a thing."

Jessie threw herself on the sofa and cried herself to sleep. In this state her mother found her on returning from her ride. When she awoke and saw her mother quietly sewing at her work table, she pouted, and said in a gruff, naughty tone:

"I should think you might have waited for me, after asking me to go out with you."

"Did I not tell you I should go at three precisely, Jessie?"

"Yes," muttered Jessie, with a very ungracious air.

"Did I not tell you to get ready half an hour before the time?"

"Yes, mother."

"Who then was in fault, my child?"

The fact is, Jessie, you are in the habit of putting things off to the latest moment, and thus are never ready to go out at the proper time. I have made up my mind never to wait for you hereafter, so that you may, by suffering the consequence of your evil habit, learn to abandon it. You have taken a lesson in suffering to-day, my child, and I hope, for your own sake, it will be the last."

Was it the last? No, indeed. Jessie lost many rides before she conquered her evil habit. But she did conquer it at length. I hope every loitering Jessie will do the same.

APPOINTMENTS.

Notice is hereby given to those interested, that I wish my next visit to Stanbridge, C. E., and vicinity, to occur

one week later than is now expected, hoping for better roads—as follows:

Pike River Falls, C. E., Dec. 22nd, 1860; Stone Settlement, 23d; Pearceville, 25th; Hyattville, 26th; Gilberts in Dunham, 27th. Quarterly meeting at Stanbridge Burrough 29th and 30th. Let those interested give notice of the change, as soon as possible.

CHAS. P. DOW.

I. H. Shipman will preach at No. Springfield, Vt, Sabbath, Dec. 30th.

AMERICAN MILLENNIAL ASSOCIATION. The Standing Committee of the American Millennial Association will hold their regular quarterly meeting at 10 A.M. on Tuesday, Jan. 8th, 1861, in the Office of the Advent Herald Boston, Mass.

F. GUNNER, Rec. Sec'y.

J. LITCH, Pres't.

Bro. Bliss:—Please give notice in the Herald, that our quarterly meeting will be held at the Gilbert schoolhouse, Dunham, C. E., Friday, 28th of Dec., at six o'clock P.M. to continue over the following Sabbath. Bro. Garvin and West will be present. In behalf of the church,

B. S. REYNOLDS.

Clarenceville, C. E., Dec. 10th, 1860.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

N. Brown. It has not been returned by Dr. L.

H. Purdy. Have received yours of Dec. 1, enclosing \$2 for the next year, and \$1 for the paper for this;—but as you do not mention the Herald, and do mention another paper, please say for which the money was designed. Your Herald is paid to No. 1043, and \$1.40 will pay it to No. 1075, or Jan. 1, 1862. I sent your letter to Eld. H.

W. H. Swartz, \$10. It pays the bal. due on the Harps sent—there being none in gilt—and 230 of No. 1, extra, and 25 of No. 2. Shall hope to see those new subs.

J. C. Gillingham. We rec'd \$2 from you on the 16th of Nov. and er. you on Herald to No. 1036.

M. L. Jackson, \$7. Sent books the 17th.

C. Hodges. Thank you for forwarding the name of a new subscriber. Have er. you from last July to next July, and sister W. from Jan. '61 to Jan. '62—on the proposition referred to.

S. K. Lake. There is due from R. Burtenshaw \$2.00. Shall send him 10 copies, which with postage will be 35 c. and 20 ceps. to you for bal. of dollar—we paying postage to the line. Your Herald is paid to No. 1035—about Ap. 1st.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, DEC. 18, 1860.

Mrs. A. P. Hale, Worcester, Mass. 1.00
Emerson Thayer, South Weymouth, Mass. 1.00
Wm Taylor, Roxbury, Mass. 2.00
Joshua Mann, Randolph, Mass. 5.00

RECEIPTS.

UP TO TUESDAY, DEC. 18.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Wm B Weeks 1051, D Johnson 1062, A Bean 1049, A P Wadley 1049, Mrs J Aldrich 1056, A Pickering 1049, D Sanborn 1049, M Corlis 1040, B T Libbey 1083, F Davis 1072, J Nelson 1036, S Farnsworth 1049, W C Neff 976, L G Ford 1049, S A Blanchard 1049, M A Parker 997, G Pillsbury 1023, J House 1046, E Lumpkins 1049, M Gatta 1075—each \$1.

Mrs A P Hale 1075, M Ireland 1052, K Parker 1023, Geo W Gregory 1075, E Thayer 1075, Z Wilson 1184, J B Larabee 1075, From "Hope," 1075, J Mann 1075, Geo C Baker 1023, L D Mansfield jr., 1025, R Robinson 1080, M Cheney 1075, C G Crane 1023, Mrs W H Smith 1075—each \$2.

Litch 1023—\$3.

F Gunner (2 ceps) 1023—\$4.

666. To show that this is not an unmeaning and arbitrary word, the Church of Rome has Latin service, the Latin throne, Latin decretals, Latin canons, Latin bulls, Latin creed. I add a remarkable extract from Macaulay, very much confirmatory of this. He says, without the least reference to prophecy: "The Reformation was a national as well as moral revolt. It is a most significant circumstance that no large city of which the tongue is not Teutonic has ever turned Protestant; and that whenever we find a language derived from that of ancient Rome—the Latin tongue—there we find the religion of modern Rome to this day prevails," so far showing the justness of the interpretation of the ancient father.

I have given you the elements of a conclusion, it is for you to conclude. If I should be wrong in my preference, those who take the other opinion, that the great apostasy began in 607, equally point out 1867 as a great determining crisis. If 1867 shall pass away in quiet to its grave, and if I should be spared to the close of that year, or if others should, who have read what I have written, I shall not deserve to be called a false prophet, because I have never attempted to prophesy. You will be able then to judge, if you are spared, as many of you will be, whether these interpretations and solutions apparently probable be correct or not. If they be correct inferences from solid premises, then we are near the times of the restitution of all things, then we may expect what Daniel and the Gospels predict: "In those days shall be affliction such as never was from the beginning of the creation of God;" then shall be wars and rumours of wars, nation rising against nation, people against people." Who can even at this moment look around him without seeing dim shadows projected on the present, of events foreboding and looming in the future? Look at our own country, most justly arming at every point; look at the proposals we have heard for ten millions to be laid out in doing what is instant duty, adding to the strength of our navy, and the force of our army; as if there were preparations for a storm through the like of which England never passed before. It is quite right that we should be dependent not upon any man's good intentions, however great or however tried. It is worthy of our antecedents that we should stand upon our own ground. I have the completest conviction that our country will pass chastened yet victorious through it all: we have too many proofs of the blessing of God upon the past, ever to doubt that we have still the elements of a people that God has blessed. England occupies in Christendom the position which ancient Judea occupied of old; it is God's grand protesting witness to the nations of the earth; and whatever chastisements we may be fated to pass through, whatever tribulations we are doomed to endure, old England, I believe, will weather all.

The duties of the day are ours; the trust of eternity is ours also—the bright hope shines before us like a star, cheering and steady; and while England expects every man to do his duty, a greater than England, the great Captain of the faith, expects us to have our loins girt, our lamps burning, our shoes upon our feet, our hearts and our treasures in heaven; and to them that thus look for Him, He will come the second time without sin unto salvation.*

The Profit of Prayer.

We once heard a prominent evangelical minister discoursing of prayer, and answering a supposed objection to its efficacy drawn from the immutability of God. He argued that if our prayers do not affect God, so as to produce a change in his administration, yet they affect us, so as to produce a change in our feelings and conduct, and hence they affect our interests. There is a real change in us, though not in Him; and this is as though it were in Him: and being included in his plan, it may be considered as his answer to our prayers. He has so constituted

us, and so arranged events, that the result is reached through our own minds, while apparently proceeding from his administration. Thus, said the preacher, a man in a boat is drawn to the shore by pulling upon a rope fastened there—the only change produced being not in the position of the shore, but in that of the boatman, while the effect is as though the shore were drawn to him.

We waited for the preacher to go further, expecting that having pointed out, with the help of this apt illustration, the subjective influence of prayer on the mind of the petitioner, he would go on to say that it has an objective influence on the mind of God also; that it directly modifies his administration; that on account of prayer, his treatment of the petitioner is more favorable than it would have been otherwise; and that this fact involves a change indeed, but a change only in the Divine administration, not in the Divine character; that the immutability of God pertains to his attributes, moral affections, and principles, but not to his agency; and that any other immutability, on his part, is inconsistent with the lessons of Revelation and the facts of Providence, and would be derogatory to his perfections. No such answer, however, was added, and we were left to infer that, in the view of the preacher, the only proper efficacy or value of prayer was that which he had already so well illustrated.

The same doctrine is all that is really held by many persons who are supposed to "believe in prayer," and, if we may judge by the example cited—which, however, we confess surprised us—by some Christians, and Christian ministers. There are mere sentimentalists, and pantheists, and infidels of various sorts, who commend and admire prayer, especially in saints of past ages, noted, like Luther, for faith and fervent supplications before God, and corresponding courage before men. Carlyle and Emerson are among the writers who pay tribute to heroes of this class. Yet the only value which such eulogists ascribe to prayer, is found to lie in the character it springs from, and the effect it produces, in the petitioners; not in any favors or attention it obtains from God. This question being raised, they maintain that all the difference it makes is not with Him but with man.

Now it will be understood that we admit the reality of this effect of prayer. It has its own place and value. The act of praying does favorably affect the mind of the suppliant, apart from the fact that it is heard and answered. It is a needful and salutary exercise. But this efficacy is not peculiar to prayer. The same thing may be said of meditation, and the reading of the Scriptures, and other kindred employments. In common with them, it brings before the mind those objects that are comprised in Divine truth, and which we do well to contemplate, and it invigorates right affections by exercise or use. It has the more of such effect because mental action in this form is more direct and lively than in almost any other. But to ascribe to prayer such an efficacy is not to affirm the whole Christian doctrine on the subject, nor indeed any part of it. That the very act of praying operates favorably on the mind of the petitioner, is a mere fact of consciousness and observation, leaped independently of any Divine promise, and existing independently of any Divine agency except as all laws of mind and matter must be traced ultimately to that agency. It may be acknowledged by atheists no less than by Christians. It does not necessarily involve the existence of the God of the Bible, or of any Divine Person, but only man's constitution and circumstances. It is no more a part of Christianity than the general fact that the human body or mind is improved by exercise and contemplation.

This inward natural effect of prayer being of course admitted, we affirm that Christianity, and indeed all systems of religion that purport to have been revealed, and that have taken any deep hold of mankind, ascribe to it another effect such as we have already described, namely, an effect on the mind and the agency of God. We do not believe that any unprejudiced and candid reader of the Scriptures can doubt their testimony on this point, whether it be received or rejected. That God hears and regards prayer,

that it affects his government of the world, that our true interests depend on it as one of the conditions of his favor, is too plainly taught to be treated as an open question among Christian people. It is the very footing of all acceptable faith and prayer, that "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him." The only way in which any reader can ever pretend to dispose of this testimony, while yet denying any objective effect of prayer, is to say that its apparent effect is all that the Scriptures mean to describe; that its real operation is on the mind of the suppliant, but, bringing him nearer to God, it is as though it brought God nearer to him; and hence the resulting advantage, especially as foreseen and included in the Divine plan, is represented as an answer proceeding from the Divine agency. In such representations the sacred writers are supposed only to speak after the manner of men, as when we say that the sun rises, meaning the motion not of the sun but of the earth, and describing only the appearance to our eyes. But this construction put on the Scriptures rests on the unwarrantable assumption that God cannot regard or hear human requests. It converts their solemn repeated testimonies into strokes of rhetoric which are quite needless, since all that they are allowed to mean is learned from other sources, and might have been more plainly expressed; and which, moreover, are fitted to mislead, and do actually mislead, their readers. We must reckon it, therefore, an inexcusable perversion of their language. We add that they who deny the proper efficacy of prayer—that is, its influence on God, do in fact divest it also of that other influence, which in theory they ascribe to it on their own minds. The act of praying affects us chiefly through our conviction that it affects God also. Take away this conviction, and you resolve prayer into a sort of vocal meditation. It ceases to be consciously our part in an interview with God, and becomes our soliloquy. It cannot now have the nature of honest and earnest supplication. Hence it can no longer react on our own minds as before. An atheist may, and must, admit the reality of the effect, when others are comforted and strengthened by calling on a Being who, they believe, listens to their appeal; but the atheist cannot produce the same effect on himself by using the same words, because he does not believe in the existence of God, and no more can he who denies that the Being whom he calls God "is a Rewarder of them that diligently seek him." His appeal is essentially an imitation, and therefore a failure. It is found in fact, as might be expected, that a man does not and will not pray, unless he expects to be heard and answered; or, if he prays, he comes short of the only benefit his philosophy allows him to look for, because he looks for nothing more. Accordingly, on hearing this duty enjoined only for its reflex action, a devout listener said, "On this footing I cannot pray." To improve one's self by this process, instead of taking hold of the object of faith, in the quaint, homely phrase used of a kindred operation, is "like lifting one's self over a fence by the straps of his boots." Yet there are those who, seeing and admitting, as they must, this very necessity, go on to argue from it that therefore the Bible represents God as hearing and answering his worshippers, not because it is true, but in order that they may be moved by the appearance to supplicate him and rely on him, as they would not otherwise, so as to realize naturally from their own application the advantage they expect to obtain supernaturally from his hand. That is to say, in what purports to be a revelation of the truth, God cheats us into a false yet salutary persuasion, professing to do for us, if we ask it, that which he thus only stimulates us to do for ourselves, through the asking, as a wholesome, spiritual exercise; somewhat as a physician prescribes a bread pill to his patients, that by relying on it they may be led to follow his attending directions as to diet and exercise, which alone can cure them, but which alone they would not follow. And this Divine stratagem these critics profess to have discovered and published, while still they recommend the practice that is built upon it, forgetting that, as between men, the most useful contrivance for beguiling them

to help themselves, is defeated when exposed. Was ever a more fantastic, solemn mockery gotten up in the name of philosophical religion or religious philosophy? We care not to expend arguments against such a theory. The statement ought to suffice. It may be so far of service as to make a devout and honest mind at once recoil. There is seen to be folly as well as impiety in acknowledging the authority of the Scriptures, yet tampering with their natural, obvious meaning on a subject which lies so close to the heart of all spiritual religion. Prayer has no vitality, except as it takes God at his word. "This is the confidence that we have in Him that if we ask anything according to his will, He heareth us." The most simple faith, on this subject, is at once the most reasonable and the most effective. The less we have to do with ourselves in our devotions, and the more we have to do with God, the greater is their validity. We come to God, if we come effectually, not for the sake of our own spiritual "gymnastics" on earth, but for the sake of the mystic ladder that reaches to heaven, with its ascending messages and descending gifts, and our first motive and last comfort is in the cry, "O thou that hearest prayer!"—*New York Independent*

The Black Hole of Calcutta.

The Governor of Fort-William at Calcutta having imprisoned a merchant—the well known Omeychund, the infamous Nabob of Bengal, Surajah Dowlah, on the look-out for a pretext, marched against Fort-William with a considerable force, besieged and took it, and imprisoned the surviving part of the garrison in the barrack-room named the Black Hole. The letter in which Mr. Holwell, the officer in command, describes the horrors of this imprisonment is printed in the Annual Register for 1758, and from it the following extracts are made:—

"Figure to yourself the situation of a hundred and forty-six wretches, exhausted by continual fatigue and action, crammed together in a cube of eighteen feet, in a close sultry night in Bengal shut up to the eastward and southward (the only quarter whence air could reach us) by dead walls and by a wall and door to the north, open only to the westward by two windows strongly barred with iron, from which we could receive scarce any circulation of fresh air. . . . We had been but a few minutes confined before every one fell into a perspiration so profuse, you can form no idea of it. This brought on a raging thirst, which increased in proportion as the body was drained of its moisture. Various expedients were thought of to give more room and air. To gain the former it was moved to put off their clothes; this was approved as a happy motion, and in a few moments every one was stripped—myself, Mr. Court, and the two young gentlemen by me, excepted. For a little while they flattered themselves with having gained a mighty advantage; every hat was fanned briskly, and Mr. Baillie proposed that every man should sit down on his hams. This expedient was several times put in practice, and at each time many of the poor creatures, whose natural strength was less than that of others, or who had been more exhausted, and could not immediately recover their legs, when the word was given to rise—fell to rise no more, for they were instantly trod to death or suffocated. When the whole body sat down, they were so closely wedged together that they were obliged to use many efforts before they could get up again. Before nine o'clock every man's thirst grew intolerable, and respiration difficult. Efforts were made to force open the door, but in vain. Many insults were used to the guard to provoke them to fire on us. For my own part, I hitherto felt little pain or uneasiness, but what resulted from my anxiety for the sufferings of those within. By keeping my face close between two of the bars I obtained air enough to give my lungs easy play, though my perspiration was excessive and thirst commencing. At this period, so strong a urinous volatile effluvia came from the prison, that I was not able to turn my head that way for more than two seconds at a time.

"Now every-body, except those situated in and near the windows, began to grow outrageous

* I have profited much in these chronological investigations by the study of Mr. Shimeall's very able and elaborate work, to which the reader is referred.

and many delirious. Water! Water! became the general cry. An old Jemmantdaar, taking pity on us, ordered the people to bring us some skins of water. This was what I dreaded. I foresaw it would prove the ruin of the small chance left us, and essayed many times to speak to him privately to forbid it being brought; but the clamor was so loud it became impossible. The water appeared. Words cannot paint the universal agitation and raving the sight of it threw us into. I flattered myself that some, by preserving an equal temper of mind, might outlive the night; but now the reflection gave me the greatest pain was, that I saw no possibility of one escaping to tell the dismal tale. Until the water came I had not myself suffered much from thirst, which instantly grew excessive. We had no means of conveying it into the prison but by hats forced through the bars; and thus myself, and Coles, and Scott, supplied them as fast as possible. But those who have experienced intense thirst, or are acquainted with the cause and nature of this appetite, will be sufficiently sensible it could receive no more than a momentary alleviation; the cause still subsisted. Though we brought full hats through the bars, there ensued such violent struggles and frequent contests to get it, that before it reached the lips of any one there would be scarcely a small teacupful left in them. These supplies, like sprinkling water on fire, only seemed to feed the flame. Oh! my dear sir, how shall I give you a just conception of what I felt at the cries and cravings of those in the remoter parts of the prison, who could not entertain a probable hope of obtaining a drop yet could not divest themselves of expectation, however unavailing, calling on me by the tender considerations of affection and friendship. The confusion now became general and horrid. Several quitted the other window (the only chance they had for life) to force their way to the water, and the throng and press upon the windows was beyond bearing; many forcing their way from the further part of the room, pressed down those in their passage who had less strength, and trampled them to death.

"From about nine to eleven I sustained this cruel scene, still supplying them with water, though my legs were almost broke with the weight against them. By this time I was almost pressed to death, and my two companions, with Mr. Parker, who had forced himself to the window, were really so. At last I became so pressed and weighed up, I was deprived of all motion. Determined now to give every thing up, I called to them, as a last instance of their regard, that they would relieve the pressure upon me, and permit me to retire out of the window to die in quiet. They gave way, and with much difficulty I forced a passage into the centre of the prison, where the throng was less by the many dead, amounting to one third, and the numbers who flocked to the windows: for by this time they had water also at the other window. . . . I laid myself down on some of the dead, and, recommending myself to Heaven, had the comfort of thinking my sufferings could have no long duration. My thirst now grew insupportable, and the difficulty of breathing much increased; and I had not remained ten minutes before I was seized with a pain in my breast, and palpitation of the heart, both to the most exquisite degree. These obliged me to get up again, but still the pain, palpitation, and difficulty of breathing, increased. I retained my senses notwithstanding, and had the grief to see death not so near me as I had hoped, but could no longer bear the pains I suffered, without attempting a relief, which I knew fresh air would and could only give me. I instantly determined to push for the window opposite me, and by an effort of double the strength I ever before possessed, gained the third rank at it—with one hand seized a bar, and by that means gained a second, though I think there were at least six or seven ranks between me and the window. In a few moments the pain, palpitation, and difficulty of breathing ceased, but the thirst continued intolerable. I called aloud, 'Water for God's sake!' I had been concluded dead; but as soon as the men found me amongst them, they still had the respect and tenderness for me to cry out, 'Give him water!' nor would any one of

them at the window attempt to touch it till I had drunk. But from the water I had no relief; my thirst was rather increased by it; so I determined to drink no more, but patiently wait the event. I kept my mouth moist from time to time by sucking the perspiration out of my shirt sleeves, and catching the drops as they fell like heavy rain from my head and face; you can hardly imagine how unhappy I was if any of them escaped my mouth. . . . I was observed by one of my companions on the right, in the expedient of allaying my thirst by sucking my shirt sleeve. He took the hint, and robbed me from time to time of a considerable part of my store, though, after I detected him, I had the address to begin on that sleeve first when I thought my reservoirs were sufficiently replenished, and our mouths and noses often met in contact. This man was one of the few who escaped death, and has since paid me the compliment of assuring me he believed he owed his life to the many comfortable draughts he had from my sleeves. No Bristol water could be more soft or pleasant than what arose from perspiration.

"By half-past eleven the much greater number of those living were in an outrageous delirium, and others quite ungovernable; few retaining any calmness, but the ranks near the windows. They now all found the water, instead of relieving their uneasiness, rather heightened it, and Air, was the general cry. Every insult that could be devised against the guard was repeated to provoke them to fire on us, every man that could, rushing tumultuously towards the windows with eager hopes of meeting the first shot. But these failing, they whose strength and spirits were quite exhausted laid themselves down, and quietly expired upon their fellows; others who had yet some strength and vigor left, made a last effort for the windows, and several succeeded by leaping and scrambling over the backs and heads of those in the first ranks, and got hold of the bars, from which there was no removing them. Many to the right and left sunk with the violent pressure, and were soon suffocated; for now a steam arose from the living and the dead, which affected us in all its circumstances, as if we were forcibly held by our heads over a bowl of strong volatile spirit of hartshorn until suffocated; nor could the effluvia of the one be distinguished from the other. I need not ask your commiseration when I tell you that in this plight, from half an hour after eleven till two in the morning, I sustained the weight of a heavy man with his knees on my back, and the pressure of his whole body on my head; a Dutch sergeant who had taken his seat on my left shoulder, and a black soldier bearing on my right: all which nothing would have enabled me to support but the props and pressure equally sustaining me all round. The two latter I frequently dislodged by shifting my hold on the bars, and driving my knuckles into their ribs; but my friend above stuck fast, and as he held by two bars was immovable. The repeated trials I made to dislodge this insufferable incumbrance upon me, at last quite exhausted me, and towards two o'clock finding I must quit the window or sink where I was, I resolved on the former, having borne truly, for the sake of others, infinitely more for life than the best of it is worth.

"I was at this time sensible of no pain and little uneasiness. I found a stupor coming on apace, and laid myself down by that gallant old man, the reverend Jervas Bellamy, who lay dead with his son, the lieutenant, hand in hand, near the southernmost wall of the prison. Of what passed in the interval, to the time of resurrection from this hole of horrors, I can give you no account."

At six in the morning the door was opened, when only three-and-twenty out of the hundred and forty-six still breathed. These were subsequently revived.

Original.

The Purifying Hope. John 3:1-3.

BY J. LITCH.

The world did not know Jesus Christ, while He tabernacled among men. In Him there was no form, comeliness nor beauty, that they should

desire Him; and yet he was the only begotten Son of God; the well beloved of the Father; the object of angelic adoration. But so veiled was that glory, that the worldly eye could not see it, nor the natural man appreciate it. There were a few blessed ones to whom the Father revealed the Son, who could say, "And we believe, and are sure, that Thou art the Christ, the Son of the living God." Glorious revelation! Precious, comforting faith of assurance! But could the world now look on that glorified form before the throne, clothed with a garment of splendor down to the feet: girt about with a golden girdle: his face as the sun when he shineth in his strength: his feet like burnished brass, as if they glittered in a furnace; the hair of his head as white as wool as snow; and his voice as the sound of many waters; doubt would vanish, and every knee bow and every tongue confess: "Truly this is the Son of God."

"The world knoweth us not, because it knew Him not." Every true Christian is a child of God. "Beloved, now are we the sons of God." "Behold," then, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What an exaltation for worms of earth! But to the world, it is no more perceptible in us than it was in Jesus while a pilgrim on earth's highway. None of the distinguishing marks of this high, royal, and Divine birth and relationship are now apparent. But the germ is in the believer; the tie is knit; and the development will be made. "We know that when He shall appear we shall be like him, for we shall see him as he is." See that wasted form, emaciated with disease, stricken with care and want, worn out with toil, despised by the world, as filth and off-scouring. In that unsightly casket lies concealed a germ of beauty that shall fill with rapture the eye of each beholder. Hark! The clarion of God sounds! It reverberates through earth and heaven, and in one moment it is shining like the brightness of the firmament. There lies in yonder grave a mass of corruption,—an object of loathing. In one twinkling of the eye that corrupt thing shall spring forth into life and beauty, reflecting the glory and brilliancy of him that sits on the throne of his glory, surrounded by angelic myriads. Look again; there toils in yonder rice-swamp, amid its noisome and poisonous miasma, worn and haggard and lacerated with the tyrant's scourge, pining in sorrow and praying for deliverance, a poor bondman in his chains. Suddenly he hears the Archangel's voice and God's trump, in one moment changed from corruption to glory, his manacles fall, his stiffened frame becomes elastic, radiant with glory his form shines, and bright angelic servants, clothed with majesty, bear him before the burning throne a trophy of redeeming love. Glorious transformation! He stands confessed before the Father's throne a Son of God; and the universe shall know it. Transporting hope! "We shall be like him; for we shall see him as he is." "And every man that hath this hope in him, purifieth himself as he is pure."

The attainment of this glorious prize, is an end earnestly to be desired and sought. How shall it be secured? How can the guilty become innocent? the condemned, justified? the depraved, renewed? the polluted purified? the corruptible glorified and immortalized? The blood of the Lamb! the blood of the Lamb is the all cleansing fountain! Am I condemned and guilty? Jesus bore the curse of my guilt, on the accursed tree; and has a right to pardon the penitent believer in his name. Not the right alone: but "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The soul shall then be both innocent and pure. Come then ye guilty and polluted, "Walk in the light as He is in the light," and the precious "blood of His Son Jesus Christ will cleanse you from all sin." That blood applied by the energy of the Eternal spirit, and received by a living faith, will make you whiter than snow.

But what a life of holiness, does such a character, a "Child of God," demand. What a holy calling! How full of dignity, to the joint heirs of Jesus Christ! Surely if such condescending love has been manifested to us we should be

very self-denying and cross-bearing. In short, we must walk even as He walked. What can be more stimulating to a holy life, conformity to the Divine will, than such a hope as this? Christian, keep it ever before you, that when He shall appear you shall be "Like Him, for you shall see Him as He is." It was for the joy that was set before Him, that Jesus endured the cross and despised the shame. The same hope should animate us to the same self-denial and obedience, and in proportion to the strength of this hope, will be our efforts to purify ourselves as He is pure. Jesus has triumphed and secured the prize; and so shall we if we walk in His steps. Blessed are they who do hunger and thirst after righteousness, for they shall be filled. Let us remember that the test of the hope, is a purity of life and heart like Christ's.

For the Herald.

Waifs from the West. No. 13.

Having given sketches of my labors and rambles during three months in the land of "sky-tinted water"—as Minnesota signifies in the Sioux language—perhaps a few general remarks respecting the country will be acceptable to the reader.

It is but a few years since the whole Territory was a complete wilderness, inhabited only by savages, principally the Sioux and Chippewa Indians, who watched with jealous eye the first encroachments of the whites on their domain. But the rapidity with which settlements were made may be inferred from the statement which I have seen published that the first survey for "The city of the Northwest," as St Paul is sometimes called—was made in 1845; in 1847 there were ten white inhabitants; in 1853 it was a small village; then emigration set in with such a mighty torrent that it might be truthfully said,—

"Behind the red squaw's birch canoe
The steamer smokes and raves,
And city lots are staked for sale
Above old Indian graves;"

and thus things moved on with great dispatch till the commercial crisis of 1857, when suddenly the torrent of emigration almost ceased; tenants and travelers could not pay their bills, nor house-keepers find market money; property fell to one half what it was estimated two months before, and many strong men failed beneath their burdens. The census shewed the population at this time to be a little over 10,000,—a thousand times what it was ten years before! St. Paul has recovered slowly from the shock which it then received, and its growth has been slow compared with what it was previously. I do not know its present population, but probably it is not far from 12 or 13,000.

During the period of prosperity speculation was rife, and some made money in the sale of town and city lots to those residing at a distance. Many of these cities and towns appear to better advantage on paper than they do in reality, and the taxes on the deserted, or unoccupied lots are to their owners no trivial affair. A paper published in St. Anthony about that time, entitled, *The Casket*, contained a poem on, "The merchant" so illustrative of the spirit of these times that I am tempted to give it here. It needs but to be read that its aptness may be appreciated:

Tare and tret,
Gross and net,
Box and hogsheads, dry and wet,
Ready made,
Of every grade,
Wholesale, retail, will you trade?

Goods for sale,
Roll or bale,
Ell or quarter, yard or nail:
Every dye,
Will you buy?
None can sell as cheap as I!

Thus each day,
Wears away,
And his hair is turning gray!
O'er his books
He nightly looks,
Counts his gain and bolts his locks.

By and by
He will die.—
But the ledger book on high

Shall unfold
How he sold,
How he got and used his gold!"

There were few, however, who stooped to consider what record was being made on high, for everybody moved by express,—everybody was getting rich. But in the midst of this worldliness and excitement God in his providence caused men to pause: "the crisis" came and multitudes were left in debt; this was followed in some localities by a scourge of grasshoppers, which like the ancient locusts left the field a desolate wilderness. For the last two years the crops have been abundant. Railroads that were being constructed in '57 are now as the crisis found them, but with abundant harvests people feel the importance of having the roads completed. The distance from a good market is a serious hindrance to the prosperity of a large portion of this State, therefore a railroad from St. Paul to Lake Superior, a distance of 150 or 180 miles, is contemplated, and if made would afford them as good a market as Chicago does to Illinois and Wisconsin. Such a road will probably be built, if Jesus tarries, and the times are propitious.

Minnesota, with a population, according to the late census of 175,525, embraces an area greater than three such States as New York, and offers over one hundred million acres to the choice of the emigrant, hence he must be hard to please if he cannot find a farm to suit him. It is the highest land between the Gulf of Mexico and Hudson Bay and has a gently undulating surface interspersed with grove and prairie, streamlet and lake. The soil is equal, perhaps, to that of any Western state. The water is excellent and abundant; and the pure, dry atmosphere renders it a very healthy region. Many invalids laboring under a difficulty of the lungs have been greatly benefited by a residence here. Though the cold in winter is severe, yet there is not usually over a foot of snow on an average, save in the pineries of the north, and as there is not a damp, heavy atmosphere the winter is shorter than with us, the autumn pleasant, the spring early, and good health is generally enjoyed. Except in the vicinity of Lake Pepin people need have no fear of fever and ague, and even there, I understand, the cases are few.

But while in Minnesota it requires but little effort to get plenty to eat, yet it is not Paradise. Farmers realize so little for the grain they raise that to obtain clothing and other things which must be purchased, is not always easy. In some localities cranberries and fur are obtained and bring cash, but on the whole money is very scarce. I met with many who would rather reside in these Western wilds than return East, while others are dissatisfied, and as old friends and associations arise before their mental vision they feel homesick. I suppose it is so the world over; the curse to a greater or lesser extent is felt everywhere, and man, restless and dissatisfied, will never meet with permanent happiness till he finds it.

In the land which Faith espies
That blooms beneath unclouded skies;
Where weary saints in robes of light
Will rest with infinite delight;
Where death's tyrannic sway is o'er,
And friends will meet to part no more;
Where grief shall in no bosom dwell,
And none will speak the word, Farewell.

No where in Minnesota did I find a church of Adventists organized, but the few who take the Herald hail its weekly visits with delight, and are glad to hear of the prosperity of the cause of the Coming One. No preacher giving prominence to the doctrine of the personal, premillennial advent had ever visited the places where I have been. Many of the people, however, had heard on the subject in by-gone years—before they came West, and I am satisfied that with earnest, continuous labor more good might be accomplished there than in many places where we have labored for years. I gave over forty discourses, scattered tracts, conversed freely respecting our Lord's return, obtained one subscriber to the Herald and found others who would gladly take it if they had the means, but what is all this labor in so large a field? God has set before us an open door,—many are willing to hear concerning "that blessed hope," but "how shall they hear without a preacher? and how shall

they preach except they be sent?" I know that Jesus has a greater interest in the welfare of his cause there than I can possibly have, and that He may send to these scattered sheep a faithful shepherd is my sincere desire.

J. M. ORROCK.



ADVENT HERALD.

BOSTON, DECEMBER 29, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Extra Circulation.

It is proposed to commence the next volume of the Herald with a number, that shall be more than usually valuable for general circulation. We have articles prepared for it on the following subjects:

The New Earth, as the Inheritance of the Saints.
The Little Horn of the 7th of Daniel.
Waiting and watching.
Faith in a suffering Messiah.
The Resurrection.
The End of Probation.
Laborers Wanted.
Modern Spiritualism.
The Kingdom of God future.
The Purifying Hope.
Where are we?
The End of the Gospel Age.
The Prophetic Periods.
Synopsis of Prophetic Views in America 200 years ago.
The Sign of the Son of Man.
The New Birth.
The Throne of David.
The Distress of the Nations.
The Curse, and its Removal.

We have some others promised, have been disappointed in not receiving articles on some subjects; and it is also possible that some of these will be crowded out of the 1st number; in which case they will appear in the one following. The first No. will thus be a valuable one for general circulation, or to hand to friends and neighbors. To secure extra copies of it, however, it will be necessary that the orders for it be received at the Herald office before Monday, Dec. 31st—the number to be printed being dependent on the number ordered.

The price of extra copies will be, \$2. per 100, fifty for \$1, or ten copies for 25cts.

The next paper will be the number referred to.

It is proposed also to give, shortly, all our late articles on the 2d of Daniel, in a subsequent No. on the same terms,—should there be a demand.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

T. Wardle. Rec'd. Will be given in the next number but one.

S. Chapman. It will be in the same No. or in the one following.

A. Brown. You had before presented the same considerations, and we had duly weighed them, that you re-present in your private letter. It does not rest on the point you instance. A given kingdom may exist a shorter time than a given animal; but the life of a kingdom is not necessarily restricted to the short life of a beast, as Babylon and Rome, and therefore the time given must be proportionate. We have never located the judgment of the 7th of Dan-

iel in the past. You will get our view when we reach it; which will be shortly, if not hindered.

D. Bosworth. Received; but we fear too late for insertion in next paper.

Books for Sale at this Office.

Dr. Cumming's Great Preparation. First series.
Dr. Cumming's Great Tribulation. 2 vols.
Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

FOR SALE,

One or more shares on the "Boston Advent Association."

A Bro. owning a few shares in our Chapel building, wishes to realize from them for the purpose of aiding the advent cause. He would be willing to sell at a little discount from the par value. Any Bro. wishing such investment, might feel that in the purchase, of from one to three shares, he was aiding a brother to do good with the money.

A Proposition.

A Bro. proposes, if any brother or sister who feels unable to pay \$2 a year for the Herald, and will pay one dollar a year for it, and also forward the name of a new paying subscriber, that he will pay the other dollar for them—to the number of fifty or more dollars.

We are pleased with this proposition, and hope it will be numerously responded to. Will those thus responding remind us of the proposition, so that we may correctly charge our brother with the sum he will make up.

Our Wants.

We regret much to be compelled to say to the patrons of the Herald that a bill for paper, ordered for use in January, and amounting to \$350, has as yet had very little provision made for it. We shall be compelled to depend on your kind consideration to enable the A.M.A. to make prompt provision for it. Brethren and sisters, your generous responses last year, encourage the hope that the next two weeks will do much towards this end.—Though we have no notes to meet, the expenses of the office above its earnings, make a few hundred dollars a year in donations necessary to meet its bills promptly.

Expectation of the Future.

An English correspondent to the N. W. Christian Advocate, after adverting to various causes of alarm and disquiet, in various parts of the earth adds:

"Students of the Bible are anxiously pondering what will be the end of this universal agitation. Has the Lord's controversy with the nations begun? Has he arisen to shake terribly the earth; and are we just entering on that era of terror and glory to which the seers of both Testaments so steadily point and of which the Saviour himself spoke so fully to his wondering disciples? Has the crisis of the Gentile dispensation come, and shall it be the privilege of the present generation to witness the greatest events spoken of in the unfulfilled prophecy?"

"The year rains books on prophecy, and in this fact is to be recognized a sign of the times. The long catalogue contains a great variety—futurist and preterist, premillennial and anti-premillennial, old and new, good sense and nonsense. But perhaps all this is to be expected.

"The subject is forcing itself upon the attention of numbers. But it is needful to keep in mind the limits within which the study of prophecy should be confined, and the spirit of deep, self-distrusting reverence in which it ought to be pursued. To have depicted beforehand the events of the prophetic future, with that minute exactness which belongs to the historical past, would have been contrary to the spiritual purposes for which holy men of old wrote as they were moved by the Holy Ghost.

"Dr. Cumming, as a matter of course, is still writing prophetic books. His prolific pen has produced two considerable volumes on his favourite theme already this year. The Rev. J. Mills, a Baptist minister, has just published a large volume on the Apocalypse. The Rev. W. Chamberlain, of the Church of England, has produced another. The Rev. Dr. V. P. Taylor, of the Church of England has done the same. Dr. Bonar has brought out a new edition of his prophetic landmarks. Two military men, Major Phillips and Captain Hutton, have given the students of prophecy two volumes on the same endless theme. And other volumes, without the author's name, have also recently been thrown into the book-market.

"How wonderful it is, to find all eyes looking to the future! Events are evidently looming above the horizon, and, while it is dark to the statesman, the Christian sees a light shining through the darkness. However men may differ as to the details of unfulfilled prophecy, none can dispute the unfolding of its roll.

"Events foretold long ago by students of the Bible break every now and then like thunderclaps on the wise men of this world. Their 'Eastern question' has been solved for ages in the oracles of God. The doom of the Papacy has been written by Daniel and St. John, and cannot be averted. The 'great river' of Mohammedan imposture will dry up, in spite of every effort to maintain the Turkish empire.

It is a long roll, that mystic page of prophecy. Many and mysterious are its emblems: But it ends in brightness. Its last words are plain, clear, joyous—'Surely I come quickly.' And the interpreter is most successful in catching the prophet's mantle who most distinctly answers, 'Amen. Even so, come, Lord Jesus.'"

Relative to the Southern secession, we find the following in the N. Y. Observer, and present it to our readers:

Position of the South.

"Nothing can be more surprising to a calm and considerate mind, than the present aspect of the Southern States.—They are eager for secession; a great Southern Confederacy is the false beacon which is luring them to destruction. Are they fools or mad men? Money they have none;—an enemies within their own borders, more terrible than northern bayonets. Let them secede, and what then? A wonderful exodus of slaves; or if not, a volcano beneath them, which needs but the touch of a northern match to involve them in one common ruin. Will they fight the North?—they are conquered before the first flash of northern artillery. The North needs only to stand by and gaze on the mighty ruin. At this moment the South is doing more to enlighten and rouse the slave population than was done in all the years of the past by the dreaded and hated abolitionists.—They may hang and murder men for real or imaginary antislavery feelings, but the slaves are learning what it is for, and with the northern shield withdrawn from the South, they will learn their own strength and the weakness of their oppressors.

"But there is another enemy. South Carolina, imperious, dictatorial and arrogant, will take the lead in secession.—Will the fiery men of Alabama and Mississippi submit to her rule? No such thing. The elements of strife are already in motion, and disunion among themselves will follow their secession from the Federal Union.

"Men of the South, pause before you leap. We wish not your destruction; we cannot see you plucking down ruin upon yourselves without the most pungent grief. We would if possible stay your suicidal hands. You talk of northern aggression. You are yourselves aggressors upon your own interests and destroyers of your own peace. If it be right for you to secede upon such frivolous pretences, remember it is right for your slaves to secede. If it is right for you to have a Southern Confederacy it is right for them to establish a Black Confederacy. If a servile insurrection should now happen, the North would interpose to save you. If it should happen in your own confederacy, the slaves would soon be masters, and their right to revolution would be as good as yours.

"Men of the South, your destinies are in your own hands. If you choose to go, you will invoke the forbearance of the North, and if possible, will gladly seek shelter again in the fold of the Union. This will happen in less than two years after your secession."

No God But Man.

In the present posture of our national affairs, when God so evidently has a controversy with us as a people, it becomes us to humble ourselves under his mighty hand, to confess and repent of our sins in order that we may be delivered from the judgments which we have provoked and which we righteously deserve. We are not now speaking of offences committed by one section against another, but of sins committed against God.

In our last we spoke of the pride and idolatry which have been cherished in regard to our system of government and the greatness and growing power of our country. This feeling has been carried to such an extent that boasting has long been regarded, not as a national sin, but as a national weakness. An American is known the world over by his lofty bearing and his lofty speech whenever his country is named.

This trait, while it has awakened the smiles of others than ourselves, has, doubtless, in connection with our want of recognition of God and of his providence and goodness toward us, increased his displeasure. His glory he will not give to another, and he is calling us to humiliation for our sin as the means of averting his wrath, or to the experience of that wrath in the most terrible calamity that could befall us as a nation, the dissolution and utter distraction of our confederacy.

There is an additional thought, in connection with

those which we have already presented, which is worthy of deliberate consideration, and we throw it out rather by way of inquiry or of suggestion that it may be the theme of reflection. Have we not so idolized the theory of our government, and so far excluded God and his truth from our thoughts in connection with it, as to provoke the very judgments with which we are now threatened? We have boasted that we were working out the problem and that we had arrived at the demonstration, that man is capable of self-government. We have carried this idea to such an extreme as to exclude God from all participation in our governmental affairs and from all share in the glory of our success. God has no place, no name in our constitution, in our legislation, or in the administration of our laws. "Dei Gratia," (By the grace of God,) has no place on our national escutcheon. In our judicial affairs it has more than once been proposed even to abolish the sanctity of the oath. Our chief magistrates have persistently refused, year after year, although frequently importuned, so much as simply to recommend, (not appoint,) a day for a national thanksgiving to God for his abundant mercies, and prayer for their continuance, and this too on the plea that it was contrary to the genius of our institutions.

And what is the consequence? God is showing us how utterly incompetent we are for self-government, to what a wreck and ruin man may rush when he attempts to run alone. We have ignored the principles of God's word in regard to our fallen nature and our need of divine direction and control; we have ignored God himself, and he appears to be giving us up to see the folly of our own devices.—*N. Y. Observer.*

Foreign News.

NEW YORK, Dec. 20. Steamship Persia from Liverpool 8th and Queenstown 9th, arrived this afternoon.

Reactionary movements continued in Italy. Steamship Canada, from Boston, arrived at Queens-town on the 7th.

A foreign office telegram says that the Allies had captured Pekin. The Emperor's palace was sacked and immense spoils taken. The Emperor fled to Tartary.

Messrs Parks and Lock, the English prisoners, had been returned. Two others had died from ill treatment.

The Allies will winter in Pekin and at Tien Sien. There is nothing later from Gaeta.

Francis Second has issued a protest complaining of the apathy of the European sovereigns, and denouncing Victor Emmanuel.

The Garibaldians had suppressed disturbances in several places. The ringleaders were shot.

The Archbishop of Naples had been mobbed and his palace threatened. After eighteen hours of riot, the mob was appeased by the Archbishop bearing the tricolors.

It is reported that Napoleon had declared to the Bishop of Versailles with much sarcasm that the temporal power of the Pope must be put down.

Count Persigny, Minister of the interior, has issued important circulars to the Prefects throughout France. One promises the utmost liberty to the press.

The Austrian Cabinet is reported to be discussing the propriety of martial law throughout Hungary.

It is rumored that the Hungarian Committee at Milan has proposed to tender the crown of Hungary to Prince Napoleon.

General O'Donnell was shot in the shoulder while leaving the Spanish-Senate.

The French Ambassador in Turkey is urging the French occupation in Syria. The Porte objects.

The Emperor was about to grant an amnesty to the journals for previous infractions of the press law.

It is reported that the Austrian concordat with Rome is to be annulled.

Victor Emmanuel has offered to be responsible for that part of the public debt of Rome which falls to the territory occupied by Sardinia. Cardinal Antonelli met these overtures with a peremptory refusal.

A St Petersburg letter says that the Czar has signed a decree emancipating all the serfs of Russia. The decree will be proclaimed on the first of January.

Sr. Johns, N. F., Dec. 21. The new yacht of the Associated Press intercepted steamship Fulton at 5 o'clock this morning off Cape Race.

Pekin surrendered to the allies on the 13th of October, and yielded to all demands. The Emperor's summer palace was sacked, and enormous quantities of spoil taken. The Emperor and his Tartar army all fled, and no enemy was to be seen in Pekin.

The allies will winter in Pekin. They are encamped on the walls, and the army is healthy.

Messrs. Parker, Lock and thirteen soldiers had been released, but there is little hope for the return of Brabazon, Bowly, and the French officers miss-

ing. A woman named Anderson died from brutal treatment.

A new and distinct rebellion was reported in the province of Sheari.

Victor Emmanuel returned to Naples on the 7th, where he will remain two weeks.

The siege of Gaeta continued, the new batteries working with terrible effect.

The Sardinians will await the fall of Gaeta before summoning the garrison of Messina to surrender, and will besiege it in case of refusal.

OCCUPATION OF SYRIA.

VIENNA, Dec. 7. Endeavors are being made to bring about an understanding between England and France concerning the prolongation of the French occupation of Syria, which will not, however, take place without the acquiescence of the European Powers, and without being approved by another Conference at Paris.

Cassell's Illustrated Works.

Family Bible, Parts 20 and 21.

Natural History, Parts 19 and 20; and

History of England, Parts 10 and 11.

Part 11 of History of England completes the 1st volume of 624 pages, and comes down to about 1470. These Nos of Natural History treat of the horse, ox, ass, elephant, hog, and kindred animals. And Part 21 of the Bible, comes down to the 34th chapter of 2 Chronicles.

These Parts are issued once in two weeks, at 15 cents each, and are all elegantly, and instructively illustrated, on nearly every page.

VOICE OF THE PROPHETS. No. 4 of this quarterly, by Eld. J. V. Himes, has come to hand, completing the first volume. Orders for it should be addressed to its publisher. Its contents will be seen by a notice elsewhere.

The President of the United States, very appropriately, has appointed the 4th of January as a day of fasting and prayer, in view of our national crisis.

REVIVAL IN JAMAICA.

Rev. Henry Clarke, "Island Rector," writes to The Jamaica Guardian, under date "Grange Hill, Westmoreland, 15th Nov., 1860," concerning a visit he had made the preceding week to Lucea, a town in the northwest part of the island. He found the houses and streets almost deserted, and almost the whole population assembled in their places of worship. He entered the building from which came the loudest shouts and singing. It was crammed with people, some wailing, some shrieking, while a circle of young men and women were marching slowly round the aisles, with an indescribable joyous look on their countenances, singing,

"Oh, happy day! oh, happy day!
When Jesus took my sins away!"

Some persons were in convulsions, some on their knees confessing their sins, some praying for mercy, and even some little children exhorting and praying by hours with marvelous fluency and power. The minister of the place said he warned them against extravagant gesticulation and shouting, but the people were so full of happiness that they could not be restrained.

PAPAL PRAYING.—The Pope in a letter to the bishops of Canada, says:—"In the meantime, venerable brethren, do not cease to raise your hands to heaven, and with the flock confided to your care, address yourself with confidence to the very powerful Queen of Heaven and mistress of the world, to Mary, Mother of God, and Immaculate Virgin, who is the safeguard and the firm support of the Church."

GAETA, the only spot left Francis II in his hereditary kingdom, is a strongly fortified place and gives its besiegers no little trouble before they can secure it. It stands on a rocky headland on the coast of the Mediterranean Sea. Including its suburbs, it may contain fifteen thousand inhabitants. Its works are irregular, owing to the nature of the locality, but what they want in the regularity of art, they make up in strength. On the land side, the narrow approach is closed by strong batteries. The fortifications rise one above the other on terraces: and a fort commands the harbor. Gaeta was besieged by the French in 1800, and by the Austrians in 1815. Its strength will enable the person who holds it, if he has troops enough, to protect the district lying between San Germano, Capua, and this point. The whole Neapolitan kingdom of Francis, is narrowed down to this triangle, and this will not probably hold out long against the Piedmontese forces. San Germano and Capua are each about ten leagues from Gaeta. The former is a strong place. The French fleet commands the harbor, and will prevent any assistance to the besiegers on that side. They have taken this position, un-

doubtedly, to allow Francis a way of escape, as that would not commit Louis Napoleon, in the eyes of monarchical Europe, as an encourager of revolution. The last news from Gaeta was that the besieged had made two sorties which had been repulsed with much loss.

NEW ENGLAND CHURCHES.—A New England correspondent, writing for the N. Y. Christian Advocate, says: "The present condition of our New England Churches generally is peaceable, but by no means prosperous. At intervals of great distance we hear of a few revivals. But, alas! how very few they are. The majority of our Churches of all denominations are barely retaining their former membership. Many of them are not even doing this. Associations of Baptist Churches, have recently held their annual sessions in different sections of the country. Nearly all of these report an aggregate decrease. Lately, while in conversation with a prominent layman in one of our cities, he made the remark: 'Our own Churches in this city are not as strong to-day as they were two years ago.' To be compelled to listen to such statements, and yet not be able to controvert them, is painfully humiliating. It gives one some conception of those feelings which wrung from the bleeding heart of the prophet that bitter cry: 'O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.'"

From recent developments, it is now a pretty clearly settled fact that flax and hemp can be cottonized cheaper than the price of cotton, and will make, for most purposes, a much better fabric. The value of such a production, at this time to the northern and Western States, as well as to the whole world, cannot be too highly estimated.

The Boston Traveler, speaking of the "ups and downs" of business life says: "A merchant of this city, whose net profits during the Crimean war amounted to at least \$150,000 passing safely through the crisis of 1857, and who was reputed a year or two since to be worth \$150,000, failed a few days ago with liabilities to the extent of \$200,000, of which it is estimated he will be able to pay about fifty per cent."

The Traveler should have added that the money referred to was made by sending rum to the Crimea.

THE DIE CAST.—On the 23d of May, 1788, the State of South Carolina adopted an ordinance by which she became a member of the United States of America; on the 9th of December, 1860, at a quarter past one o'clock she repealed that ordinance, and now claims to be an independent nation. Who shall say what her future will be? Will she realize her greatness and power, or has the night of danger and gloom but just set in? At any rate, the die is cast, and as she has made her bed, so she must lie in it.—*Boston Jour.*

STATISTICS OF SOUTH CAROLINA. From the annual registration report of South Carolina for 1859, it appears that in six years past the births of slave children have been to those of free children very nearly three to one—(69,000 to 23000). In 1859 there was among the slaves one birth in 26 living persons; among the free one in 48. Among the slaves there was reported one death in 59; among the free only one in 137. The average age at death was, among the free, about 28 1-2 years; among the slaves, less than 15. But of the 22 who died in South Carolina at the age of 100 or over, 18 were slaves. Of 314, whose deaths were attributed to old age, in the South Carolina report, only 49 were white.

Reporters for the press are for some reason a class of persons little versed in religious matters; and when they undertake to give an account of a sermon, are accustomed to make strange errors. If the text be from a psalm, they are sure to announce it as from a certain chapter in the Psalms. But a Cincinnati gentleman a week or two since capped the climax, by making a new book in the Bible. He said the preacher whom he was reporting, "took his text from the fifth chapter of Paul's First Epistle to Peter, seventh verse: 'Casting all your care upon him, for he careth for you.' Biblical critics would give a handsome sum for even a glance of any of 'Paul's Epistles to Peter.'"

The Bishop of Hartford, Ct. has enjoined all the Catholic clergymen of his Diocese to offer prayers for the preservation of the Union.

The paper, in which we find this, does not say to whom the Bishop of Hartford directs prayers to be offered. Sincere prayer to God is acceptable, but prayer to the virgin is idolatry, and would be more likely to be followed by the opposite of that asked for, than otherwise.

THE CITIES OF THE UNION. According to the recent Census, the ten principal cities of the Union rank in population as follows: New York 1st, Philadelphia 2d, Brooklyn 3d, Baltimore 4th, Boston 5th, New Orleans 6th, St. Louis 7th, Cincinnati 8th, Chicago 9th, Buffalo 10th.

One of the Pope's numerous allocutions during the past twelvemonth ends with these words: "We therefore, in all confidence and humanity of heart, unceasingly offer up before him our most fervent prayers, especially imploring the most efficacious intercession of the most holy and immaculate Mother of God, the Virgin Mary, and the supports of the blessed Apostle Peter and Paul, that he may make manifest the might of his arm, and break the pride of his enemies; that he may put to flight those who attack us, humble and crush all the enemies of his holy church."

It is wonderful to observe that his Holiness, while calling upon various intercessors of human appointment, wholly omits the only one recognized in heaven, "the One Mediator between God and men, the Man Christ Jesus." This is always the way in which error gains.

First, other intercessors were only associated with Christ, but soon they came to displace him, and now practically, throughout the Roman Church, the Virgin and the saints are made the medium of access to the Father. In the Scripture, the only instance of the invocation of a saint is that which Dives, in the parable, made to Abraham, the success of which was certainly not such as to invite similar applications.

THE ISLAND OF CAPRERA. The small island of Caprera, to which Garibaldi has retired, is situated on the northern coast of Sardinia, toward the east side of the Iledela Maddalena, and almost opposite the southern point of the island of Corsica. It is somewhat less than six miles in length from north to South, and about two in breadth. It is very fertile in wheat, and derives its name from the number of goats that are bred here.

Norton Morgan, a lad eleven years of age, playfully pointed a pistol at his little sister, nine years old, in Philadelphia, on Tuesday, saying he would shoot her, and, either heedlessly or accidentally, did so, wounding her fatally, and she expired in about ten minutes.

Dr Livingstone writes to the Bishop of Oxford, expressing pleasure that the Universities are to send ministers to the interior of Africa. He describes the region, bathed by the lakes, as pre-eminently a cotton-growing country. He says the French have a strong desire to enter.

The Detroit Advertiser gives a summary of the lives lost upon the Lakes within the season of navigation just closed—between the 23d of March and the 25th of November. The number is five hundred and sixty. Four hundred were lost by the Lady Elgin catastrophe and seventy-eight by the Novem. gale.

—In one of his letters, shrewd old John Newton says: "With respect to my acceptance in the Beloved, I know not if I had a doubt of a quarter of an hour's continuance for many years past." Yet this comfortable state of settled assurance did not spring from any such consciousness as has been expressed by some in the words, "I feel no sin;" for the veteran believer immediately adds, "But oh! the multiplied instances of stupidity, ingratitude, impatience and rebellion, to which my conscience has been witness!" And he speaks of having heard the like complaints from others of the Lord's people, even those who appeared eminently gracious and spiritual. Newton's assurance arose from no delusive notion of completed sanctification within, but from a real resting upon a completed justification without—even that which springs from Christ's finished work. The difference is toto coelo.

At a village near Ballymena, Ireland, a man by mistake delivered a paper containing the following, instead of an order for goods: "I do swear, in the presence of my holy brethren by the Holy Cross of St. Peter, and by the Blessed Lady Mary, that I will maintain the holy religion, and exterminate all heretics; as they are called by our Holy Father the Pope, at two hours warning *** P. G. M." A similar document was found one night in the pocket of an unclaimed vest lost during a riot.

The most virtuous of all men, is he that contents himself with being virtuous, without seeking to appear so.

Preserve thyself from the occasion, and God will preserve thee from the sin.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as 'insulting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The End of the Gospel Age.

The attempt is here made to prove that the end of the fourth empire, in the 2d and 7th of Daniel, is also the end of the gospel age, and the end of the world—synchronizing with Christ's coming, and the resurrection of the just: Babylon being the first, and Rome the last of those four empires.

In the metallic image, in the second of Daniel, the head of gold, v. 31, is representative of the empire of Babylon. For Daniel said to its king, Nebuchadnezzar, v. 36, "Thou art this head of gold."

The "breast and arms of silver," v. 32, must have represented Medo-Persia; for it symbolized the next power that should arise after Babylon, see v. 39, and it was "Darius the Median" who "took the kingdom," Dan. 5:31.

The brazen part of the image, v. 32, must also symbolize Grecia; for it represented "another 3rd kingdom of brass," which was to arise and bear rule over all the earth, v. 39, and in the 8th chapter, vs. 20, 21, the king of Grecia is explained to be the one who conquers the kings of Medo-Persia. All history testifies that the Grecians, under Alexander, did conquer the Persians. See also Dan. 10:20.

It is equally evident that the iron of the image, v. 33, is representative of Rome. For all history agrees that Rome conquered the Grecians. The Romans ruled in Palestine, and caused all the world to be taxed, Luke 2:1.

There were to be only these four universal empires; for, v. 35, "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together;" no place is found for them; and then "shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever," v. 44. This fifth kingdom is not the church militant; for its dominion is eternal; and it puts an end to the Roman, and to all earthly rule.

In the seventh of Daniel, four beasts represent the same four kingdoms, and reach to the judgment. See verses 9 and 10.

The lion, the first of the four, v. 4, must represent the same that was represented by the head of gold, viz. Babylon. The second of those beasts, the bear, must likewise represent the second empire, Medo-Persia; which empire conquered Babylon. The leopard beast, v. 6, being the third of the four, must represent the third empire—the Grecian, which under Alexander conquered the world. And the fourth beast, v. 7, the one dreadful and terrible, must represent the fourth empire—Rome; which became supreme, and showed the universality of its power by taxing the world. And this, like the 4th kingdom in the 2d chapter, brings us to the judgment, when, vs. 9, 10, and 22, "the Ancient of days did sit;" and, v. 13, "one like the Son of man, came in the clouds of heaven." This is in accordance with the predictions, in Matt. 24:30—"They shall see the Son of man coming in the clouds of heaven with power and great glory;" and in Rev. 1:7, "Behold He cometh with clouds, and every eye shall see Him." For, as when he went away, a cloud received him, Acts 1:9, so shall he come again in like manner. And when he comes, vs. 14, 17, 18, "His dominion is an everlasting dominion," and the kingdom of the saints shall be "for ever, even for ever and ever." As a kingly power, represented by a little horn of this fourth beast, makes war with the saints and prevails against them until the time come that the saints possess the kingdom, vs. 22-25, it is plain that Rome, or the fourth kingdom, symbolized by the fourth beast, must continue till the end. We have, then, Babylon, the first empire; Medo-Persia, the second; Grecia, the third; and Rome the fourth; at the end of which will be the judgment, and the coming of the Son of man.

In the 8th chapter of Daniel is a vision representing events commencing after the first, or the Babylonian government is overthrown, and so beginning with the Medo-Persian empire; which is represented by the ram, v. 4. For Gabriel said, v. 20, "The

ram which thou sawest, having two horns, are the kings of Media and Persia."

In the same vision, the rough goat, v. 5, represents Grecia; for the angel said, v. 21, "The rough goat is the king of Grecia."

The little horn that came forth after the four horns of the goat were broken, vs. 8, 9, is also Rome; for "he magnified himself even to the Prince of the host," v. 11, and the angel said, vs. 23-5, that this king of fierce countenance should stand up against the Prince of princes. And Christ was put to death by Roman authority.

That Rome is the last of the powers here symbolized, is thus clear; and it reaches to the last end of the indignation, v. 19, which ends only with the judgment, as brought to view in Dan. 7:9, 10.

The prophecy in the 10th, 11th and 12th chapters of Daniel, should not have been separated by such division of chapters; for it is one prophecy, and has respect to the empires of the previous visions.

The person brought to view in the 5th and 6th verses of the 10th chapter is evidently Christ.—Compare Rev. 1:14, and 19:12.

In the 11th chapter, we have in v. 2, Medo-Persia; in v. 3, Grecia; in v. 4, its first king, Alexander the Great; and in v. 20, Rome, "a raiser of taxes" at the time of Christ's birth. The 22d verse brings to view the crucifixion of Christ, the breaking of the Prince of the covenant, by Rome. In v. 36 we see the Pope established in Rome, in the 6th century of the Christian era—the power that was to "prosper till the indignation be accomplished."

We have, then, in the 12th chapter, the resurrection of the righteous dead, at the end of the Roman power. And the book of Revelation brings to view the same. For the woman in Rev. 17:5, is the same as the great city in v. 18; which, in v. 16 it is said, shall burn with fire. In Rev. 18:8, "She shall be utterly burned with fire," and, v. 18, they "cried when they saw the smoke of her burning, What city is like unto this great city?" In Rev. 19:3, we read, "Her smoke rose up forever and ever." And then in Rev. 19:7, there is the marriage of the Lamb; which takes place only at the end of time, and so synchronizes with the end of Rome.

The same is brought to view in 2 Thess. 2:3-8. The man of sin is the same power, the papacy; and it is to be destroyed "by the brightness of Christ's coming," v. 8.

The condition of the nations at the end of time, according to Dan. 12:1, will "be a time of trouble, such as never was since there was a nation even to that same time." Then follows the resurrection. This harmonizes with our Savior's words in Luke 21:25-7, that there shall be distress of nations with perplexity, and men's hearts failing them for fear, when they are about to "see the Son of man coming in a cloud with power and great glory."—Also in Rev. 11:14-18, the nations are shown to be angry, and the time of God's wrath come, when the kingdoms of this world are to become our Lord's, and the dead be judged. And so in Rev. 19:15, 16, the nations are ruled with a rod of iron, and are trodden in the wine-press of the fierceness and wrath of Almighty God, at the time of the end; where we are now evidently living, and when the end of all temporal things hasteth greatly. C.B.

From Bro. H. B. Woodcock.

When Jesus rejected the Jews, and left their house desolate, the promises made to the fathers were not taken from them. They were carried forward with them, to the day of their return from their graves, by the second resurrection. Hence the prophetic times of Daniel will be fulfilled to Daniel and his people, (the whole house of Israel,) when the Lord shall again the second time, set his hand to recover the remnant of his people, Isa. 11:11. And when Michael shall stand up for their defence, Daniel 12:1, and there shall be a time of trouble, &c. Luke 2:34. The child Jesus, or Michael the great Prince is set for the rising again of many in Israel, as well as for their fall, Zech. 14:1-5. Behold,—I will gather all nations against Jerusalem to battle.—Then shall the Lord go forth, and fight against those nations, (that are gathered against Jerusalem to battle,) as when he fought in the day of battle, (against Jerusalem). And his feet shall stand in that day upon the mount of Olives. And the mount of Olives shall cleave in the midst thereof towards the east, and towards the west, and there shall be a very great valley And ye shall flee to the valley of the mountains.

Why all this at the time the Lord fights for the defence of Jerusalem? The answer is plain, and easy understood, if we place the event in its proper place. The devil is loosed out of his prison and goes out to deceive the (resurrected) nations that are in the four quarters of the earth, and to gather them to battle against Jerusalem. The beast of Rev. 13, has come up out of the sea. Israel again transgress

after having been redeemed from death, and ransomed from the grave. And by reason of transgression a host is given to the beast against the daily sacrifice, and they cast down the truth to the ground, take away the daily worship of the true God, and set up his abominable beast, the man of sin, the son of perdition, in the holy place; exalt him above all that is called God, or that is worshipped, and the dragon gives him his power, and his seat, and great authority. This devil-worship in the holy place, is the abomination of desolation spoken of by Daniel.

Compare Daniel 8:9-12; and 11:31-36; and 12:11; with Matt. 24:15; and 2 Thess. 2:3-10; and Rev. 13:1-9; and Rev. 18:8-11; and Rev. 20:1-3. When this blasphemous beast ascends out of the bottomless pit, at the expiration of the 1000 years, and is thus exalted, and set up in the holy place, then it is that Michael the great Prince stands up for the defence of his ancient chosen people, or Daniel's people. Then it is that they see the abomination of desolation stand in the holy place, and understanding Daniel 12:11, and Jesus Christ, Matt. 24:15, they then flee to the mountains, or wilderness. Then by the power of Michael, and by means of a great earthquake, the earth opens the great valley of the mountains to help the woman. Then it is that the court that is without the temple, and half of the holy city, or the remnant of the seed of the woman, those of them that do not then escape to the mountains, are given into the hands of the beast for forty and two months, and power is given him to make war with them, and to overcome them.—The great tribulation, or time of Jacob's trouble, begins with the abomination of desolation, Matt. 24:15, and ends with the power of the beast to overcome the saints of the Most High, 1260 days.

The power and authority of the beast begins with the abomination of desolation, Daniel 12:11, and end in perdition at the close of the war, 1290 days. Then shall the sanctuary be cleansed. These are not the times of the Gentiles, but they are the prophetic times of Daniel's people. The 1260 and the 1290 days begin at one and the same time.

Did the woman, Rev. 12, flee to the wilderness before she brought forth the man-child who is to rule the nations? No. Rev. 12:5, 6 and v. 13-14, prove that she did not.

Who then is this man-child, and when is he brought forth?

Some have claimed that the man-child of Rev. 12, was Jesus the son of Mary. But we find the birth of the man-child among the things that should "come to pass hereafter,"—at least after the vision was shown to John. Then it was not Jesus, but it was one like him,—one that had received power from him; see Daniel 7:13. He was one that was to rule the nations with a rod of iron. Rev. 2:26-27. And he that overcometh, and keepeth my works unto the end, to him will I (Jesus) give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. See Psa. 149:5, to the end. These are the stone cut out of the mountains, that are to smite the image and grind it to powder during the thirty years of the pouring out of the vials, from 1260 to 1290 days.

These saints of the Most High are represented under the figure of a man-child being born: showing thereby the resurrection, glorification, and translation of the children of the first resurrection, from the uttermost part of earth; to the throne of God. The time agrees with the manner.

It is after the sounding of the sixth trumpet, and immediately after the second woe is past, and before the third woe comes. The third woe does not commence with the seventh trumpet, but cometh quickly. The resurrection is not a woe, and the third woe does not commence till after the first resurrection. One shall be taken and another left; and it is on those that are left that this woe falls. The man child is taken, and the woman left. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished.

Paul, speaking of the resurrection of the body, calls it a mystery. Hence the mystery of God, that is to be finished when the last trumpet shall begin to sound, is the mystery of the first resurrection; and the man child that is then brought forth, by the woman who afterwards flees into the wilderness, are the kings and priests of the first resurrection—the first fruits unto God and the Lamb. These live and reign 1000 years with Christ on his throne in heaven; while the woman that brought them forth, with the rest of the human family, falls under the third woe and live not again for 1000 years. The earth then becomes as desolate as it was in the days of Noah, or as Sodom was in the days of Lot, and will continue so for 1000 years.

The two witnesses clothed in sackcloth are undoubtedly the same as the man child who has power over the nations; or the angels who are to reap the

harvest; gather the wheat into the garner; (the wilderness,) and bind the tares for the burning. The harvest is the end of the world; and in the dispensation of the fulness of times, under an angelic ministry, or royal priesthood, and reaches to the hour of God's Judgment; (see Rev. 14: 6-11.) and to the end of the 1335 days. When the Son of man shall come in his glory, and all the holy angels with him, these holy ones that had part in the first resurrection, 2345 years before, come with him, not one of them is lost or left behind. And it is to these that the King refers, when speaking to those on his right hand he says, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me. Jesus is not ashamed to call them brethren before an assembled world; and it is the Father's good pleasure to give to those on his right hand the kingdom, and to give the government of the Kingdom to the kings and priests of the first resurrection. They then take the kingdom and reign for ever and ever, on the new earth, which is then created.

The woman that brought forth the man child at the coming of Christ in the clouds to gather his elect, and who was overcome by the dragon and his angels under the third woe, and live not again for 1000 years, and after she lived again was driven into the wilderness for 1260 years, now becomes the bride, the Lamb's wife.

You will do with this as you think best. Don't injure the Herald by admitting "Woodcock's pieces," nor the truth by rejecting them. Do right in the sight of God, as I think you have been in the investigation of chronology; and I shall be satisfied. Yours truly,

H. B. Woodcock.

Connersville, Ind., August 14, 1860

We have given admission to the above; but we are compelled to say that we see no light in it. The resurrected saints will never more be tempted. So saith the Lord. Ed.

From Bro. S. K. Lake.

Bro. Bliss—I am highly interested with the Herald, and wish I could do more to sustain it. My circumstances are such at the present as to render me quite unable to do much myself, except in the way of persuading others to subscribe for it. Much can be done in this way, if we rightly use our influence with those in our several charges.

I determined, within myself, to try and send in five new subscribers this year. The Lord has given me four of them, and I have no doubt but he will yet give me success in finding the other, before the year closes.

Yours as ever,

S. K. LAKE.

Wellington Square, C. W., Dec. 14, 1860.

We thank you for the two new subscribers accompanying the above, as well as for the two before received. May the Lord give you, not only success in finding the other one, but in finding many others during the coming months. The Herald needs the continued energetic efforts of its friends; and God is able to crown them with success. Ed.

From Bro. D. I. McAlister.

Bro. Bliss:—Permit me to add my testimony in favor of the Herald and the interest I take in its prosperity. Enclosed are four dollars—two for my paper, and two for a new subscriber.

D. I. McALISTER.

Stowe, Vt., Dec. 17, '60.

Thank you for that new subscriber, as well as for all your interest in the paper. Ed.

Sister M. T. Whittier, of West Boscawen, in sending her annual subscription and donation to the office, expresses the hope that the Herald may still "come, laden with rich news of the kingdom, and glories of our soon-coming King," and that she, "with the scattered ones, may be gathered when Christ shall reign in Mount Zion, and with his people gloriously."

May such be the prayer of each and all of us, and may such prayer not fail of fulfillment. Ed.

Bro. H. Jackman, of West Boscawen, accompanies his annual subscription with a donation,—giving as the reason that he is "unwilling to part with the Herald, and wishing to cast in a mite to help the Association."

On such kind wishes and acts, is the Herald dependent for its existence. Ed.

From Bro. A. Weldon.

Bro. Bliss:—I feel it my duty to say, for your encouragement, that I very highly approve of your services as editor. I am, upon the whole, well pleased with the Herald. It would be almost too much to suppose that, where there are so many writers, holding different views, of various temperaments, and whose education and training have been

so dissimilar, every word would be so guarded, as not to savor a little of discourtesy, but I have not seen much of that of late. A writer may be in error; still if we see through the gist of his communication a spirit of love and Christian courtesy breathing, we cannot help but love him, although we may disapprove of his views. Kind words carry power with them, whereas harsh and discourteous language always does harm; besides it injures the influence and circulation of the paper.

Yours in love,

ALEXANDER WELDON.

One principle we laid down for our guidance, when we assumed editorial relations to the Herald as an organ of the "A.M.A.," was, if possible, to live in peace with all mankind—to "think and let think," to act and let act, to perform our own duties in the fear of God, and to refer to Him the manner in which all others might perform theirs; speaking the truth in love, and allowing no unkind spirit to pervade these columns. And in so far as we have succeeded in this, we are grateful to God, and to the considerate prayers of those who seek the peace of Zion.

Ed.

From Bro. Geo. W. Gregory.

Bro. Bliss:—It is now eighteen years since I commenced taking the then Signs of the Times and now Advent Herald, have enjoyed its weekly perusal without interruption ever since, and, as one brother has expressed, we have generally had a paper I have not been ashamed to read myself or hand to my neighbors.

I would be glad to do more to extend the circulation of the Herald, if I had the means. I have tried to get subscribers, and the nearest I have come to it is this: I have found three or four persons who would read it if they could have it sent to them, by paying the postage only. I could send you a few names of this kind. If any brother has means he would like to use in this way, and would signify it to you, I will send the names of two, three, or half a dozen subscribers of the above description; who, perhaps, after reading the Herald six months would dispense with some other paper they now take, and continue to take the Herald and pay for it themselves; but at this time take all the papers they feel able to pay for. I do not know what the result would be, but think there is a strong probability that such would be the case, at least with some of them.

Yours as ever,

GEO. W. GREGORY.

Winchendon, Mass., Dec. 9, 1860.

From Bro. Moses Cheney.

Bro. Bliss:—I hope the publication of the Herald will be continued, as I still read it with interest, and hope thus to do to the end, and that I shall be able to contribute for its support, so far as continuing as a paying subscriber will sustain it, together with my prayers and best wishes in behalf of the Editor and of all who contribute for the support of the paper.

Yours sincerely,

MOSES CHENEY.

Holderness, N. H., Dec. 17, 1860.

It is encouraging to remember that the good success of the Herald,—that it may be guided in wisdom and be blessed of God as an instrument for the extension of his truth—finds affectionate remembrance in many hearts, and is not forgotten at the throne of grace. We must never forget that God hears prayer. A queen of England feared the prayers of John Knox, more than she did soldiers and bayonets.

Ed.

From sister Mary Green.

Dear Bro. Bliss:—There is truly a famine in this country for the bread of life, as there is for the bread that perisheth.

The Advent Herald is all the preaching I have, that is meat in due season. I could not do without it in my lonely situation. I have none to sympathize with me in the coming of Christ. I hope you will continue to search the Scriptures, and give the truth as far as you understand them. Nothing will satisfy the mind like the truth. I pray God's Spirit to guide you, and all his dear children, that we may have our loins girt about with the truth, that our lamps may be trimmed, and oil in our vessels, when the Bridegroom comes, is my prayer, for Christ's sake. Amen.

Yours, looking for the kingdom,

MARY GREEN.

Junction City, Kansas, Dec. 2, 1860.

From Bro. C. G. Crane.

Bro. Bliss:—I embrace this opportunity to say that I have been led of late to review the doctrine of the kingdom, and I see great light in proof that the meek shall inherit the earth. For example, Isa. 66:22-24. The chronology of these texts is fixed by our blessed Lord, in his reference to the undying worm and the last judgment. Also the 14th of

Zachariah, from the 4th onward, has not been fulfilled. The sixth verse speaks of the time when the whole heavens shall be light (i. e. margin) it shall not be clear in some places and dark in other places of the world; and the 9th, of when there is one Lord reigning over all the earth: won't it be light? and the 11th verse, when men shall dwell in it and there shall be no more destruction, but Jerusalem shall be safely inhabited.

May all that are publishing the good news of the kingdom nigh at hand, feel the importance of their commission, and give all the subject for minor matters. God give us all strength of soul to contend for the faith once delivered to the saints (who looked for a city and a heavenly country), and we shall feel that the Lord is not ashamed to be called our God. Yours in hope,

C. G. CRANE.

Hartford, Ct., Dec. 17, 1860.

The Bible is truly like a vast storehouse. We may search therein, digging as for hid treasures; and we shall never be disappointed in our search.

Ed.

From Bro. G. C. Baker.

Dear Bro. Bliss:—At this juncture I should feel lost without the light and comfort which the Herald brings to me. I am quite remote from any who are decided in their faith of the soon-coming of Jesus; and if it were not for the stimulants I receive through the Herald, I fear I should relapse into a state of indifference; but the weekly messages I receive from the brethren scattered abroad encourage me to hold fast the profession of my faith, and to wait for the coming of our Lord Jesus Christ.

I think I can understand, in the light of our faith, why the early Christians were so full of love and zeal, and so heavenly minded. They were in an attitude of waiting and expectancy; and hence were saved from the entanglements of earth.

What an influence would go out from the church, if this hope were cherished in its fullness and power!

Those who have been led to embrace this faith and hope have abundant cause of thankfulness; for "Blessed is he that waiteth and cometh to the 1335 days." Let us then both hope and quietly wait for this salvation. In the language of Mr. Wesley:—

"O may we all ensure
A lot among the blest;
And watch a moment to secure
An everlasting rest."

Yours in hope,

GEO. C. BAKER.

Garrettsville, Ohio, Dec. 11, 1860.

WANTED, two copies of William Miller's prophetic pamphlet of 64 pp., printed at Brandon, Vt. 1833. Will some one mail me the work, indicating expense, if any, by letter?

DANIEL T. TAYLOR,

Dansville, Livingston Co., N. Y.

Quarterly Conference.

The brethren in Livermore desire that the next session of the Western Central Quarterly Conference be held in South Livermore, Me., commencing Thursday, Jan. 3, '61, at 10 o'clock A.M. and continue over the following Sunday. Shall we have a general representation of the cause of Christ, throughout the limits of this conference? We hope to, and that our ministers and other brethren and sisters will come prepared to work for the Lord.—We invite our ministers and brethren who can heartily work with us, from every place, to come and work. But we do not intend this invitation to extend to any whose object is to oppose order and church organization, or who seek to intrude upon our liberality, with questions of strife, or uncourteous and unkind conduct. We have no place for such. The day of the Lord draweth nigh. Our work is to lead men to Christ, and show them that Jesus is soon coming to give eternal life to all who obey him, in his everlasting kingdom.

I. C. WELLCOME, Scribe.

Richmond, Me., Nov. 24, 1860.

Notice.

The Lord willing, there will be a Quarterly conference of the Advent Christian Conference holden at Hesper, Winneshick county, Iowa, commencing on Friday, the fourth day of Jan., A.D. 1861, at 2 o'clock P. M., and continue over Lord's day following. We hope to see our preaching brethren, and as many of our brethren and sisters as can consistently come. Let all the friends of our soon coming King come with overflowing hearts of love to God, and one another, and labor for the salvation of sinners. We earnestly desire to see a general waking up to a full preparation to meet the soon coming Saviour. What is done must be done quickly.

Jno. McKee, Clerk.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER: Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect,

ED. W. PREBLE,

Clerk of the Superior Court.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,

Washington, D. C., 7th Feb., 1855.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternal yours, ALONZO BALL, M. D., Physician of the Marine Hospital.

Dysentery, Diarrhea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours,

J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promoters of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epist. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDELL.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for \$1.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

GROVER & BAKER'S

CELEBRATED

FAMILY SEWING MACHINES.

OVER 30,000 IN USE.

PRINCIPAL SALES ROOMS,
18 SUMMER STREET BOSTON
495 BROADWAY NEW YORK
730 CHESTNUT PHILADELPHIA
181 BALTIMORE STREET BALTIMORE
115 LAKE STREET CHICAGO
91 MONTGOMERY ST. SAN FRANCISCO

AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures elons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by O. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '62

For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. } Proprietors.
R. B. YORK, Yarmouth, Me. }

(No. 969 ft.) pd to 971

INDEX TO VOLUME XXI.

MISCELLANEOUS.		MISCELLANEOUS.		
A. M. Assoc.	13,300	Jesus ever the same	50	
Always reprovesin	65	Joy-giving truth	97	
And wh' I'm to die	106	Jesus' love	114	
Annals in Rome	131	Jew, The	121	
Annals in ch.	139	Jerusalem by moonlight	123	
Assaults of error	153	J. Wesley on 2d advent	265	
Arise, he calleth	162	Jews and the Pope	323	
Antichrist	226	King of Jerusalem	337	
Abd-el-Kader	259	Luther's pr. for Melanch.	11	
Aid to the Syrians	289	Lord's supper	19	
A. E. A. Conf.	298	Lamartine on Psalms	107	
As in days of Noe	313	Lit. excellence of Bible	138	
Another price	353	Lord our judge	154	
Affairs in Syria	354	Looking at things unseen	163	
Attending pub. wor.	387	Looking for Jesus	233	
Beginning of pap'y	41	Logic of faith	298	
Bridged chasin	59	Loss of children	314	
Burn'g of Rich'd theatre	59	Links of saving truth	323	
Ballooning	107	Last trump	354	
Bible in kitchen	145	Messianic tracts	17	
Broken friendship	163	Moral condition of S. Isles	18	
Beasts of Dan.	227	Modern superstition	34	
Blue laws of Ct.	263	Misfortunes of the rich	50	
Blessed invitation	362	Much in little	235	
Black hole of Cal.	410	Man and his Saviour	314	
Christ vs. Sadduc.	17	Misquotations	314	
Chapter on cheat'g	18	Mysteries of the fall	314	
Christian ally	31	Moon, The	337	
Ch. first disciples	50	Magnificent spectacle	345	
Christ's glory	73	Marvelous depravity	362	
Comforter	89	Missing ship	378	
Crown of old men	90	Names the months	131	
Crossing the desert	162	Ninth commandment	217	
Coming of Christ	98	New dispensation	265	
Clearness & tenderness	154	New peril in Turkey	281	
Christian joy	163	National chastisements	402	
C. E. and V. Con.	211	Opposites in religion	114	
Church a unit	233	Open reward	131	
Child murder in Eng.	282	On that he were a Chris'n	315	
Celestial army	305	Our national idol	404	
Complainers	314	People of God safe	1	
Christ the ark	321	Power of Rel. decision	19	
Coming of Lord	321	Providence S. school	34	
Church and state	345	Persecution in Hungary	42	
Condition of pap'y	402	Power of prayer	43	
Doomed temple	1	Pope's encyclical letter	81	
Day of heaven &c	11	Pope and emperor	89,97	
Despotism of Rome	27	Power of the Holy Ghost	97	
Day of hope	42	Parental authority	114	
Dying rich	43	Prophecy	154	
Danger of Austria	66	Points of variance with S.	170	
Dr. C on signs	73	Prophecy numbers	186	
Death not for all	81	Proceedings Mess. Conf.	210	
D'Aubigne in tombs	97	Papacy	241	
Day by day	114	Poet on the eclipse	259	
Devil	121	Providential deliverance	298	
Day breaketh	138	Principal theme	325	
Day of the Lord	226	Place of advent	342	
Dread of advent	241	Prophecy dates	369	
Day and hour	257	Profit of prayer	210	
Druses & Maron's	258	Q. meeting stand'g com.	12	
Depend'ce on God	321	Reading the Bible	10	
Demand for stim.	386	Remarkable conversion	19	
Exegetical curios'y	33	Roma states	57	
Elect	43	Reign of Peace	59	
Each angel's miss.	81	Root of unbelief	66	
Eld. Knapp and U.	97	Resurrection	139	
Evening light	106,113	Renewed creation	146	
European affairs	171	Religion of impulse	162	
Enduring religion	185	" " fashion	162	
Eighth com.	201	" " sentiment	177	
Every one of you	234	" " the head	177	
Elev'n hund.y ago	235	" " form	185	
Eclipses	242	Resurrection of the dead	162	
Extraor. meteor	259	Remarkable story	163	
Eclipse in Spain	267	Revolutionary movem'ts	179	
End of Walker	308	Romanism	353, 361	
Eden restored	329	Striking confirmation	3	
Enjoyment in pr.	378	Semi-annual rep't of A.M.A.	25	
Fraught of labor	17	Sins linked together	59	
Fuel	34	Son of man	65	
First prayer at tav	73	Shout from heaven	73	
Forty years ago	123	Some doubted	138	
Family altar	139	Second commandment	153	
First command	145	Study of language	155	
Fulfilled prophecy	146	Sixth commandment	185	
Fourth command	169	Sicilian insurrection	187	
Fifth " "	177	Seventh commandment	193	
Facts about Sicily	187	Scope of miracles	242	
Forgive as we for.	234	Seets in Syria	249	
Faith in promises	237	Syrian butcheries	250	
From Jerusalem	370	Syria and Sicily	259	
Great convulsion	17	Sermon	290	
Good hope	34	Swift retribution	329	
God news	42	Steamship Connaught	330	
God rules	59	Son of man	317	
God's way the best	65	Sanctified affliction	354	
Gathering of Elect	89	Scripture exposition	354	
Gov. in France	97	Significant dream	403	
Ghost in Astor lib.	131	Three-fold cord	1	
Good wife	163	Tokens of end	65	
Great meteoric sh.	170	Thrilling scenes at La'nce	89	
Great tornado	201	Trist in Christ	114	
Great Eastern	217	Translation	154, &c.	
Great Ital. schism	226	Third commandment	161	
Gems from Jerom	234	Terrible pass	103	
Gr. and papal ch.	235	Tenth commandment	225	
Gen. Ital. events	282	Theodore Parker	234, 395	
Glorious lot	282	Things con. with days	291	
Garibaldi	298	Torture in Rome	322	
Gospel faith	307	Tobacco and hard times	337	
God's long-suffer'g	322	Thoughts on texts	378	
Garibaldi's gr. act	389	Tide of grace	402	
Garibaldi & pope	389	Unfulfilled prophecy	41	
Getting up a rev'l	395	Visit to the Dead Sea	33	
Greatest heresy	403	Visions of eternity	50	
Happy man	34	Value of five minutes	250	
Hungary & Vene.	66	Vegetable explosion	322	
Helpful hearers	314	Victim to alchemy	386	
How a phy. mist it	322	Well authenticated fact	2	
How a stud. fd C.	345	Why do children die?	11	
Hasking party	346	Way to heaven	33	
He has done much	402	Why art thou cast down?	73	
I was a stranger	105	Word to tried & tempted	123	
Intermediate state	106	Worthy of imitation	131	
Illus. of Scrip.	121	& What is worse than crime?	139	
I know him	235	Worldly temptations	145	
Indications of shore	257	Wonder in 19th century	147	
Interesting from Syria	281	What makes the man?	171	
Italian unity	309	War in Sicily	187	
Image of Virgin Mary	315	World as it is	235	
Is the matter settled?	322	Wonders of atmosphere	315	
Italy again a kingdom	402	What is a Christian?	387	
Jerusalem's desolation	9	What will ye do, &c	403	
EDITORIAL.		EDITORIAL.		
Ancient Assyria	60	" " Shimeall	172	
A. M. Association	108	Cattle disease	165	
Annual list	209	Cornelius	204	
Book of Daniel	3	Christ's first and last ap'g	204	
Chaldean monarch's dr'm	133	Civil war in Syria	237	
Chronology of Clinton	148	Chapter on erratum	356	
" " Elliott	164	Cassell's serials	405	
Demon-worship	12	Our Lord's prayer	20,44,60	
Death	12	Our home	205	
Dividend on chapel stock	28	Our chron. table	212	
Difficult problem	84	Ottoman power	269	
Despise not prophesying	124	Outbreak in Constantinople	269	
Dr. Cumming's epoch	132	Our finances	284	
Defalcation and suicide	165	Old voters	381	
Dr. Cumming	324	Our country's crisis	404	
Dominion—a new view	372	Preaching infidel words	20	
Destitution in Kansas	381	Papal question	21	
Earth's mill. population	12	Papacy in France	84	
Eve—Living	76	Prince of Tyros	92	
Excitement in Concord	116	Prophecy of Zephaniah	92	
Enquiries	140	Pope and Napoleon	92	
Erratum	156	Peace celebrations	93	
Ex. of Daniel	28	Peale's court of death	100	
Explanatory	316	Philothelm	116	
Exciting week	340	Pearson's stove	124	
Extra Herald	349	Paul's space of forty yrs	148	
Engagement at Caserta	349	Pearson's response	149	
English view of secession	404	Peace and safety	157	
Extra circulation	405	Pres. Browne's chron.	164	
Forty-two generations	285	Projects of Napoleon	189	
Fidelity to truth	333	Prophecy chronology	236	
Father's house	365	Prophecy time	261	
Good suggestion	20	Period of undisputed ch.	276	
Garibaldi in Sicily	181	Place of our ann. meet'g	284	
Great tornado	189	Prophecy dates	396	
Garibaldi's achievement	204	Presidential vote	405	
Great preparation	364	Queries by Churchill	124	
Greater than a prince	365	Quarterly report	225	
His way	77	Report treas'r B. A. A.	38	
"How to dodge it"	348	Return of spring	92	
Invocation	28	Righteous reproof, &c	273	
Illus. of Daniel's vision	52	Reply to J. T. Sweet	396	
Island of N. E.	77	Shepherd of fold	68	
In hope of resurrection	84	Secret of effective pr'ch'g	100	
Inquiries	189	Sign of the times	116	
Inheritance of Abraham	221	Spiritual or literal	149	
Infidel's idea of God	221	Shall we lay on our oars	166	
Invitation to Newbury	277	Synchrocal table	194,219	
Italian crisis	317	Six thousand years	197	
" " affairs	348	Seventy years' servitude	202	
Italy	373	Sicilian insurrection	204	
John 19:14	165	Six thousand yrs period	220	
Juvenile hymns	396	Syrian question	285	
Laws of symbolization	36	Sabbaths and jubilees	308	
Lord our guide	261	Study of prophetic dates	372	
Massacre in Syria	245	Southern secession	373	
Mystic Euphrates	356	Spiritualism	404	
New year	4	Tabernacle of David	4	
New volume	4	Terrible catastrophe	20	
New earth's metropolis	12	Last note	28	
N. Y. Observer on end	28	Throne of the universe	36	
New work on Apoc.	69	Three days—third day	44	
Note from C. Cunningham	92	Tartarus	44	
Needlessly merry	93	This man or his parents	84	
Napoleonic policy	124	Times appointed	204	
New work	157	Views of Mr Shimeall	228	
Ninety-nine oth's wanted	237	Woman on beast	28	
Not following us	365	What was duty?	244	
Occupy till I come	5	Which shall I believe?	277	
CORRESPONDENCE.		CORRESPONDENCE.		
Address to B. A. A.	38	N. H. Conference	54, 206	
Almost there	94	No, not poor	278	
Apoc. antitype of law	178	New epoch, The	297	
Atonement	142	& Our missionary	45	
Adventism of Wes. hy.	155	Our mission and our work	137	
Ancient Jerusalem	222	Only one	266	
Anger and angry	279	Our annual conference	269	
One thing needful	102	Our organ, the Herald	359	
Beast, Rev 13, not papal	150	Postscript, A	26	
Believe and live	186	Precept and example	45	
Bro. Woodcock's theory	262	Prayer	51	
Build church edifices	390	Patience of God	66	
Behold he cometh	390	Perfect law	67	
Crown—when given	31	Proposition, A	94	
Conf. in Augusta, Me	126	Pressing into the king'm	107	
Chronology of Josephus	250	Providence Sun. school	118	
Chit-chat	255	Pray for your minister	119	
Criticism	270	Prophecy numbers	198, 207	
Cheering thoughts	279	Poor memory—how is it?	222	
Cards from printer	367	Prop. of Dan and John	234	
Days of Daniel and John	14	Prophecy time	238, 278	
Dan. 7th—modern	64	Perfect day	298	
Death and sorrow to end	75	Rome quarterly conf.	22	
Day the Lord made	91	Robes of glorified	46	
Different epochs	282	Reminiscences of a mth.	115	
Daily sacrifice	326	Resurrection, The	57	
Dr. Cumming's new work	372	Report of Messianians	230	
Early N. E. Adventism	26	Reminiscence	286	
Elements of theology	114	Report	358	
Eminent piety the way	169	Reflections on the present	395	
Evenings mornings	206	Sanctuary, The, &c	382	
Explanation	263	Signs of the times	382	
Envy	379	Self-examination	3	
Five kingdoms of Javan	86	Sabbath S. Exercise	22	
Fruits of the kingdom	115	Sunset	66	
Geography of Dan. 11	46	Something to aid the pr.	74	
Good thoughts	86	Sketch of labors	78, 86, 110	
Garden of God	174	Shall I be there?	94	
Genl. campmeeting at W.	263	S. S. in Westboro'	400	
Holy alliance	9	Shadow and substance	310	
Honesty	122	Singular phenomenon	254	
Holy Spirit	338	Signs and wonders	375	
Holy	379	Tabernacle of David	3	
Innocents, The	110	Ten mediums tested	46	
Inheritance of saints	155-63	Thot's after visiting sick	62	
Interrogations	246	Thy kingdom come	74, 82, 90	
Important to sick min.	247	Tabernacle of David	83, 91	
Is it fair?	399	That Sunday school book	102	
Jerusalem vindicated	330	Time of crucifixion	126	
Kingdom suffering viol.	82	Theory by H B W	126	
Kingdom of heaven	331	To backsliders	150	
Leaves from my note b'k	23	Times	270	
Life of a Christian	73	Unpleasant communic'n	38	
Laxity of faith	198	Ultimate design of gospel	74	
My Journal	6	& Virgins, The	118	
Musings	10	What I would be	35	
Maine mission fund	14	Watchman, what of night?	62	
Meetings in Providence	150	Word on gift enterprises	73	
Messianian Conf. in C.W.	182	Walk in love	86	
Mede on 2300 days	193	Will children be saved?	102	
Meetings in Pa	306	Word of cheer	166	
Maine annual conference	310	Word from Dr. Litch	266	
New Lyre	6	W. Townsend Seminary	271	
Notes by the way	10	& Without covetousness	286	
New Jerusalem	14	Word from the West	295	
Napoleon III. king of N.	6	Waifs " "	307	
New covenant	46	Your duty—our duty	267	
LETTERS.		LETTERS.		
Adams, J. B. 30;	Arms, G. C. 63;	Buttrick, H. P. 30, 287;		
Buckley, H. & S. 30, 102, 126, 142;	Boon, D. 406;	Brandenburg, J. S. 398;	Boasworth, D. 330, Burnham, G. W. 158, 343; Berry, S. D. 87; Bundy, H. 102, 294; Brown, A. 110, 198, 286, 278, 302; Baker, J. 111, 254; Branch, M. 206; Chown, R. 134; Colburn, N. 134, Clapp, A. 142; Churchill, C. 406; Cheney, M. 22; Croft, J. 22, 174, 294; Carr, J. 30, 366; Cunningham, C. 38; Chaplin, S. A. 63; Campfield, Z. W. 190, 287; Cooley, W. C. 79; Coburn, A. 127; Campbell, D. 142, 190, 342, 294; Chapman, S. 22, 70, 158, 246, 334; Clough, C. R. 247; Cogswell, S. 175; Canfield, H. 350; Dudley, B. 55; Dudley, T. 94; Dow, C. 214; Fuller, A. 326; Fuller, M. 26, 250, 366; Ford, C. N. 63; Fasset, Elder O. R. 126, 398; Fordney, M. A. 302; Ford, E. 406; Gould, E. F. 62, 406; Gould, C. M. 10; Greene, C. 30; Gorton, S. A. 254; Gaild, D. 254; Geers, S. N. 406; Hutchinson, R. 35, 387; Hardy, M. A. 62, H. C. 167; Hoyt, Z. W. 190; Hill, S. A. 366; Judson, S. 22;	
Keyes, A. 87; Kimball, L. 270; Knight, S. H. 278; Laning, J. T. 327; Laning, M. B. 22; Litch, J. 182; Linn, J. 182, 278, 382; Lake, S. K. 214; Moore, William T. 38, 382; Manning, W. Z. 302, 374; Merriman, R. 62; Mc Cain, B. 167; Moore, H. 166; Milliken, S. 398; Marcher, G. H. 214; McNair, D. 302; McCue, P. K. 315; Marden, E. W. 351; Nutt, S. 30, 62; Norcross, S. 262; Orrock, J. M. 54; Orrock, J. 158; Pearce, J. 94, 374; Phares, L. S. 119, 271; Pearson, J. Jr. 211; Phelps, G. 286, 316; Robinson, D. I. 22; Robertson, R. 67, 174; Schermerhorn, W. B. 382; Sornberger, D. W. 30, 110; Spencer, N. W. 79; Smith, A. 87; Swartz, W. H. 102, 306, 398; Smith, N. 158; Smith, G. 174; Shelley, J. 175; Sage, W. H. 287; Shipman, I. H. 374; Sweet, J. T. 398; Thorp, C. A. 254; Varney, J. A. 94; Wheeler, J. D. 30, 398; Withington, S. H. 63; 190; Wardle, T. 70, 278, 302, 366, 374; Wilson, J. 262; Winchester, D. 278; Wolcott, E. 359; Woodcock, H. B. 367, 406.				
OBITUARY.		OBITUARY.		
Isaac Bell, O. Holcomb, L. E. Orcutt, 7; I. M. Newcomb, 15; G. T. Brown, 14; N. Hayes, 31; C. H. & H. Chilson, C. Winch, I. M. Murdock, B. F. Roberts, 39; R. A. Savory, W. Swope, 47; John Smith, 55; P. Rich, 63; E. Philbrick, 71; C. J. Gunner, E.				